# The Progressive Christian.

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### BERLIN, PA., FRIDAY MARCH 21, 1879.

### POETRY.

If skies were bluer,
And fogs were fewer,
And fogs were fewer,
And fogs were fewer,
And fewer the storms on land and sea;
Where shiny summers
Perpetual concers—
What a Utopia this would be!
If Afe were longer,
And Faith were stronger
If Pieasure would bide, If Care would fi
If each were brother
To all the other—
What an Arcadia this would be;
Were Greed aboilsh'd,
And Gain demolish'd,
Were slavery civiln'd, and Freedom free;
If all earth's tronbles
Collasped like bubbles—
What an Elysium this would be!

OUR FATHER.

SELECTED BY A. P. MILLER. to other name no other title the greater charms than this, it is the sound of love's requital, e allitude of bliss, our hearts respond to this far rather to to a colder claim; for weard it. the to neolder claim; flow good it is to say—our Father ad hallowed be thy name.

seems to tell how he doth love us And museth of our good.

How he doth spread his wings above us,
And bring us daily food:

Now if upon our sonis shall gather,
A grief too great to hear

Then will we cry to thee oh father!
To save us from our care.

### Besays and Selections.

For the PORGRESSIVE 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 clothed up the body. Crucifixions were exceedingly common with the authoritime 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 passion, but doubtless they objected to the delivant complained and swore at Jesus stumbling and falling under the load they had imposed on him. They may have received a hint from the rabmay 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 wo-

men 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 a bill, 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 armpit to hasten death but for some cause the man of Gallilee 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 princely hand was placed the point of an iron nail, and it was driven home with a blow of a mallet. Through the feet, crossed 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 to use this lawful power. Also he says: should in another. Paul admitted the in the earth to receive it, giving the Savior of mankind a terrible jar as he

The feet of the crucified hung but a few feet from the earth. They hung there, dained matrimony, hear his honest the butt of ridicule and the mark commendation of it: "Marriage is hone to many and seriously upon your practice and you must see your inconby, and the coarse crowd that kept coming and going in the ebb and flow of a great city. The taunt, 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 Aramic and every one in the crowd who could read at all could read in his own language the

There hung Jesus Christ of Nazareth, racked with pain from the en-

mocked his helplessness. He spoke not.

Beside him was a thief, from the ruined life of whom sprang the thought that good, large hearted, thoughtful and perhaps this fellow sufferer might come.

Which was lacking, the brethren which over the cause of Christ. I know of one ch minister doing that. A good even by those who have become acclibing the present allegations. For the truth example for independent ones to iminated and inured to it. Not merely appears to be, that, much as the benevity of the regards as quite compatible with the cause of the regards as quite compatible with the cause of the regards as quite compatible with one characteristic properties. The regards are the regards as quite compatible with the cause of the regards as quite compatible with the regards as quite regar

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 vail of the temple was rent from top to bottom. The quaking earth shook away the stones from the cav-Jesus in his own garments and the shook away the stones from the cav-miserable procession formed. He cara very indifferent piece of workman-ship, of but sufficient weight to hold the influence and pronounced him the ans: "I rejoiced in the Lord greatly Son of God. Let others write the that now at the last your care of me lengthy moral or fill out the application. It remains but for me to say ties, and the probabilities are that no 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 glaze 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

Elk Lick. Pa.

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 initiation 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 as had sown unto them spiritual charge."—1 Cor. 9:18. Also: "I things. have preached to you the gospel of God freely."—2 Cor. 11:7. This, in itself, is, that the primitive Christians were leads against paid ministry. But, but so large-hearted and liberal that they loved brethren and sisters, we must be- offered their gifts and rewards to those ware of "wresting the Scriptures" to suit our preference in any respect.

not, Paul, in his former career persecu- is their due. They should have it freeted the true church of God. He was afterwards providentially converted hearted man. He took a wise view of from his blind wickedness, and false zeal. Then to become "all things to being liberal-in "distributing to the all men, that he might hope to gain the necessity of saints." more," he practiced the most rigid self- And he recommends doing "good unto denial to prove his sincere conversion; all men, especially unto them who are for he had been a terror to the people: of the household of faith."-Gal. 6:10. and certain things (not by command as | Consistency is admirable. 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 services. Neither did he marry. Do apostles, and as the brethren of the vou opposers of a paid ministry marry? Lord"? 1 Cor. 9:5. He did not choose Following the apostle is one thing you "I would that all men were even as I lawfulness of reaping "carnal things, myself." As all were not alike, he did and the honorableness of marriage, but rested on the cruel irons that penetranot condemn lawful things because he he and Barnabas did not choose these
ted his flesh. he and Barnabas did not choose these
things. If you havn't followed Paul Although not practicing heaven-or- in the marrying line, you stand conten to his admission of receiving pay for preaching the gospel: "If we (Paul and Barnabas) have sown unto you sermons and sell them. Then why not spiritual things, is it a great thing if we shall reap your carnal things? If others (the apostles) be partakers of reward," you are considerably in arthis power over you, are not we rather ? | rears for services received from labor-Nevertheless we (Paul and Barnabas) ing ministers. So pay up. The same have not beed this power. I have used old Paul says: "Owe no man anything, none of these things neither have I but to love one another."-Romans written these things that it should be 13: 8. so done unto me."-1 Cor 9: 4-23.

Corinthians, he admitted it was done larged and untended wounds in his hands and feet. Thirst and doziness, I was present with you, and wanted, I was chargeable to no man: for that unterable agony were his. The crucified welcomed death, as the weary which was lac ing to me, the brethren which was lac ing to me, the brethren which came from Maccdonia supplied, and doctrine."—1 Tim. 5:17-18. Just think of your glaving inconsistency. traveler welcomes the calm repose on and in all things I have kept myself think of your glaring inconsistency :— tem, is the absorbing respect in which from being burdensome unto you, (the Professing to imitate Paul in one the burning sun. Death, at whose approach the world proach the world grows pale, was an exquisite relief.

Death, at whose approach the world grows pale, was an exquisite relief.

Professing to imitate Paul in one wealth is held. The root of all our laws is to be found in the sentiment of another. You marry; Paul did not.

Professing to imitate Paul in one wealth is held. The root of all our laws is to be found in the sentiment of another. You marry; Paul did not. exquisite relief.

The soldiery cast their dice for his cook them down. They held up their took them down. They held up their cook them down. They held up their took them down and pledged him on the cook them took them down. They held up their the truth of Christ," might be thore the cook them down and pledged him on the cook them took them down the cook the cook them down the cook the co cups of wine and pledged him on the cross, in mock allegiance to the Jewish ness to suffer—to "spend and be spent"

You opposers to a paid ministry need not charge or receive anything for your and even intruded into the sacred enterprise for the sacred

fathomed and may never know: Eli, 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.

The crowd was husbed, and catching but the first syllable the word ran from ded with the "all men."—2 Cor. 9:13.

The crowd was husbed of Elijah. I know he is: for this same ald Paul this preacher he word ran from the cold. He surely must be included with the "all men."—2 Cor. 9:13. 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 kent, and taking the sponge dimed it. kept, and taking the sponge dipped it the ox that treadeth out the corn. And the laborer is worthy of his reward."-

so 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 Phillippi has flourished again \*

Not that I speak in respect of want.

\* \* Not that I desire a gift.
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:

| \* \* Not that I desire a gift. 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."

Paul indeed must have meant that it ter unto them in carnal things." Rom. municated with me as concerning girmunicated with me as concerning girmunicated with me as concerning girmunicated with me as concerning but we only." Phil. 4:15. Although Paul made no charge for preaching, yet he not only received their free-will offerings; but commended their "proof of love," and for the fulfilment of their duty towards such

The plain teaching of the Scripture is, that the primitive Christians were who labored for them. That was their custom. Not so now. As Holy Writ In different matters Paul admitted says: "Custom to whom custom is the lawfulness of some things, yet he due," our present alternative is to rewould not use his power, thus making himself a "servant to all," that he "might gain the more." If you forget laborers in the gospel." A "reward"

Now let me question you on this point: You say paid ministry is wrong, because Paul did not charge for his

If you "love one another" as did the When Paul was preaching to the primitive Christians, your purse-corinthians, he admitted it was done strings, larder, dairy, corn-crib, &c.,

thir preacher be promptly and bountifuly paid—bring it as a free-will offer-in like those dear old primitive Christins. Love for Christ will decide yar acts in this matter. . Wait not for th preacher to charge for his labors.

Ofer it to him as his just reward. 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 extra ruler. 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 speaks thus of our heavenly Extender: "For ye know the grace of ou 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 rice in spirituals—redemption—salvatio! What a lovely example! In the neit verse, 10, faithful Paul gave this act of Christ as worthy of imitation: Paul speaks thus of our heavenly Ex-

ried the cross, not the massive struc-and ghastly visitants walked the streets of the city. Even the centurion felt mends the liberality of the Phillippi-ren and sisters are not now numerous with us, it is necessary to inform our that now at the last your care of me members, as to their neglect of duty in has flourished again \* \* \* this line. As a chiral your same as this line. As a church, you sow so

> .For the PROGRESSIVE CHRISTIAN. The Present Predominance of Covetousness in this Country.

This is a subject in which the Chris-15: 27. Ministers of the gospel are said to sow spiritual things. Can you then justly shut them out from their reward of reaping your carnal things? part of the world is exempt from the idfluence of covetousness, a nation like Paul undoubtedly approved of this cx-change; for says he: 'No church com-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, worshiped, 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 manunon. The shrines of the others, indeed, are neg-lected, but it must be conceded that money is the mightiest of all our idol gods. 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 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 philallowed to emply 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 property;" and this sentiment, right gain. in itself, has, by excess, infected with The

life of whom spraing 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 would supply you before it could be allowed and 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 great with us in mid-summer, but they great statistical and the great of the short of the safety flithy lucre" is very true; and not the world joins him; for it is sole that the sact mather of the world joins him; for it is showled that we had hore of such examples, bringing their free will offer will offer will offer will offer in the book of life.

As the hours advanced the cluster of world of the world joins him; for it is such that the sact much as the brief of the world joins him; for it is showled that the sact much as the beneving does the Dieine protest against it; the man of the world joins him; for it is showled that we had the world joins him; for it is showled that the sact surprise of the acommon cause. The acommon cause. The short is werty true; and not true than a "luborer" is very true; and not true than a "luborer" is very true; and not true than a "luborer" is worthy does the Dieine protest against it; the man of the world joins him; for it is surprise of the decine of the acommon cause. The acommon cause. The short is werty true; and not true than a "luborer" is werty true; and not true than a "luborer" is werty true; and not true that the sact of the world joins him; for it is the true than a has kindled in the nation a universal vote itself to the absorbing claims of emulation for wealth, and that money the world; how small a proportion of in with the desire of acquiring wealth power of cupidity, that business the

> tion, 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 so-cial constitution. True, the fact that evil exists, may palliate the conduct of the Christain, who, in mere self-de-rence, and without his own seeking finds himself compelled by circumstances to engage in the rivalry and 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 new, by which the ingenuity and application of men of business are kept conthe cause, but with the fact. And on all hands it is admitted, that the way unnatural excitement of a gaine of chance.

Nor is the strife of fashion less apparent than the struggle of business. engaged in the rivalry are supporting through Jesus Christ, lead some wanconcealing their real poverty by occasional extravagance and display. Take 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 pomps who happen to have books, in an aband vanities of life. Magnificent houses and equipages, numerous reti-nues, splendid entertainments, high the existing age but in our systems of and fashionable connections, appear to sic bath charms," will feel quite relievconstitute, in their estimation, the su- ed when they are through with it. The preme happiness of life. Persons to breacher now speaks a few moments of whose rank and station these indulties the love, and mercy of God, in bringgences most properly belong often are ing them together in the sanctuary, the most indifferent to them. Undue and endeavors to stir their hearts with phy of the mart. Morality itself is solicitude about them is more visible gratitude to Him who always befriends in persons of inferior conditions and smaller fortunes ; in whom it is detect. shine, and who rightly claims the deeped by the studious contrivances of a misapplied ingenuity, to reconcile parade with economy, and to glitter at a cheap rate. There is an evident effort However, he still trusts in the Lord, and struggle to excel in particulars and rises to preach to the people. 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 pecunary speculations. Industry is too ever, he proceeds with his sermon, feelslow 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

The writer is quite aware, and free to admit, that we are, from circumour systems of education, the distribu- stances-and long may we be-an active, industrious, trading people. Much of our distinctive greatness as a nation ing.

All the voices about him rang with ture you noticed that Paul "wanted" charity to claim it, or you can receive charity to claim it, or you can receive obvious, not merely to the foreigner to present age to be called the age of beneated the control of the present age to be called the age of beneated the control of the present age to be called the age of beneated the control of the present age to be called the age of beneated the control of the present age to be called the age of beneated the control of the present age to be called the age of beneated the control of the present age to be called the age of beneated the control of the present age to be called the age of beneated the control of the present age to be called the age of beneated the control of the present age to be called the age of beneated the control of the present age to be called the age of beneated the control of the present age to be called the age of beneated the control of the present age to be called the age of beneated the control of the present age to be called the age of beneated the control of the present age to be called the age of beneated the control of the present age to be called the age of beneated the control of the present age to be called the age of beneated the control of the present age to be called the age of beneated the control of the present age to be called the age of the present age to be called the age of the present age to be called the age of the present age to be called the age of the present age to be called the age of the present age to be called the age of the present age to be called the age of the present age to be called the age of the present age to be called the age of the present age to be called the age of the present age to be called the age of the present age to be called the age of the present age to be called the age of the present age to be called the age of the present age to be called the age of the present age to be called the age of the present age to be called the age of the present age to be spite and the uproar grew as they while he was preaching. And "that the pay and magnanimously hand it whom it is a comparative novelty, the evolence. Both these facts, however,

receives all the honors which are the proper right of knowledge and virtue." indulgencies of life; how very little of 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 "labelled 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 calful and good has given place to a cal-culation of the profitable;" that "every work which can be made use of to im-mediate profit, every work which falls in with the desired with the man of nacestral rank com-plains, that even respect of birth is yielding to the mercenary claim of riches. Such is the all-transforming 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 of the surface of To the same unhallowed 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 proeven the members of all the liberal pro-fessions alike complain. That competi-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 pro-found 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 1elieve, as sober truth, the ironical definition of the satirist, that "Worth means wealth-and wisdom the art of act

quiring it?" Continued Next Weck. Philadelphia.

> For the Progressive Christian. The Preacher and His Hearers

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

ments. First, there is the faithful preacher and exorbitant craving after something and that through disagreeable weather, in order to reach the place of worship. stantly taxed, and competition is almost converted into hostility! Our present concern, however is not with and that through their sympathy and prayers, and the influence of the Spirit, in which business is now conducted, he may even constrain sinners to come involves all the risk, uncertainty, and 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 Gospeland, in fact, every Christian believer-Each class of the community, in suc- and seeing a number of young folks in cession, is pressing on that which is the congregation, somewhat back, he immediately before it. Many of those breathes a fervent prayer, that he may themselves by temporary expedients; dering soul to the well of Salvation, whose living waters never fail, and whose crystal depths contain life everthe following description of the fact, lasting. 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 Magnificent sent, indifferent manner, and which, unfortunately, is pitched either too high or too low, so that those for whom "muthe love, and mercy of God, in bringthem, through clouds as well as sunest gratitude of our hearts. He then offers up a fervent prayer, to which he hears no hearty "Amen" but his own.

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 isthey want to rest. Unfortunately, their position is often such as prevents naturally seeks for resources in daring the minister from seeing them. Howing 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 assent 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 sleepeth." 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

> 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.

### BRETHREN'S PROBRESSIVE PUBLISHING CO.

The subscription of the Progressive Christian al. 00 a year, in advance. New subscriptions may commence at any time laring the year, but we cannot agree to furnish act numbers. he Progressive Christian will be sent only the term of subscription expires, unless otherise ordered,
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oney Orders, Drafts or Registered Letters, Monorders shall be made payable to BRETHREN'S P.
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Brethren's P. P. Co.. BERLIN. Somerset Co., PA.

### WHAT PRODUCES CHRISTIAN CHAR-ACTER.

From our investigations upon this me, bath everlasting life, and shall not the disciples?" come unto condemnation; but is pass-

that the kingdom of God is not meat ly united in the doctrine of Christ than | phatically declare that it is not so. peace, and joy in the Holy Ghost." creed or discipline except the Bible, fashionable, to-day, among the mos to "leaven which a woman hid in three our ministers tell the same story when and clergy, and the military. measures of meal, until the whole was they preach Jesus Christ and his com- And the most dandified man we eve time it will spring forth first, the was itemized in our introduction last week. There need now be no mistakes in this matter. Unmistakable and un-14. "And hereby we do know that we tremes. We accord to Bro. II., with The Savior's coat was woven from the meeting till the twelith, during which the savior opins top throughout, with a seam from top which time nine more were added. ments." 1 John 2:3. "Whoso keep- ion) closely approximate superstition, to bottom. eth his word, in him verily is the word the most ardent Christian fellowship. Brother Saylor says: The plain, un- members felt like continuing the of God perfected : hereby know we that We believe him to be mistaken, but it assumming have adopted the cut-away meeting, and we consented to stay his people, our brethren, we may safely ling matter. Brother Harshey wears an unassuming man"! take unto ourselves the hope that we clothing as well as we; and both of us, are the children of God.

us we are taught not to hide it under Harshey's attire for himself, and also ate in the fashions of the world, I will a bushel, but to let it be seen. In this quite contented with our own, so far vield my point." Well, we will agree way others will be enabled to see our as form is concerned. So also upon the that they did originate with the fashgood works, and also to glorify our educational question. We do not be- ions of the world. But what of that? Father in Heaven. The Savior says: lieve that education will give a man So did brother Saylor's round skirted "By this shall all men know that ye Christian character. In fact, we know standing collar coat and broad brim- Heny J. Kurtz, has been purare my disciples, if ye have love one to it will not, for many well educated med hat, or I will yield to the point. chased by Moore and Eshleman

the Progressive Christian, publish- are often very bad characters. Neith- and you will find your absurd theory of side, we take occasion to say that ed in No. 6. "If both views produce er of these matters has anything to do humility in cutaway coats and broad no more orders will be received at Christian character, or the evidences of in the formation of Christian charac- brimmed hats, illustrated to your this office at the old offer. it, then they are but preferences and ter, except so far as education enables heart's satisfaction, on the persons of should not be called into question. one to receive the knowledge of divine George Washington, Benjamin Frank-For no system of doctrines whose prin- revelation. We do not complain of the lin and other leading men of the nation eiples produce the evidences of Chris- lack of culture in our old brethren, nor and society. And in that same style ness," J. L. Fry; "An Explanation,"

obedience to the word of God, will give iton and trouble arises. They seem to it was the common costume of the day; F. Ramsey; "Two Reasons," John A. ty. us the evidence of the life of God in the think that their customs and habits but which is now being idolized by Meyers. soul. Now, if he can show that hold- should be a law to their descendents; traditional zealots. ing the views that he holds, without the that because they did so it was right. grace and power to be obtained through | So it was for them, but it may be very the means herein specified, will bring wrong for us. They may have chewed about the same result, then it will and smoked their tobacco, and some of appear that both views produce Christ them may even have drank their dram, state fairs, celebrations, festivals, tian character or the evidences of it. not knowing the danger and evil there-But if he cannot do it, then it is evi- of, but we, having better light, should dence that his views are mere prefer- walk therein, avoiding even the appearences, and he should not be so zealous ance of evil. in inflicting them upon others.

eth the hearts, bare them witness, giv- God. ing them the Holy Ghost, even as he tween us and them, purifying their we know that Jesus Christ is in us, u hearts by faith. Now, therefore, why less we be reprobates. 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 Daniel P. Saylor's views found in a

This breathes forth the true spirit of marks. Christian liberality. If brother Harsh- We are right glad that we have su away the corners of our coats? ey and his class of old brethren gener- ceeded in settling the beard question) Why? For comfort? No. For ally, would manifest half as much for- the satisfaction of our ancient bret- convenience? No. For plainbearance toward those who differ with ren: But the coat collar is the grd them upon points of mere opinion, we mafter with Brother Daniel, as 2 simply because the unassuming would get along much more pleasantly, claims to have the true traditional strepart of our brotherhood has said and more successfully. The point at cession. And no doubt he has. subject last week, we have arrived at issue between the disciples at that ear- least, we will gladly accord him the brimmed hat in summer time, but ter is Christian deportment or behav- Now circumcision was once a com- But why is it that our logic is ior, and that it is produced by the mand of the Lord and instituted by sound in this one particular, and Spirit of Christ in the soul, and that we Him. Hence its advocates had some sound in the one particular, and so fall receive the Spirit through faith in the plea to make. Still Peter cuts them lacious when applied to other matters' word of God. "He that heareth my sharply, when he says "Why tempt ye If the argument is good in one case i

But farther; the peculiarities enum-There are many things in which per- erated by Brother Harshey, are not sons of Christian character, having the only insufficient to produce Christian life of God in the soul, and a sincere character, but they can also not be said love for each other, may yet honestly to be produced by the life of God in the differ. This is a fact so apparent that soul. A man may be a good man withit need not be proven. Take the differ- out them, and he may be a bad man ence of opinion, for instance, that ob-with them. He may be a good man is no virtue in clothing of any kind, tained between Paul and Bernabas, in and never have helped to build a colsuch things will learn their trust in such things will learn their error this week. There is the Brethren's der Samuel Murray, after he had Cornelius Fahl offered to donate a lot regard to John Mark; or the opinion lege, or he may be a child of God, and when it is too late.

There is the Brethren's der Samuel Murray, after he had when it is too late.

Cornelius Fahl offered to donate a lot when it is too late. circumcision, which Paul and Barna- of God in the soul and never even have

putation. Even when the matter was he lack charity it will profit him nothof the theory rarely if ever hapbrought before the apostles and elders, ing. A man may possess a very goopen to fancy the cutaway standing tages of the above school. at Jerusalem, it created much disput- Christian character and never attaicollar coat, and by no means the ing. Nevertheless, Peter says in re- to the office of a bishop, or he majbroad brimmed hat." Suppose Pa., Druggists, solicit patronage. We gard to the brethren who had caused all reach the very pinacle of fame in thinks be so. Now why should they can heartily recommend this firm as this trouble: "And God, which know- church, and be devoid of the grace fancy them. Because their grand competent and strictly honest. Give Let us, therefore, examine our ow wore such things? If so then

### THE DRESS QUESTION.

werd, and believeth on him that sent God, to put a yoke upon the necks of must be in all if properly applied. And to come over and help us break up Brother Saylor acknowledges the force this idolatrous clothes religion Now why cannot we get along in this of our argument for he confesses that among us, and leave a brighter leg- Progressive Christian. Can any ed from death unto life." Our Savior way upon the questions that obtain he can give no reason why a standing acy to our admiring decendents, one favor her. teaches us that "the kingdom of God among us? They are all mere opinions coat collar is plainer than a turn down Let us try to revive the old spirit and have nothing to do with the vital collar; but he yet thinks that "society of integrity, charity and holiness, for behold, the kingdom of God is part or work of religion. There is no has made it so." Now we know that for which our beloved fraternity within you." And the Apostle tells us people upon earth that are more strong-society has not made it so, and we em was once proverbial, but which

And Christ likens the kingdom of God and yet it is remarkable how perfectly corrupt classes of the age: the priest

mandments. Even their rank and saw, were a cutaway coat and a broat sages of scripture we may learn much ability are swallowed up by their zeal brimmed hat. He was said to be just of the nature and workings of the relig- and power of the gospel they preach. fresh from Boston. And we have no ion of Christ. The beginning, germ or We have but little trouble with our doubt he would have been welcomed seed, "is the word of God," which is members in regard to faith, repent- into the most fashionable society of sown into the heart that has been pre- ance, baptism, the Communion, Lord's Washington. We assert without fear Supper, feet-washing, salutation, an- of successful contradiction, that there nointing, or any of the commands of is nothing plain about a round skirted blade, then the ear, after that the full the Lord, or his apostles. The bone of coat; and farther, that there is notlecorn in the ear, bearing fruit to the contention becomes the bloodiest when ing reasonable or comfortable in it. we go to devising ways and means, or It all comes from tradition, and not a when discussing the merits of our own commendable tradition at that. There opinions. And we have always said, is too much style about it. It requires and we still believe it, that if ever our some skill to cut away the skirts of a deniable evidences are given us whereby church will, be divided it will be upon coat according to the "old order." we may know of a truth, both as to some minor point. The present threat- You will be required to have a pattern. ourselves and of others whether we or mings of disruption by brother Harshey Christ and his apostles have left none. they are the children of God. These and others, confirms our conviction. Hence it would be a human tradition. are our evidences: "We know that we There is not a vital issue between Bro. Away with such human impositions: have passed from death unto life, be- Harshey and ourselves, and we perhaps such yokes : which neither our fathers the tenth there were seven added cause we love the brethren" 1 John 3: represent pretty fairly the two ex- nor we are able or willing to bear. by baptism. We continued the

we are in him." (5) "And hereby we is a mistake of the head and not of the standing collar coat, and broad brim-till now. To-day closes our meetknow that he abideth in us, by the spir- heart. In heart there is no difference med hat, as their costume." We again ing here. One more has signified it which he hath given us." 3:24. between him and us (we hope) our deny. Some people pretending to his willingness to go with us, who have returned to Shady Grove, Frank-"Hereby we know that we dwell in hearts having been purified by faith, plainness have adopted such a costume. will be baptized to-day. We are lin Co., Pa. him, and he in us, because he hath giv- Take the missionary subject, for in- But unassuming never. For a set of expecting a few more. The memen us of his Spirit." 4:13. We are stance. Our brother does not think it men to go to work to prescribe a par- bers feel greatly revived and enthus not dependent upon the manifes- wrong to preach the Gospel, nor to go ticular cut and form of dress for othtation of any miraculous evidence to away from home into other counties ers, and then lay claims to being an give us the assurance that we have and States to declare the glad tidings, unassuming people is the greatest farce passed from death unto life, but if we but he takes offence at the manner in of the age. Hark! hear brother Sayknow that we have kept his word, which some of us are doing it, and try- lor: "Brethren you must wear the We are thankful to the brethren obeyed his commandments, and love ing to do it more so. So in the cloth- same kind of a coat as I wear, for I'm

Again. "If the square brested turnit is said, wear very plain clothing, ed down collar coat, and the narrow-Then, if we have that light within We are quite satisfied with brother rimmed stove pipe hat, did not originanother." John 13: 35. "Whoso men are wicked characters. But we It is a good while longer since this of Lanark, Ill., who will fill conkeepeth his word, in him, verily, is the know also that ignorance does not pro- style was popular, but about its origin tracts for the present year. As love of God perfected." 1 John 2:5, duce Christian character or the evi- there can be no doubt. Go to Conti- the advertisement of the Chil-Brother Harshey says in his letter to dences thereof, for ignorant persons nental Hall, and see the styles of 1776, DREN'S PAPER is still on the outtian character, or the life of God in the of their want of conformity to modern did our ancient brethren worship, Howard Miller; "Liberty of Choice," soul, is opposed to God, or hinders the modes or customs, although we honest- among whom were the ancestors of Julia A. Wood; "Antioch Church Hisly believe much is in our favor. But brother Saylor, not because it was the tory," S. M. Minnich; "Astonished," We have shown that faith in, and it is on their part that the dissatisfacold order of their ancestors, but because
W. J. H. Bauman; "Will it Pay?" D. the Manor congregation, Indiana coun-

Brother Saylor thanks God that members who from choice wear his preferred garb of plainness are 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 of gross crimes, compared with ly one cent a meeting. which the attendance of county and state fairs and national celebrations are shining virtues. There

parents and great-grand parents them a call. did unto us, and put no difference be- selves, whether we be in the faith, f brother Saylor ought to wear leather breeches to church, for it is written in the books of the chronicless of the church that his grandfathers wore them. Nobody When the reader has read broth would wear the cutaway coat on the Lord Jesus Christ we shall be sav- other part of to-days paper, he will has none, nor for its comfort, for it prepared to go with us into these has none; nor for its plainness for our heavenly Father we would be happy it is devoid of it. Why cut

in winter we have gone to church without any rim on one side of our

In conclusion we would earnestand drink, but righteousness, and are the Brethren. We have no written The standing coat collar is the mos 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 mornng, 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 congrehad been conducting a meeting. The meeting was commenced by the home ministers on the first in-

couraged, and many who have not yet yielded are counting the cost. May the Lord spare them and lead 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 Pub-

### POSTAL CARD JOTTINGS.

Please remember our Postal Card Jottings department. This is our pro- rest. gressive 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 costume, and who were still guilty ing, friends, on your postal cards. On-

### ADVERTISERS.

not remove though they had much dis- may give all his goods to the poor, if than the other, is that the advocates tution should send for circulars, and of the meeting.

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

OUR old brother Samuel Mevers 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 to announce his recovery.

UNSWER TO CORRESPONDENTS. H. G. ULLARY. We regard the Children's Paper, published by brother anything so personal, so gutter-like, I H. J. Kurtz, Dayton, Ohio, as the best Sunday School paper published among us. None of our publishing houses is issuing Lesson Leaves.

should reach you about as soon as this mean or ungentlemanly in my publish No. of PROGGESSIVE.

vanna county, Va., would be thankful like you, that some friend, some good to receive several copies of No. 6, of

We see occassionally in the artlicles from some of our brethren such terms Bro. II. Most of them are Christians, has been lost by our adherance to as "artillery," "musketry," "cros-fire," "attack along the line," etc. These are Harshey is an old man and if I, in my ters 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 forci-ble 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 ennobles military life and inspires the young with a desire for military glory, and inculcates the very opposite feelings and principles held our church .- S. Z. S., in Gospel

Is not this a pretty severe reflection upon the judgment of the apostle Paul? His writings abound with phrases and terms borrowed from military vocabu- like a crown shall so be-little, slander tion, where brother Silas Hoover laries. He directs us to "fight the and defame a brother, be he ever so litgood fight," and declares that he had the or weak. Is Brother Harshy the fought the good fight;" recommends representative old order man? Is his to put on the whole armor of God," the all the characteristics of a Bishop? If stant, and brother Hoover came to "shield" of faith, the "helmet" of sal- the young are learners is his article a vation, and the "sword" of the spirit, model? We opine there will no bad results obtain from the use of military terms if a brethren, Quinter, Loehr, Price, Brumproper application is made, showing that our "weapone" are not extend, yet old men, is this letter of John Hars mighty through God.

BROTHER J. C. Ewing is still at Ber-Tune and Hymn book.

weather. Dr. Fahrney, of Chicago, will re-

move to another part of the city the coming Spring. THE Maumee church, Defiance

ple, closely united, and prosperous.

THE brethren of Ionia 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, Huntingdon 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 and receiving Christian comfort.

last time, with the "awful" assurance of meeting him in the haven of eternal

THE church at La Place, 111., has bers. Menno Stouffer and others preached for them.

THE Brethren at Work has found it

bas by their united eloquence could aided in building a church, and he theory that one coat is no plainer contemplate attending a Normal Instigure by the plant the coat is the charge the contemplate attending a Normal Instigure by the coat is the charge the coat is no plainer contemplate attending a Normal Instigure coat is no plainer contemplate attending a Normal Instigure coat is no plainer contemplate attending a Normal Instigure coat is no plainer contemplate attending a Normal Instigure coat is no plainer contemplate attending a Normal Instigure coat is no plainer contemplate attending a Normal Instigure coat is no plainer contemplate attending a Normal Instigure coat is no plainer contemplate attending a Normal Instigure coat is no plainer contemplate attending a Normal Instigure coat is no plainer contemplate attending a Normal Instigure coat is no plainer contemplate attending a Normal Instigure coat is no plainer contemplate attending a Normal Instigure coat is no plainer contemplate attending a Normal Instigure coat is no plainer contemplate attending a Normal Instigure coat is no plainer contemplate attending a Normal Instigure coat is no plainer contemplate attending a Normal Instigure coat is no plainer contemplate attending a Normal Instigure coat is no plainer contemplate attending a Normal Instigure coat is no plainer contemplate attending a Normal Instigure coat is not plainer coat in the coat in

BROTHER J. S. Larue reports rather favorably from Grayson county, Texas. Elders Jacob Berkey 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, Il., 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:

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

You have shown your great weakness in making a personal matter out of a discussion of polity. I would be as bad and as weak as you to reply in kind, and, as it is a cardinal principle E. W. MILLER. The book ordered of mine to incorporate nothing little, ed writings, I cannot answer your JULIA A. WOOD, Bremo Bluff, Flu-the old brethren, and they are not all 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 weakinexperience, have said and written foolish things, how much more it is for one supposed to be wise and good to utter personalisms 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, fall to abusing persons. If 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 ugly usage, but it was always attributed to ignorance or childishness. Can it be that an old man upon whose brow the

True, the Progressive clement does not teach such work, and I ask the old baugh, and so on down the roll-call of ey'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 lin, awaiting the arrival of the New 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 At the time of closing this paper, to your ken, herewith plunge in the them to an acceptance of salvation. (20th) we are having mild winter water of forget fulness, 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 county, Ohio, consists of about one 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 absence of about six weeks, imparting inhabitants. It is here where our indefatigable brother S. T. Bosserman and his kind family reside. Also a BROTHER Jacob W. Smouse is doing 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. One of our exchanges speaks of a If there are any warm-hearted Chrisparty visiting his aged father for the tians 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 mulately held a protracted meeting and Pleasant Ridge is a gentle elevation of ny others as long as memory lives. received an addition of several mem- 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 necessary to make an apology for its over the limestone is of sumclent dependences to form the best of farming land. On over the limestone is of sufficient depth, rashness in nominating certain of its this little summit is a cross road, and favorites for the city evangelists. We the N. W. cor. of land belongs to "Cor. thought at the time it was rather imnelius," and about twenty-five rods
north of the cross road is the "House

Spring term of which is to commence arose and spoke against holding pro- would build a meeting house on it, and ing largely aided by generous neighbors.

and friends, they built a neat, comfortable house, which was dedicated to God, sometime in the Fall. Brethren J. P. Ebersole and L. II. Dickey offi-ciated. In the early part of December, by special invitation, your correspondent visited the place, and labored for about a week in the name of the Lord, during which six valiant soldiers en-listed in the army of Jesus. This left the number of members in the neigh-borhood about twelve, the body of the church living from eight to twenty miles off. But the "leaven" was at work, and sometime in February we

received a very pressing invitation to go and help them again. Brother William Kiefer, one of our co-laborers, agreed to accompany us. We went, and on Saturday evening, March 1st, we commenced what we call the second protracted effort at Pleasant Ridge. Brethren E. Bosserman, Eli Beagle, Jacob Whitmore, S. T. Bosserman and W. H. Teeter, all ministers in the Old Eagle Creek church, assisted us, at least with their presence and their prayers. Brother S. T. Bosserman was our banjist, and on Thursternam was our banjist. serman was our baptist, and on Thursday the 3th, he baptized four sisters, on Friday the 7th, one brother and 8 sisters, on Saturday 8th, nine brethren and three sisters, on Sunday 9th four brethren, and Tuesday 11th five brethren and six sisters. Here we closed with a total of thirty-six additions,

thirty-live by baptism, and one restored who had strayed off.

These are nearly all heads of families, and we feel will add much srtength to the cause, we confidently predict that the end is not yet. Many were al-most ready to come when we closed, and unless the enemy gets an advantage there will be many more added during the ensuing summer. The life and energy manifested, the many prayers and expressions of glory to God will not be in vain. To our dear brethren and sisters elsewhere, we say truly, this was a glorious meeting. There was not the advantage of large families of brethren's children to work upon, there was not a large body of members present to help; no, the material, with very little exception, was gathered exclusively from outsiders. It was God's own work through the power of the gospel, and the energy of the Spirit; and while the angels in glory rejoice and praise God around the throne, we feel to unite with them in ascriptions of praise to God, to whom be all the glory. Amen. P. J. Brown.

Congress, Ohio.

plish." you say some pertinent things.
Such as, "Why must a man shave a part of his face to let his part of his beard in order not to mar the corners of his in order not to mar the corners of his beard not order.

Aqua amonia "

Shake before using, each time. Keep the paid to the order.

Shake before using, each time. We have a supplied to the order.

To all contributors to the Progress.

Shake before using, each time. We have a supplied to the order.

Shake before using, each time. The beat of the paid to the order.

To all contributors to the Progress.

Shake before using, each time. Aqua amonia "

To all contributors to the Progress.

To al

But when you ask, "Why should a standing coat collar be plainer than a not so long yet but that we distinctly turn down collar? Why is a broadbrimmed hat plainer than a narrow cussion through the papers, which we hood should ever suffer itself to be rim? Is a cutaway coat plainer than called the "Tobacco War." We now split; such could only be the result of rim? Is a cutaway coat plainer than one with square skirts?" it is extremely weak; and your saying that you will denounce all the abominable fashions of our progressive men, the senior ediof the world, &c., is a burlesque, as you for of this paper. But as he is charged certainly must know that with such by the old orderites to be the head and iterature you cannot render the church of Christ any good service. Advoca-ting humility with such questions is a anything good he may have accom-

standing collar, be plainer than a scriptures teach the contrary: "Honsquare skirt and turn down collar? Or or to whom honor is due." The truth why a broad brimmed hat be plainer of the whole matter is simply this; his than a narrow rimmed one? I don't mind is ahead of the general body of know whether we can give the answer | the church. To sustain this, we site WHY satisfactorily; but you know that you to another fact, which is undenia-society has made it so. Fashionable ble. We very vividly recollect the society has made it so. Fashionable and gay society has adopted the time when the old orderites would not square skirt, and turned down collar coat, with the narrow rimmed stove proceedings of the Annual Meeting, pipe hat, as their costume, while the and succeeded in keeping him from it. plain unassuming have adopted the cut- They had him arraigned before the Anaway, and standing collar coat, with the broad brimmed hat for theirs. This you know; and hence the libertine and out the Christian Family Companion or dandy does not don the plain join hands with "the old order of man's costume; neither will the plain things," of which he chose the former. man assume the dandies' coat nor After the old brethren had control of all

You say the abominable fashions of the world are all of the devil, every one of them. If the square breasted, turned down collar, and the narrow rimmed stove pipe hat did not originate in the fashions of the world, I will yield the point. How many cutaway, and standing collar coats, and broad brimmed hats do you suppose are worn at the Presidential receptions, and high life dinner parties in Washington society? Do you suppose square skirt, and down turned collar coats, and narrow rimmed, stove pipe hats are worn there? I guess they are. Why there shall not one be plainer than the other.

Great would be the wonder to see a man in a cutaway, and standing collar | your well wishing brother. coat, with broad brimmed hat; and a woman in dress and cap as our sisters wear, take part in the dance in which the square breasted, and turned down collar coats, and narrow rimmed stove pipe hats so freely engage. But thanks be to God, whether you and your contributors who advocate this absurd theory, see any humility in plain ested in the welfare of the Dunkard dress or not, the fact remains that brethren and sisters who of choice wear success, for I know, that if you want the plain standing collar coat, and to be successful in the work you have broad brimmed hats, and sisters who undertaken, God must work through of choice wear the plain dress and you. There are great obstacles to be cap, are never found at pic-nic festi- overcome, heavy rocks to be removed, vals, celebrations, county and State trees and shrubs, good for nothing but

Another roticeablef eature in the theory that one coat is no plainer than the hovah, may be able to do good.

From Meyersdale, Pa. MEYERSDALE, March 18, 1879. Brethren of the PROGRESSIVE:

In yours' of last week, in the news item relative to the preaching of Miss Little, at this place, you say : "Sisters were expelled by the Dunkard part of the congrega-tion." I think there is a misunderstanding, by some of its members, whom I regard as being honest in their convictions. Which is that they think you had reference to the congregation that was composed at the expulsion of these sisters instead of the congregation of that evening. That the Dun-kards were those who favored the expulsion, and those who did not were something else. You did not mean that. Did you? Or if so, what are

Sunday and Monday evenings the Meyersdale people had the mindfelt pleasure of hearing the teaching of Bro. Daniel M. Miller, from Carroll Co., Ill. He has just returned from a very successful Wisconsin Mission service. Not, however, to recruit ability the possessing one to take courage and go on to perfection. Services are appointed for him this evening, when a large andience is expected, regardless of the weather sinclemency. On Wednesday he intends going to Salisbury at their earnest solicitations. May God's blessing accompany him.
Fraternally,
J. R. Lichty.

What we meant was the Dunkard part of the congregation whom the lady addressed on the present at the expulsion but did dy's audience which had excommunicated the young sisters.

Honor to Whom Honor.

In Vol. 10, No. 3, of the Vindicator Congress, Ohio.

We have an article writen by Bro. —
enumerating a great many "sinful things that are making inroads into our dear brotherhood." In the catalogue he has, "Chewing tobacco, snuffing and snoking." Then says he: "I am satisfied that the Vindicator is vindicating the ancient order of the them with care.

In order to know your position, I read them with care.
In the editorial of No. 7, under the head of "What we Want to Accomplish." you say some pertinent things.

We have an article writen by Bro. —
enumerating a great many "sinful things inroads into our dear brotherhood." In the catalogue he has, "Chewing tobacco, snuffing and snoking." Then says he: "I am satisfied that the Vindicator is vindicating the ancient order of the church, as held forth by the ancient brethren." This may be true, and we fear it is only too true; for the old brethren more or less used, and do still use, tobacco; and it being an old cusplish." you say some pertinent things. we have an article writen by Bro. front of introducing new things and anything good he may have accomplished. This we regard as very un-Why should a cutaway coat, with a courteous and unscriptural, for the our church papers, they published the report of the Annual Meeting, a thing prohibited by them before. Just so it was not done by progression; at least so it looks to us. Now, old brethren, why don't you raise in a solid column, and not allow the old brethren to publish the same? We claim that it belongs to us, and we are willing to farther it. Had you succeeded in keeping the report from us you might have kept us in the dark longer.

have fallen from our eyes, and we now we consented to gratify them this time, try to see the light as it is in Christ Jesus. May the Lord help us to progress to have success in holding meetings. I onward and upward, giving credit to whom honor belongs, is the prayer of this evening. He has been holding

E. J. MEYERS.

### Is the Dunkard Church Progressive ?

Messrs. Editors: Being a constant fairs, and no other place where Christian duty does not lead them. to hinder the Gospel chariot, must be rooted out, and then your progressive rooted out, and then your progressive and peace remain and abide with you

other, is, the advocates of the theory rarely, if ever, happen to fancy the cutaway, and standing collar coat, and by no means the broad rimined hat. But the world's style is alwyys their fancy.

D. P. SAYLOR.

Double Pipe Creek, Md.

hovah, may be able to do good.
Your object no doubt is good, but men with weaker hearts would give up the good work. Remember good old Elias, when he had thought "I am alone," God told him that there were seven thousand in Israel who had not bowed to Baal. Hope there are more loved to Baal in houses or loved to Baal. Hope there are more loved to Baal in house so the loved to Baal in houses or loved to Baal in house loved to Baal. Hope there are more loved to Baal in house loved

"Let us hear the conclusion of the while matter: commandme nts: for this is the whole cuty of man."

> the knee to man, and who will second advantages which all other Christians have not. Why not make better use of made up, unless people dress in their mode—on which the Bible is as silent as it is on Mahommedanism—they cannot be Christians. But the time is coming when some of these people will feel ashamed of their actions and practices. We see from a communication from Meyersdale, that even there from Meyersdale, that even there, where, a year ago, use was made of the iron rod, there is now hopes of progression. First we learn of the Bible class, by the Progressive element and then love (God. in the Church, where they put out sisters for wearing plain hats, we have a lady with a hat on, preaching to a crowded house. Those, who a year ago, threw the first and last stone, were son kiking at him. He now stands at the good part of the stand and span there, and joined in the singing and the gie ever ready to snarl and snap prayer, and the hat did not kill them. at every person who passes by. This is But those of us who knew some of the very nughty of the little dog, and was\* circumstances of the above congregaor lost energy, for he seems to abound entirely in Apostolic zeal, in causing the wanderer to ponder, the professing saint to reflect and behold himself, and saint to reflect and behold himself, and resident there, and preached from the place where the esteemed Christian lady did. Why did these men leave? They were an ornament to the town, and were respected by the citizens of the town. To-day where four years ago, you had a number of active Christian ministers, the congregation must depend on one man, and if he sees fit to take a pleasure trip, others from a distance must fill the appointment. In other places where your brethren used to preach there has been no preaching for some years. This shows no progression. Men and women stand outside of the church, but seeing whom the lady addressed on the evening in question. They may not all have been there who were present at the expulsion, and some may have been there who were lieve, that an odd-fashioned bonnet on not approve of the excision; but it was the Dunkard part of the la-

DUNKARD FRIEND.

GRESSIVE, and the title above named presented itself to my mind; it certain-

beard." This is sound, good common sense, and good logic; and I commend it to the serious consideration of some brethren.

It would be well to have this present of the greatest good that has ever been accomplished to stay the use of tobacco, has been brethren.

It would be well to have this prescription prepared and keep it on hand for on emergency.

It would be well to have this prescription prepared and keep it on hand of strict reverence is not always associated with the use of this title. It is consistent number. It is a present your doctrines in an attractive and body, but is simply tacked on by usage, wish to inform you that it was intro- hot-headedness and unreasonable radiduced and successfully fought by one calism. The middle way is the right way as brother H. says.
W. J. H. BAUMAN.

### FROM BROTHER HETRICK. Yesterday the committee of arrang-

Spring S. S. Convention, met and per-formed the duty assigned to them. The time of meeting thought best, is May 6th. at 9 a. m., and the place with the Brethren of Green Tree church.
We feel that it is a matter of much

regret, that there are a number of advantage, and also a loss of many whom they might have gained. J. P. HETRICK.

WINCHESTER, OHIO, ? March 10, 1879. Brethren Holsinger and Beer :

Since we last wrote to you, we have been preaching at various points, mostly in Bro. Abram Younce's congregation. Our in this way. This is not the best way will join Bro. West at New Enterprise, forth there several days. We will next go to Covington, Miami Co., where we expect to continue the remaining two weeks we have to spend, before we return to our home and family in W. Va. You will again hear from us when we are through at Covington. JAS. A. RIDENOUR.

WE copy the following from the Vindicator, the "old order" organ, for the edification of such of our readers as

hear such words from such a source. "My dear brother in Christ,-Mercy locomotive, driven by the Spirit of Je- now and ever, amen! Yesterday I had the pleasure, for the first time for some

may have a personal acquaintance with

the writer. It will appear strange to

than seven thousand in the Dunkard hand down to us by the inspired written to-day, who have not bowed ers. Dear brother, stand from and inmovile for the old landmarks, and onyour move in the progression of the ly south the more as you see the day church. The Dunkards certainly have of dression approaching! Unless

somene will rise up in open opposition to thaggressions and inroads that are all. But then they have their mind beincontemplated, the purity and holinesof the church as founded by our May od bless you abundantly in your effort in keeping before the people the OLD, AND MARKS as pointed out by her men—men inspired with the C.G. LANT."

> way and as they are of a teachable dispositon, we would just like to have then see our little dog."-Primitive Chritian.

Se Acts 8: 34.

### CURE FOR DIPHTHERIA.

The following cure for Diphtheria is saidto have proyen successful in many case, and we publish it for the benefit of such of our readers as may not have timey access to better medical advice.

DIPHTHERIA WASH. Goden seal, pulverized, 1 drachm 1 drachm Black pepper 1 drachm Alim 1 drachm Nitrate pofash I drachm Put all into a common teacup and 1 drachm pour half full of boiling water; stir it well and then fill with good cider vinegar. Fit for use when settled. Swab the mouth and throat every half hour The True King.

I have just read brother M. Hady's article on Old Order, in No. S of Prosometimes vomit, but swab well and a feeling of relief will follow each swabbing. Let them swallow a little each time. Also gargle as often as the throat may feel raw and husky.

Rub the following linament on the throat (outside) every two or three hours, and keep a flannel cloth around

LINAMENT.

Turpentine, one ounce.

### POSTAL CARD JOTTINGS.

I have just returned lione from a meeting at Indian Creek, Pa., at which sixteen were added to the church by baptism. Four of them had belonged to the Lutheran church-some of their leading members-and one came from the Baptist. I praise the members at Indian Creek for their kindness and Christian courtesy. Brother J. W. Beer joined in the meeting towards its ments appointed to arrange Programme close. He is soliciting for the Pro-and time and place of meeting for our GRESSIVE CHRISTIAN. Hope he may have good success.

SILAS HOOVER. Somerset, Pa.

Short sentences and to the point, is the design of the "Postal Card Jot-tings," and I hope by "this gate of the churches in the Eastern District of Lord" we may all enter and speak Pa ., who do not take any interest in words of encouragement to the saints, the S. S. cause. They no doubt feel and comfort to the sinner. Let us not that there are good grounds for their speak boastingly, but tell the love and inactivity in this matter, but with all this, in a very short time they must be all the love of Christ dwell in adopt as part of their church work Sun- us righly, and emanate from us powerschools, and then withour experience fully, as the burning lava from the volin the matter, they labor at much discano within, that it may be felt by others, and constrain them to come to Christ. May it be said of us: "Like Christ, like people;" that while we hate and reprove sin we may yet love the sinner, and thus clevate and refine the people in their standard of mor-

Dunkirk, Ohio. S. T. Bosserman,

Dear Bretheren : points ten miles apart. One applicant for baptism, the immediate result. Splendid country around Peabody. Members lively. Scepticism prevailing to an alarming extent. Hope the good Lord will yet cause the eyes of some of our kind friends to be opened. W. J. H. BAUMAN.

"A prudent man;" says a witty Frenchman, "is like a pin; his head prevents him from going too far."

AMONG THE CHURCHES.

The Jewish Passover, this year, will fall on the 8th of April.

Canon Ryle of the Church of England, says that the Evangelical party was never so full of life and vigor as

### Fear God, and keep his Eccl, 12: 13.

churches. They must hereafter be performed at the cemeteries.

The Baptist church at Council Bluff, Iowa, has just received thirteen new converts, one of whom is a native of Africa, another a native of Asia, while the rest are of American birth.

The war in South Africa has had disastrous effect on the missions of the Zulus. Many of the natives have been driven from their homes, and some of the missionaries have been cleaned out.

The Rev. Dr. Wilson, a prominent member of the English Missionary Conference, says that only one of every three persons on earth, has ever heard the name of Jesus. The question is pertinently asked, "what becomes of the other two who have never heard His name ?

The Rev. Joshna V. Himes, of Nebraska, formerly a well-known "Millerite" preacher, in New Hampshire, and at one time editor, has joined the Epis-copal church, and is now a candidate for holy orders. He is seventy-three years old, and has been in the ministry lifty-three years, but is in the enjoyment of vigorous health.

After much delay the Rev. Dr. Duryea, of Brooklyn announces his decision to leave the Presbyterian field of labor which he has been cultivating for eleven years, and goes to Boston to be a Congregationalist. This is the third denominational change which the Doc-

Although good old Josiah Anawalt was seventy-six years of age, and almost deaf, his place in the Mt. Pleasant Baptist church, Philadelphia, was never vacant until the other day, when he died. He read the New Testament through once a month, besides read-ing with great diligence his religious.

Fifty Jewish families, of New York, lately from Hungary, intend immigrating West, if suitable lands are given. They boast of skilled artisans of all trades, and desire rather to build homes in the West than starve in New York city. Western Israelites com-plain of the scarcity of Jewish women. It is said in one Western town, where lives a single Jewish maiden, the contest for her hand has become bitter among the Jewish young men of the

An enthusiast is widely distributing a little tract on the wickedness of using the word "Reverend" or its abreviation "Rev.," in designating a minister. He bases his principle argument on the expression in the 11th Psalm "Holy and Reverend is His Name: which he says refers only to God. Clergymen are not supposed, to be "reverend" in the sense that God is reverend. The use of the title is simply a custhe patient in the house. Ventilate well.—The wash and lipament will cure all kinds of soar throat.

It would be well to have this prebody, but is simply tacked on by usage, much after the fashion which calls a legislator "Honorable," and then cuts short the compliment by printing it

Report of Berlin School. ROOM B. Month ending March 13th, 1879.
Whole number of pupils in attendance during month. Males 18, Benales 29, Total 47. Average attendance during month, Males 16. Females 25, Total 41.

SECULARITIES

Per cent of attendance during month, Males 88, Females 85, Total 86. Per cent of attendance during term till date lales 86, Females 88, Total 87. Present every day during term: Annetta Heffley Daisy Stoner, Emma Gessner, Edgar Heffley, and

21 were present every day during month, Attendance good, Progress good, Visits by patrons B. F. HAYMAN, Teacher.

### MEYERSDALE BUTTER FACTORY.

We are happy to inform our Somerset county readers that the Meyersdale Butter manufactory Is ready to commence operations, and will start out its wagons the first week of April. The prospects are good, our people being quite cager to give the new enterprise a fair trial, upon the reasonable conditions which it offers.

Mr. Lester, the general manager, gave us's call the other day, and assured us that they will leave nothing undone on their part to insure success. The butter from eighteen hundred to two thousand cavs has been engaged already.

Our farmers can greatly benefit the enterprise and themselves by striving to make a good article of butter. A little solid feed to the kine during the spring and early milking days will be her it. Had you succeeded in keeping he report from us you might have kept is in the dark longer.

Abram Younce's congregation. Our meetings have been too much scattered to accomplish much, but the brethren ing of Feb. 22. Continued till the even ing of Feb. 23. Continued till the even arket. The company will not buy bad butter at all, but will pay the highest market price for a way and we now beneficial. The same effort will be required in the marketable article, and take it from your door twice

> Our New York advice again consists of a beg garly account of empty boxes. The market rules very quiet, with railroad investments steady to strong, as usual. The largest transactions in the speculative line were in Northwest, Deleware, Lacawanna and Western, New York and Erla, St. Paul and Wabash. The last named was weakened by rumors that the May interest on its bands would not be promptly met, but the losses and galus at the close were insgnificant, Western Union declined 12: Morris and Essex rose 14: Pacific mail, Northwest, Rock Island and St. Paul preferred, 16.

> The subscriptions to the 4 per cent, loan since last report amounted to \$219, 100. The government bond market was quiet and the quotations, when varied, were a shade strong er, with the exception of the 1868 5-208, which dedined 35.

The money market shows greater firmness Currancy is steadily in request, but the supply is so superabundant that no changes are noted in the rates of discount. A large amount of manufactured goods, during the last thirty days, has been shipped to the South and West, while the flow of breadstuffs, cotton, provisions and tobacco.toward the commercial centres is simply immonse. Our exporte trade is also beginning to

The large Iron Safe, known as the "Centenial safe," which was on exhibition at the Philadel. phile exhibition, contributed by Mrs. C. F. Dichm-

was closed about a weekape, in the statuary falls
of the Capitol in Washington. One of the two line
scriptions of the inner side of the doors is at fellows: "In memory of those whose unmes appear hupor the pages of the albums deposited within and who rendered distinguished service to the country," and the other is: "It is the wish of Mrs. Diction that this safe may remain closed untill 1976, to be opened by the Chief Magistrate of the ... United States,"

Cincinnali, February 22.—The estimates of Arca-bishop Purcell's debts now range from five to six million dollars. The Polksfreind, the leading organ of the German Catholics, is day places the amount at five millions, antisays 28° stamination by trusters has shown, that or pur, on so-calle assets not more than \$50,000 is actually available If it is decided, therefore, that church property cannot be held, depositors will get about one par

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nent Diseases

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Portigo, Erysipeias, Rheumatism, Syphilitic Taints, Mercurial Headache, Neuralgia,
Heart Affections, Nervous Debility, Bronchitis, First stage of Consumption, Asth-ma, Chills, Kidney and Bladder Affections,

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

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

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

All Letters are Strictly Private,

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