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NO. 1

is and can be but one true Savior who died for the sins of men, so there is and can be but one true gospel which reveals and makes him known. Any thing else that comes in its place and professes to be another gospel, or claim to be the true gospel, is not the gospel.

The Progressive Christian.

Religious Weekly.

PUBLISHED BY J. W. BEECHER,
Editors and Business Managers.

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BRETHREN'S PROGRESSIVE PUBLISHING CO.

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INTRODUCTORY.

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

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

And with the German poet resolve:

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

Would it not be better to follow the resolution of the apostle: "Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus?"

Among the things whereto we have already attained? Phil. 3.

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

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

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

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

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

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

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

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

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

OUR GREETING.

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

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

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

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

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

PROGRESSIVE CHRISTIANS.

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

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

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

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

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

J. W. B.

SUNDAY SCHOOLS.

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

J. W. B.

BIBLE CLASSES.

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

J. W. B.

SOCIAL MEETINGS.

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

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

J. W. B.

FACTS TO BE REMEMBERED.

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

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

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

4. It is the duty of the church to present to the world, in every expedient way, and in the fullest and clearest manner possible, the doctrines and duties revealed and enjoined in the word of God. Matt. 28: 18—20, Mark 16: 15; Acts 1: 8, 22: 15, 28: 23—28, 29, 31, 32, 38, 44, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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

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

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

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

THE WORK OF EVANGELISM.

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

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

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

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

ANNUAL MEETING.

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

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

J. W. B.

HOLIDAY MUSINGS.

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

CORRESPONDENCE.

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

Dear Brethren:

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

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

The experience of both of you has been a tolerably extended one, and all the skies were blue nor were all fields green in your journey so far. Therefore for me to make suggestions as to your course of procedure, no matter how cheap advice is, would be like teaching Arago to handle a telescope.

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

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

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

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

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

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

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

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

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

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

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

HOWARD MILLER

Subscribe for the Progressive Christian.

From Brother J. B. Wampler.

Dear Brethren:

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

A MEETING IN CLEARFIELD COUNTY.

Having been called to assist our beloved brethren to hold a series of meetings in the "Rockton district," Clearfield County, Pa., I left home on the 6th of Nov. and commenced the meeting in Rockton, in the Lutheran meeting house, on the evening of the 8th. We met steadily for the worship of God until the 19th, when three became willing to unite with God's children. One was formerly a member of the Methodist church, one a member of the Lutheran church, and one the son of a Mennonite minister, who had never made a profession before. May God bless them and all his children, and keep us faithful so that when the great family meeting in heaven shall be, we may all meet to part no more. When those above alluded to were "buried" in baptism, the tears shed and the feelings manifested were such as to remind us of a burial of loved ones after death. At the waterside we, for the first time, saw the whole assembly kneel when prayer was offered. While I think upon those things I feel to ask and pray that the rich blessings of God may be bestowed upon our dear brethren and sisters, and upon all that manifested such an interest in our welfare while among them. May the time soon come when we can all see eye to eye, and as one family worship God in the beauty of holiness. My thanks to all. I ask an interest in your prayers.

J. B. WAMPLER,

Rural Valley, Pa.

MISCELLANEOUS.

CUT IT DOWN.

JUSTICE.

One year more! One year more!

One year more! One year more!

One year more! One year more!

One year more! One year more!

One year more! One year more!

One year more! One year more!

One year more! One year more!

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

Subscribe for the Progressive Christian.

HOLIDAY READING.

THE NEW YEAR.

Through the gloomy November,

Through sombre December,

The doting old year,

So withered and sear,

With worn the gray air,

Of springtime so fair.

In his russet and brown,

With the mien of a clown,

His wrinkled and he smiled;

His laughing and he smiled;

Over barren and heather,

Wafted hither and thither,

Between fitful showers,

The order of flowers;

Yet over the hillside and plain,

But the seed-cups of flowers remain.

The forest a purpling mist

Where the tendrils are awist.

The pigmy, the giant of trees

Alike, on the daily breeze

Their foliage gently have flown;

The pathway with acorns well strewn,

Now the squirrel and rabbit may greet

With many a toothsome sweet.

But the daffodil year

Who faint would appear

Blithe and gay

Has passed away!

With his follies and woes

Bury him deeply ye snows.

Out of sight

In the wintry night.

And who cometh here?

A happy New Year.

Let the bells chime,

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