

The Progressive Christian.

BY H. R. HOLSINGER.

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

1.25 per Annum, in Advance

VOL. III.

BERLIN, PA., FRIDAY, JAN. 14, 1881.

NO. 1.

POETRY.

SISTER E. M. STOFFER'S Selections.
PLEASURE MIXED WITH PAIN.

Venomous thorns that are so sharp and keen.
Bear flowers, we see, full fresh and fair of hue :
Poison is also put in medicine,
And unto man his health doeth oft renew.
The fire that all things else consumeth clean,
May hurt and heal ; then if that this be true,
I trust sometime my harm may be my health,
Since every woe is joined with some wealth.
—Sir Thomas Wyatt.

CONTENTMENT.

I never loved ambitiously to climb
Or thrust my hand too far into the fire.
To be in heaven sure is a blessed thing,
But atlas like, to prop heaven on one's back,
Cannot but be more labor than delight.
Such is the state of men in honor placed :
They are gold vessels made for servile uses ;
High trees that keep the weather from low houses,
But cannot shield the tempest from themselves.
I love to dwell betwixt the hills and dales.
Neither to be so great as to be envied,
Nor yet so poor the world should pity me.
—Thomas Nash.

HOPE.

Oh birds that flit by ocean's rim,
And make your plaint to silent sky ;
O waves that cap horizons dim
Ye shall be tranquil by-and-by.
O rose tree giving petals fair
In some lost garden lone to lie,
Weep not because your stems are bare,
They shall be blossoms by-and-by.
O singer, singing in the night,
Tut not and curse the heavens and die ;
Your heritage is peace and light—
You shall be richer by-and-by.
—Edward King.

Essays and Selections.

For the PROGRESSIVE.

PRIDE—COVETOUSNESS.

BY E. L. YODER.

One of the branches of the Mennonite church, noted for its vigorous enforcement of rules against that species of pride which manifests itself in outward display of dress, &c., and afterward became a member of the church of the Brethren, which also manifested great solicitude on this subject, we had an opportunity from childhood up to observe the effect of rigorous discipline in the particular direction. I have well defined opinions concerning this subject, which it is no my purpose now to speak of. What I wish to speak to you about just now is concerning my surprise that the churches above named have manifested such great zeal in their attempt to suppress *pride*, while there is so comparatively little said and done to suppress the equally great sin of covetousness. No one can doubt, upon reading the Bible, but that covetousness is one of the greatest sins mentioned, and especially abominable in the sight of God. The woes pronounced upon the covetous, the impossibility of their entering the Kingdom of Heaven, and the classification of the covetous with murderer, and other extremely sinful characters, shows that it is at least as great a sin as vain and fashionable dressing, called *Pride*. Why then should the churches above named be so very strenuous in the one and so extremely lenient in the other. Is it because the outward manifestations of covetousness are less apparent than those of *Pride*, and consequently less susceptible of discipline? Is it reasonable to suppose that divine wisdom would fail in making two sins of equal magnitude, equally apparent to all in their outward manifestations? Certainly not. The outward manifestations of covetousness are just as discernable as those of *Pride*. It would be just as easy to legislate against the one as against the other. For instance, rules of uniformity have been enacted to promote humility and prevent pride. Could not similar rules be enacted to prevent covetousness? We certainly have as much scripture to enforce uniformity in worldly possessions, as we have to enforce uniformity in dress. We have the example of the apostles and primitive church to have all things in common. Have we the example of the Apostles and the primitive church that the dressed uniformly? The young man who came to the Savior inquiring: "Good Master what shall I do that I may inherit eternal life?" was told to sell all that he had and give to the poor. Have we any example where any one was required to put away his coat and get one after the pattern of the apostles?

I have known professors of religion worth

from ten to twenty thousand Dollars and upward, to donate when solicited, *Twenty five cents* to the missionary cause. Could not a body of men, moved by the Holy Spirit, find as much scripture for defining such an act to be the offspring of covetousness, as they could find to stigmatize as pride a *modest hat* worn by a sister?

I have witnessed wealthy brethren in council assembled attempt to pass a resolution by which each member of the church was called upon to pay an *equal* amount towards a project requiring an assessment of one dollar per member, when it was manifest that such a resolution if passed would discriminate most unfairly and unjustly in favor of the rich against the poor. For example: a man and wife having no children, worth \$30,000 would pay \$2, while a poor man, whose wife and four daughters belong to church would be called on to pay six dollars. If a disposition to pass such a resolution is not as good an evidence of covetousness as some of the things now taken by these same brethren as evidence of pride, then I confess myself as being in the dark, and want the PROGRESSIVE to give me some light on the subject. But I can perhaps best illustrate my ideas of what I conceive to be the unavoidable result of such one sided teaching, by relating a circumstance that came under my notice not many years ago.

A professor of religion in one of the most rigorously disciplined churches with reference to pride as manifested in dressing, had acquired a large fortune to which he clung with the tenacity of a miser. As an illustration of his extreme stinginess I will give you the following as an instance: An old friend, an associate of his youth, a minister of the Gospel, who had spent the best years of his life in traveling and preaching with money and without price, paid him a visit. When he made known his poverty to his rich friend, he for once relented in his regard to the money in his possession, and gave his poor old friend a small gold coin; but before separating from him, his niggardly covetous disposition returned to him again and he actually demanded the coin back again and stored it away among his creaked thousands. His dress, the vehicle in which he rode, and the harness on his horses betokened to everybody outside of his own church, and who knew of his great wealth, the most abject stinginess and worldly greed. But as far as pride was concerned he professed the greatest aversion to it, and was continually finding fault with the worldly minded disposition of his fellow members in the church, for dressing too much after the fashion of the world. He was the *weak brother* in the church, for whose sake no suspenders must be worn, and the little children must be dressed in the exact pattern of the old folks, so that the church might always remain a *separate and peculiar people*. Finally this man got sick, nigh unto death. Under the circumstances he was moved to make confession of a horrible crime in consequence of which he had suffered the pangs of a guilty conscience for many years. But he got well again, and denied his confession, leaving the single witness he had made confession to in the church. After this he got sick again and repeated his confession; this time to a different person. The church now had two witnesses and expelled him. He recovered again and was received back into the church and soon thereafter died.

The ministers in the church where he resided had departed somewhat from the old order, were in fact considered fast, and were consequently not the properly qualified persons to officiate at the funeral of the deceased—and a messenger was dispatched to a distance to procure a minister who was not contaminated with any new fangled notions, but dressed in the *true blue* and wore his hair in the longitude and latitude of the tradition of the fathers. This minister preached the rich man's funeral. He had nothing to say about the widows and orphans the rich man had relieved with his massive fortune; of the institutions of learning he had endowed, or any thing of that kind, but the minister found ample scope for his eloquence in describing, in pathetic terms, how the *good brother* although the Lord had blessed him with great worldly treasures, had never *abused* them, in vain and foolish display, or in following the sinful fashions of the world, but gave evidence of a *renewed mind* by being "nonconformed to the world, and in lowliness and humility."

A NEW YEAR'S SERMON.

BY A LAYMAN.

Text Heb. 13 : 11-14.

Since my last appearance with you, my dear people, we have been called upon to pass through a time of deep solemnity. When last with you we were rejoicing and happy in the possession of our dear old friend 1880. Now alas, he has gone from us to return to us again no more. We have been cheered and made happy by the last ray of sunshine, lighting up into gladdening smiles his dear old face. We have seen his tears of sympathy gently falling in with ours. He has sported with us in the sunshine, he abode with us in the storm! he has brought us many things to gladden our hearts. In his early youth he brought us the sweet little flowers decking the meadows and wooded bowers with fragrance and beauty, and covered mother earth in garments of living green, and the forest in bright green verdure, teaching us the great object lesson of a resurrection into a newness of life, and that we shall be decked with garments that shall never grow old.

Then he gave the sweet, fragrant blossoms, that told us of rich, ripe, mellow fruits in the future. Then he brought gladness to the heart of the husbandman in his gifts of golden sheaves, laden with life sustaining, health giving cereals. Later in his life the blossoms ripened, into fruitage and gave golden pippins, blushing peaches, luscious, mellow, bleeding grapes and bounteous gifts without number. All these are but a few of the many glorious gifts which he has brought us.

He has brought, besides, the rich fruits of the earth with which to sustain life and please our palates; to some at least, honor; wealth to others; wisdom to another; and friendship, sympathy and love to all. None have been made happy in the exchange of lives, and vows of faithfulness, so long as God shall spare their lives. Some parents have been made happy by the gift of a little stranger, as an additional tie between them.

To some however it has brought lamentation and weeping. That fond mother has looked into the face of her sweet babe, with anxiety and alarm, for she sees a burning fever glowing in its once lily white face. The good old family doctor is summoned, and with aching heart he tells the fond parent that the darling little flower has been called to bloom in celestial bowers. Oh how the mother clings to her darling, how the father's pale and haggard face tells of his anguish with no tears to relieve a breaking heart. But the mother presses the dear one to her bosom for the last time, for the last time kisses its sweet lips; and the father with a groan of heart-breaking agonies, consigns the little coffin to the cold, cold clay.

Others have looked, for the last time, upon the dear old father whom they have loved; who in infancy entered into their sports with zest, and in age became the doting and indulgent grand-sire; but we have laid him to rest beneath the clouds of the valley. Dear, good soul, we shall see him no more.

Others have parted with her to whom they came to tell their childish griefs; to tell her of our pains and ills; and who, when tossing on beds of sickness, could soothe their pains and cheer them. Whom, as age crept on we loved to see in her white cap and spectacles, with her face radiant with smiles, and with a kind word for all. Oh how in our childhood, we delighted to climb on her knee, and throw our arms around the neck of our dear old grand-mother! But her chair is vacant. Her cap is folded and laid away; her seat at the board filled by another. One night there came a messenger on a pale horse, and he tarried at our door and left his sad message. We called her but she heeded us not; we went to her bedside, but she was not there. The clayey form was still there, but her spirit had taken its flight to its home. Slowly and sorrowfully we bore her hence, and deposited all that was left of her we loved, 'neath the great weeping willow.

The husband in agony of soul has for the last time pressed the still cold forehead of the idol of his heart. The wife has wept, and in the bitterness of her soul embraced for the last time, him whom she loved more than life. Rachel-like refusing to be comforted. This

it is true, old 1880 has brought to most of us. Yet

"Out of the cactus rough with thorns
A bright rich flower may grow."

So the griefs and woes in the year that is past, may be blossoms in the years to come; or as we sometimes sing:

"Had earth no thorns among its flowers,
And life no fount of tears:
We might forget our better home
Beyond this vale of tears."

How wisely God our cup has filled,
With mingled joy and grief;
To teach our hearts that mortal things,
Though bright are only brief."

Thoughts like these comfort our hearts in the hours of sorrow; in the hours of bitterness.

But old 1880 has done still more for us. Like the fabled god of justice; he has weighed out many things to us; holding his scales before us, he has placed in the one side *time* and *opportunity*. Brother, sister, friend, what have you, what have I placed in the other? How stands the beam? Is our end light and high? Have we neglected to give the stranger a cup of water in his name? Have we seen the heart broken, and had no word of comfort and consolation? Have we seen him naked and clothed him not? In prison and visited him not? Hungry and gave him no bread? Have we seen a brother creature on the ways of sin, and warned him not? Have we left no noble example, that

"A forlorn and shipwrecked brother,
Seeing, shall take heart again."

If so, then indeed our end of the beam is high and light. And oh, saddest thought, the unimproved opportunities are gone from us forever. Though we look on the still, cold, silent forms of our loved ones, there comes a whisper of a time coming when we shall meet them in our better and eternal home; but these opportunities we shall have no more. If we have wasted the year, it can never be regained. If we have not improved the year, let us now set about the improvement of the year on which we have just entered. If we have done much in the year that is past let us resolve to do more in the next. Have we done a little, let us resolve to do much. If we have done nothing, oh! fearful thought!

Last summer a party who was visiting Niagara Falls, was passing over the bridge to Goat's Island. One of the ladies saw some thing which attracted her attention down near the falls. Her escorts happened to have a field glass with him, and on looking, he exclaimed, "My God! there's a man clinging to that rock?" The news soon spread, and a boat was obtained and launched on the boiling waters. It was soon broken to pieces; a second and larger was obtained, which in turn was capsized and broken to bits. The largest one there was then brought, and with steady hand it was let down; but when within a few feet of him it was dashed to splinters. What was to be done? A man and brother's life was at stake. Quickly an engine and one car was dispatched on the errand of mercy, and right gallantly did it do its duty. Along the wires went the message "keep the track clear!" but they could not possibly make it in less than four hours. And long ere that night would come on. Darkness like that of death settled over all. With a shout to him to hold on, help was on the way, they gave him to darkness and his God.

The train returned with a staunch boat and life raft, and many a knee which had not bent for many days, bent before Jehovah in prayer to spare the man. At the first streak of light all was on hand. Then came the rumble of carriage wheels, and a lady speedily alights, and rushing on the bridge looked over the waters and gave one frantic scream, "My God! my husband!" Strong men kept her from leaping over after him. The boat was launched, capsized and broken! Then the good life raft. Surely this will weather the turbulent waters. See it glides down the stream swift as a bird on the wing. There thank God it reaches him; but he is now weak from exhaustion and nervous strain. He reaches it, for a moment clings fast to the rope; but his hold slipped; the force of the water lifts him erect and with one cry of "Lost!" he plunged into the boiling abyss below.

Sinner! if the year 1881 shall plunge you over the abyss into eternity, may not your last cry be lost! lost! eternally lost! is my prayer.

Phila., Jan., 1, 1881.

The Progressive Christian.

A Religious Weekly.

HENRY R. HOLSINGER, Editor.

BERLIN, PA., JAN. 14, 1881.

The subscription of the PROGRESSIVE CHRISTIAN is \$1.25 a year, in advance. New subscriptions may commence any time during the year, but we cannot agree to furnish back numbers. The PROGRESSIVE CHRISTIAN will be sent only till the term of subscription expires, unless otherwise ordered. Payment, when sent by mail, should be made in Money Orders, Drafts or Registered Letters. Money orders should be made payable at Meysersdale, Pa. All letters and communications to be addressed,

H. R. HOLSINGER,
BERLIN, Somerset Co., PA.

OUR THIRD VOLUME.

With this issue of our paper we enter upon the third volume. We have now had several years experience in conducting a free rostrum. And it has been a pretty severe experience, without a doubt. But we feel exactly as we did at the outset, that such a paper is needed among the Brethren. There is such a thing as "spiritual wickedness in high places." That wickedness, as well as all others, we believe should be exposed, in order that the wicked perpetrator may repent of his sins, and as a warning to others. We want to be one of the "good ministers of Jesus Christ," and therefore we put the brethren in mind of these things. 1 Tim. 4:6. If some poor half-witted impostor swindles the brethren out of their money, he can be exposed in our church organs to the heart's delight of the man who is still sore from the loss of his filthy lucre; but the Bishop of a church may publish a malicious falsehood through the same church organ against a brother minister, and there is not a word said about it. If some innocent young member violates the traditions of the elders he is mercilessly thrust out of the synagogue, but the "pillars of the church" may teach for doctrine the commandments of men, and it is winked at by all our church journals. It will be a part of our work to correct these errors. We will be impartial and fearless, showing no more favor to J. H. Moore than to John Harshey, to D. P. Saylor than to John Culp; C. H. Balsbaugh than to Aaron Diehl. All are men, and equally fallible. We have no pets and no pet theory except Christ and his salvation. We have no fear of any one except Him to whom we shall be called to give an account—who has power to cast both soul and body into hell—Him we do fear to disobey.

Certainly, we could make more money by taking a different course. We know it. Please do not annoy us by repeating the assertion. It is *Principle*, it is *Truth*, it is *Right*, for which we are laboring, and you should know it by this time. We have *policy* papers enough—one would be enough—but six are not too many. We know, too, it is *easier* to publish a milk and water paper than to furnish one with pure cream, but we have no taste for that kind of literature, and no relish for that kind of work, either in the ministry or in journalism. You can get that kind of papers, even down to the extracted *weh*, weaker than water itself.

Our paper will continue to be just what it has been for the last eight months, only a little more so if circumstances shall require. We shall aim to make it answer any exigency, and to perform any work that the defence of the truth or any of its advocates may demand. We court no patronage through policy. "Laying aside ALL guile." We wish to deceive no one. This is the kind of a paper we mean to publish, and now you know it. If you like it, take it, and pay for it. If you do not like it, there is no harm done; you can take some other, and please somebody else. We want patronage, and we will make all proper efforts to gain support, but we will not truckle to the whims of any man or set of men to gain it. We want to know whether a paper will be supported upon such an honest and impartial line of principles. What have you to say about it, reader?

Lastly, have no FEARS, friends. Threatenings are reported to us from different quarters that "the Progressive Christian" MUST BE SUPPRESSED. An intelligent and impartial brother who travels much writes us: "There is a move on foot to suppress the Progressive Christian, and that entire wing of God's people, at next Annual Meeting." Let none be afraid, brethren and sisters; as the Lord liveth it will not be done. Even if next Annual Meeting should see proper to buy out the "Progressive" office and monopolize the publishing business of the church we will see to it that you get the worth of the money advanced. And as to crushing out the progressive element of God's people, in the language of the great D. P. S., such talk is "consummate nonsense." "Fear not, little flock." Put your trust in God. "Stand still and see the salvation of the Lord."

The report of our Berlin counsel meeting on Jan. 1, has been crowded out, with other interesting editorial jottings. Hope to have room for all next week.

GLEANINGS.

M. M. S. heads her next article "Historical." There was no paper published for Jan. 7, and don't you forget it.

J. H. Peck will discourse to us on "Eighteen Hundred and Eighty one," in our next.

Do not ask for the paper for Jan. 7, for there was none published for that day.

Two persons were added to the church, and one applicant, at Buchanan, Michigan.

One more precious soul added unto us today, Jan. 2. "Glory to God in the highest."

D. F. RAMSEY.

Brother T. C. Wood of Lynch Station, Va., has been advanced to the second degree in the ministry.

Henry E. Light, of Lancaster is holding a series of meetings in the Sugar Valley congregation, Clinton Co, Pa.

The Congregational Brethren will commence a series of meetings near Kinross, Keokuk Co, Iowa, January 7.

A pretended doctor by the name of Alexander recently humbugged the people of Milford, Ind.

The "Quinter and Snyder Debate" FREE to all new subscribers for 1881. Send ten cents in stamps for postage on the book.

Brother Cassel shipped part of his library to Mt. Morris on the 22 ult. The balance will be shipped as soon as he gets it packed.

One Dollar and thirty-five cents pays for the PROGRESSIVE, for 1881, and a copy of the Quinter and Snyder Debate on Immersion.

Next week we will have something from Howard Miller upon the "Clothes Question." He understands all about it, and lays it out nicely.

To all new subscribers for 1881, we will give as a premium, a copy of the "Quinter and Snyder Debate," a book retailing at 50 cents free, except ten cents to prepay postage.

Elder C. G. Lint held the first protracted meeting in the Bear Creek church, Montgomery county, Ohio, the other week. Hope it was a success.

Our valued contributor, brother L. T. Shellenbarger, of Covington, Ohio, is just recovering from a long spell of fever. We may soon hope to hear from him often.

Brother A. H. Paterbaugh preached thirteen sermons, and brother John Metzler, three, at Elkhart Indiana lately. Three were baptized and one reclaimed.

It now turns out that our suggestions are being carried out. The Brethren at Work, with Esbleman and Moore, go to Mount Morris about the middle of February. We feel real sorry for Mt. Morris.

The First Baptist Church, Germantown, has repaired its audience room, paid its floating debt, received one hundred and forty members and listened to Pastor Critchlow's third annual sermon.

The preparatory department of Lincoln University has sent altogether 400 young colored men to the South as ministers or teachers, and 133 students have been graduated in the collegiate department.

Brother Jacob W. Miller calls our attention to the fact that it was *aid*, and not "ice" that the people of Waterloo, Iowa, sent to the Kansas sufferers. It was the printers that did it. Kansas likely has ice enough this time o' year.

Mrs. L. J. Kieser, Bryan, Ohio, says: We think the PROGRESSIVE the best church paper edited; we will do all we can in soliciting subscriptions so it may live long enough to root out the traditions that have been existing in the church.

We have given way almost exclusively to our contributors and correspondents this week. Their articles are all live and interesting, and other interesting correspondence has been crowded out. Our own productions can be kept warm until an opening will occur.

The Rev. T. P. Crawford, missionary of the American Baptist Board at Tung Chow, China, has recently discovered there two genealogical tables which he identifies with the "generations of Adam," in the fifth chapter of Genesis, and the "generations of the sons of Noah," in the tenth.

ALMANACS. We will send "Our Almanac and Annual Register," as published by H. J. Kurts of Dayton, Ohio, at 10 cts. each, or one dollar a dozen.

Will also send The Brethren's Almanac, as published by Quinter and Brumbaugh Bros., single copy 10 cts.

The Sunday School Times, 725 Chestnut Street, Philadelphia, publishes an excellent Lesson Calendar for 1881, for 25 cts. We consider it an excellent arrangement, and should be on every desk, and in every reading room occupied by Christian business men or students. Send for it.

BEST BOOK FOR EVERYBODY.—The new illustrated edition of Webster's Dictionary, containing three thousand engravings, is the best book for everybody that the press has produced in the present century, and should be regarded as indispensable to the well regulated home, reading-room, library, and place of business.—*Golden Era*.

Simon Short-Lightning and a number of other Dakota Indians, some of whom have equally terrific names, have united in a petition to the American Board of Missions for a church at Devil's Lake. In urging their cause they say: "The mercy of God has reached unto us, and by Him we have been taught how we can live; therefore we desire that the Word of God should grow in this country, and for that we pray to God. Therefore we, though we are few, wish that a church should be made for us."

The Rev. Mr. Innocent, a Chinese missionary, reports two noteworthy facts in connection with one branch of his mission operations, which, he says, attest the genuineness of the conversion of the people from heathenism. First, every family in the village has given up idolatry and attends Christian worship; secondly, the village temple has, by the free consent and action of the people themselves, been destroyed, the idols decently buried and the material of the temple used in building a larger temple for the worship of God.

Good Health for January begins the sixteenth volume of this excellent health monthly. This journal has long enjoyed the largest circulation of any health monthlies, and has a growing patronage. The present number contains two illustrated articles, and a very practical article on the home treatment of catarrh, one of the most common maladies in this climate, besides a large number of interesting and entertaining articles of interest in every household. We know of no journal which so well meets the wants of the masses as *Good Health*.—Published at Battle Creek, Mich., at \$1.00 a year. Specimen copy free.

Theo. H. Stephenson Lambertville, N. J. under date of Jan. 2nd says: This is brother Nicholson's last meeting with us. On account of ill health I could not attend myself, but I regretted that he preached some powerful sermons and a good interest prevailed. Eight persons were received into the church, and one application. Sorry I cannot send you more subscribers, but I will continue trying. We are all progressive here without an exception that I know of. Can't you come and spend a few days with us, if we pay your expenses? You could get subscribers if you would.

We would take pleasure in visiting New Jersey if it were possible to do so; but at this time we can see no opportunity of leaving home for so long a time. We will place New Jersey on our programme, and when we see our way clear will send on the announcement.—*EDITOR*.

This number of our paper is an excellent one. Brother E. L. Yoder leads off with a chapter on Pride and Covetousness. They are both great evils; but does any one know of a person every having been put out of church for the latter. One would think by reading our papers that pride was the only sin among us. A Layman gives us as spirited New Year's Sermon. Read it and profit by it. The Golden Rule is clearly defined by Elder W. J. H. Bauman. Brother J. P. Hetrick gives us his "Watch-night Musings," and makes the occasion one of great solemnity, and so it is to reflecting minds. L. T. Shellenbarger presents an interesting lesson on the Savior's words: "By their fruits ye shall know them." We cannot endorse all of brother P. H. Beaver's article, but we do the most of it—the part he quotes from the Bible.

CORRESPONDENCE.

NUMBERING THE PEOPLE.

The difficulty attaching to a correct count of the people is a thing that few people can comprehend, while fewer yet are alive to its utility. "All that need be done," our practical man says, "is to print the schedules, hire a man to go around and write down the names when the thing is accomplished." This is a very brief explanation, and is about the same as saying that all you have to do is to print a card "good from Philadelphia to Chicago," sell it, and you have the Pennsylvania R. R. The correct count of the people, is in itself a most difficult and delicate undertaking, and those who know the most about it are surest about the difficulty of the work. The utility of the investigations is a thing which the writer could not explain, if he had space, as it is entirely too extensive a question. But as we are about to be counted a little explanation of the methods may be of interest and cannot fail to be a help in the work.

First, then, there is the census office at Washington, D. C., a big brick building full of busy men and women going over the portfolios. You saw the enumerators writing

your name in, counting the names, making out the multitudinous papers belonging to the work, &c., &c.

The documents and papers relating to the entire census are stored here, and the thousands upon thousands of letters, cards, official and unofficial papers are in their place and can be produced whenever they are wanted. The superintendent of the Census, as he is called, is general Francis A. Walker, a gentleman of military middle age and bearing. Formerly he was a Yale professor, and he has peculiar gifts hard to describe. There is no nonsense about him, and he will not waste many words on you. Then comes the supervisors. There is only one superintendent, but there are one hundred and fifty supervisors. These were appointed by the President, and confirmed by the Senate. All you had to do was to get the President to name you as supervisor, and when the Senate confirmed you your commission was issued. It reads as easy as rolling off a log. But let me tell you, confidentially, that these would develop numerous hitches in the proceedings that would make you think it was easier to roll a log off you. It happened that the writer was commissioned supervisor of the 8th Pa. District composed of eight large counties, and I venture to say that the little building in Elk Lick, will not soon again see the orderly confusion that it did when brother Gabriel Beachly sat at one end of the table as chief clerk while Harvey Hay, a smart young man, occupied the other end. In the middle the supervisor sat and smiled, groaned and raved as emergencies compelled. The old office now has a colored occupant who will cheerfully mar the corners of your beard for the conventional time. Now to most people it occurs that the best time for the government to ascertain all it wanted to know was when enumerators, who ranked next to the Supervisors, were making their rounds. But the experience of those who make these things a study has been that it can be better and quicker accomplished in another way. So there were special agents and assistants appointed for various industries and for the canvases for the various industrial establishments. Then special investigations are ordered. A number of men specially qualified for the work are appointed in various departments. For illustration. Dr. Henry Randall Waite, the schools, libraries and churches of the S. Of course Dr. Waite can not do himself, and it is intended that he shall do the work. Sub assistants, or specialists are appointed. And now we come down to what every reader is interested in. The writer is charged with the collection of statistics of the non-combatant and nonlitigious bodies, civil and ecclesiastical, of the United States. The unprofessional is in doubt if it will do any good, and a good many think it can not be done. It is a little hard to explain what good will come out of it. But suppose by way of a test, you will be kind enough to tell us how many of the 50,000,000 in the United States belong to a church. Can't? Well, it will all be known. Now tell me how many Hicksite Quakers there are? How many Brethren there are? How many brethren are in Somerset Co., Pa.? I don't know that it will do Henry Holsinger any particular good to know how many shakers there are in the United States; but nevertheless there may come a time when it will be very important to know all about such things.

What good it, or, in fact, anything else in this world will do, depends largely upon the use it will be put to. The object of the government is of the usual social and scientific character belonging to all such investigations. With us, not only a separate denomination, but a member of the great family of twenty or twenty-five organizations embodying a population of not far from five hundred thousand, representing a large army of peace people, the result, when tabulated, may prove a lever of tremendous power.

The work of the office thus far has been hunting up the various denominations and societies having these principles as a part of their faith and practice. A great difficulty is met with, at the very outset, in determining results of correspondence. A hundred copied letters sent out to every state will bring back a hundred contradictory and confused replies from thoroughly well-meaning people, who simply do their best but like everybody else do not know everything. For illustration: the letter that assures me there is no such organization in the State is followed by one from the same city, the same street, giving information concerning the state organization, having their head quarters there, and which represents hundreds of clergymen all over the State. One correspondent will refer to "an unimportant schism a few years ago," which when run down shows up a supposed membership of forty thousand.

One brother says he doesn't know what to give in. How should he when there has been no scheduled sent out yet. And how I will try to

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explain it satisfactorily, that is, as well as I can. We all know, referring now to the German Baptist Brethren, German Baptist Brethren, Dunkard, Tunker or Dunker church, that it is divided into districts, such as the eastern District of Penn'a., the Southern District of Ohio, etc. In these districts are congregations. Thus the Berlin church in the Western district of Pennsylvania constitutes one of the whole number of churches in the area known as the Western District of Pa. Now this Berlin church has one big meeting house near Berlin, the congregation is large and for the sake of convenience the people have built houses all around, one down the Berlin R. R., another on the pike, another may be in the mountains, and still another branch meets at a school house. But all of these people belong to the big church at Berlin. They go there to commune, to transact general business, &c. There may be one, two, or three bishops, and as many preachers. But don't forget that they all belong to the Berlin church. Now at this writing I do not know what the government does want to know in detail. The schedules or blanks are in the government printing office yet. They may be out to-day and not for a month. But I do know that one thing will be the number of members. And to be exact, the number of communicants, of both sexes, every one of them and no more. Age and personal peculiarities are not wanted. They are all down in the population census.

Now every minister in the Berlin church will have a schedule sent him along with an envelope which will bring it back free of expense of any kind. It might be said that one schedule from Berlin would cover the whole. So it would, perhaps, but two or ten men reporting the same thing will be likelier to be right than one, and in union there is strength, and in the multitude of counsellors safety. It is apparent that these Berlin schedules ought to all read alike in such things as there is only one way of, as in case of membership. The best plan would be to consult as a preliminary. Brother Stein writes me they have a canvass of their church on foot and will be ready. As to the right of it, I have only to say that the government recognized us. If we marry couple the law says it is valid. If a murderer is to be tried it excuses us from saying that he shall be choked to death. If a war breaks out the non-combatant is exempt, and so on. Now the government asks only a declaration of our numbers, bounds, &c. and there is one honorable and fair thing to do: comply.

It would not look well for a non-combatant to refuse so fair a demand, and then ask exemption from military service on the grounds that he was always a law abiding citizen.

It may be a matter of interest to the Brotherhood, to know who are to be included in this census, and I append the names of some of the organizations this office has to deal with. The Reformed Menonites, the German Baptists, the Harmony Society, the Church of God, the Evangelical United Menonites, German Seventh Day Baptists, River Brethren, the United Society of Believers, the Onish Menonites, the Menonites, the Orthodox Friends, Hick-site Friends, South Carolina Peace Society, Rhode Island Peace Society, the Society of Separatists, etc., etc., with many minor organizations like the Christadelphians, Congregationalists, &c. There is no doubt but that we will get them all and as near correct as possible. It will take about six thousand men to do it properly, and when the hubbub of actual work begins, it will be lively enough, for a time at least. Meanwhile you can ask any questions you wish, and I will endeavor to answer. As may be inferred, there is not much time to devote to preaching or traveling. Fraternally,
Howard Miller.
Lewisburg, Pa.

ON THE MIAMI VALLEY ELDERS' COUNCIL.

As the Miami Valley Meeting was, in part, a meeting of inquiry, I will answer by the same rule. The question of petitioning was considered, and held sacred by many; but we now ask the question, whether we may not ask too much some times, and some, just as good as we are feel damaged, and will remonstrate, and say we had no need or right for such a petition. Here then there will be a litigation. The matter of damages and feelings investigated. So with this petition in the Valley. It made much trouble, and wounded many feelings, because it was the understanding with many, we want all or nothing. Hence the troubles and factions which was so clearly seen at their meeting, and remarked. No wonder that by some of the brethren present the report went out that they wanted to reorganize or withdraw from the church, and the question was asked whether the standing committee authorized brethren to ordain certain brethren. We will now answer by asking the Elders of the Valley whether the standing committee ever autho-

rized that you should be ordained? And whether you were not very partial in ordaining brethren, almost independent of other churches, unless they would fully endorse your secular views of the ruling of the church? The labor would be deferred with the hope of a more favorable prospect. I have this from good authority, that a brother said by his opposing a brother in high standing, not allowing him to preach in his church, is what promoted him to the eldership. Now why should we harbor the thought, that if two elders even members of the Standing Committee do a certain work, that another council, for the satisfaction of a few, would say they are not bound to recognize such. O brethren, not quite so much legislation, and more gospel. And this arbitrary, high and exalted spirit, that "I am right; I am the man," would be subdued in a short time. Remember he that shall be abased, and "whomsoever the Lord loveth he chasteneth;" and as soon as we find they are members not willing to be governed by the gospel, or Matthew 18, on account that they can not control matters to their own peculiar views in regard to Sunday schools, and protracted meetings, just that soon they should be admonished to quietly submit to the workings and labors of the brotherhood. Where is the opposition the worst? Why amongst those who cling so tenaciously to the dress question. They are satisfied with a meeting every fortnight. Never attended a protracted meeting, nor a Sunday school. O, I would to God that they would try and see into this great work, before it is too late. It is a settled matter, that in regard to the opinions upon those matters a great sacrifice will have to be made. And I appeal in the close of this article, to those who term themselves conservatives or middle men, while you are claimed to be on both sides of the question. I do hope that your deliberations and counsel, privately and publicly may be of such a nature that they may be easily understood. But never tell them any more that you want them to stick to you, and help you to get rid of what you call the fast element, that will only make the feeling worse; and it would be well for you to know that there is one element or what we call a fast element, that you would like to get rid of, you had better find out whether there are any that are not willing to be governed by the gospel, if you find such, I care not where you find them, what rank or order, you must then use your pruning knife. For we work we appeal unto the whole church, to come to our assistance, for they will do us and themselves no good. Pray to God for grace and knowledge, brethren.

JOHN R. DENLINGER.

NEWS ALONG THE LINE.

Dear Brother;

I have felt for some time like penning a few lines for your valuable paper. I call it valuable because of its worth and impartiality, pertaining to questions that involve principles as touching RIGHT or WRONG. Freedom of speech, freedom of press, freedom of mind, and freedom of expression, are the time honored rights of our ancient sires, and we owe unto the monarchical restraints that would rob us of our ancient glory.

It has been about nine months since I settled in this, the Bear Creek church. Since then the tide has been ebbing and flowing. Error has been attracted by truth and the conflict has been strong and fierce; truth, the pearl of great price, of great victory, and to-day the doors of the Bear Creek church house stands open for more than three sermons, and at this time our esteemed brother, Elder C. G. Lint is warning sinners of the wrath to come, and holding up a crucified Redeemer, the thorn crowned King, the precious blood, the golden crown, the lily white robe, the palm of victory and our entering into eternal glory. As time passes the golden channel in its crystal current bears to the shore new duties, and to-day our wants and relations to the world are not what they were two years ago. "As we have opportunity therefore let us do good." Our opportunities for doing good at present are greater than they were two years ago. Therefore our responsibilities are greater. Two years ago we had no foreign and domestic Mission Board; to-day we have one. The way is now open for us to work in that direction, and as the current of time has heaved up new duties and cleared the channel for the heavenly mission of proclaiming the gospel to the intelligence of the world. If we, as the bearers of that mission, fold our arms in lazy lock, and sit quietly under violated duty, God will surely hold us accountable for the same.

Our congregation is prospering; It is in good working order, with such zealous brethren as Abraham Beeghly, Joseph Beeghly, John R. Denlinger, Michael Kimmel, John Watson and a host of others too tedious to

mention, with a well balanced official head and help. Against such zeal the bulwarks of Satan cannot stand. Brethren and sisters, pray for us, that the work of the Lord be not retarded, and that his servants every where be true to his purpose, is the desire of yours fraternally.

JOHN W. FITZGERALD,

Liberty, Ohio.

Dear Progressives:

I have long been thinking of writing to you by way of encouragement; also to tell you of my present home. Right glad am I to see the PROGRESSIVE's old friends standing up so bravely for the cause it advocates, while I am truly glad to note a few new ones. Of course we are longing for peace, and the shortest and best way to reach it is what our "free rostrum" is for; and as Shakespeare hath it, "when the thunder will not peace at our bidding then must we have peace by way of thunder." And we truly hope that ere our free rostrum is abandoned, it will be on the terms of peace; but as we have so many cultured minds expand these thoughts, I will leave them and tell you of our school.

Mount Morris is a village of several hundred inhabitants, and is very pleasantly situated. The College grounds are on an elevation, that causes the towering tops of our grand old seminary to be seen from almost any point within the boundary of Ogle County, while less majestically looms before you the Dining Hall, wherein your writer now holds her home, and we are supplied with plain and substantial diet.

The school as an institution of learning is all that could be desired, considering that it is yet quite young. Our President, brother J. W. Stein is slowly improving. He has not been able to attend to his customary duties since his illness. E. C. Hughes, Prof. of ancient languages has kindly consented to officiate at our chapel services. As the Prof. is an eloquent man, our morning lessons are full of interest. Prayer meeting is held every Thursday evening in the College building.

At present we have 211 students enrolled, and are expecting more the beginning of next term.

May the end of the present year find us all nearer the One whom we revere, is my prayer. Hopefully,
Lottie Holsinger.

Mount Morris, Jan. 4th, 1881.

NOTICE TO THE BRETHREN AND FRIENDS.

BELL, KANSAS.

DEC. 29, 1880.

We have received notice from the General freight agent of the Missouri Pacific R. R., Atchison, Kansas that after the 31st day of this month they will transport no more goods or provisions of any kind free, unless we will take charge of the whole county, that is take care of all the needy in the county, which we cannot do. The R. R. Co., will hereafter recognize only one Aid Society in each county. The company is very willing to give the whole work of caring for the destitute in Norton county into the care of the Maple Grove Aid Society; but the responsibility is too great, the work is too heavy and the chances for provisions to supply the needy is far from what it should be in so great a work. With this view and these facts before us, we ask our brethren and friends to ship no more provisions to our society until further notice, as we are not able to pay freight, except it be on clothing, which is much needed. We probably could pay freight on a few boxes of clothing. As we have members living in most of the large towns in Illinois, Iowa and Missouri, if they would spend a little time in gathering up the second-hand clothing that is doing no one any good and send them to the suffering here, it would be a great blessing to the needy. At the same time they could probably solicit money enough to pay the freight on the same. Who will be the first to respond? As free rates on provisions for the needy here have been stopped we hope our brethren and friends will make stronger efforts to raise money for the destitute of this country. Could our brethren be here a little while and see the destitution and hear the pleading for provisions and clothing there would be no difficulty in getting means to supply thousands. We don't believe that it is a lack of charitable disposition on the part of our members that they don't give. It is simply because they do not and can not realize the true condition of the Homesteaders here on the frontier. Brethren do all you can for us and God will bless you. Pray for us.

N. C. WORKMAN.

DISTRICT MEETING IN IND.

The District meeting for the Middle District of Ind. will be held on Wednesday, the 9th day of February 1881, commencing at 9 o'clock A. M. with Brethren of the Upper Deer Creek church, Cass Co. For correspondence address Brother W. S. Loney, Walton, Cass Co. Ind.

JOS. AMICK, Cor. Sec.

Bro. H. R. Holsinger:—

I received the PROGRESSIVE CHRISTIAN regularly the year past, and am deeply in accord with the course pursued, and the sentiment advanced in its Editorials: and by a strong force of correspondence. Its continuance by the grace of God is our only hope, for the progress of true christianity, and the deliverance of the church from the many dangerous errors to which she is exposed. The assent by many in the present day, that men in an associated capacity by councils, by decisions, by rules, by systems, can make the way of salvation more plain, or add anything to the spiritual enlightenment, or to the efficiency of the churches duties—or that the church in its earlier organization, by its rules, or its order, did lay down rules to meet the necessities for all the changing circumstances of the future, is contrary to the experience of the past and beyond the expectations of the future.

In your last issue you say "the coming year will be one of unusual interest." Many are of the same sentiment throughout the Brotherhood—"we need your work." Let the standard of Progressive christianity be firm in its testimonies, in its requirements,—the word only without addition or diminution,—scripture is able to make wise unto salvation through faith in Christ Jesus.—A consciousness of right, of truth of love, are the strong forces of the christian armour and will ultimately prevail. Stand firm for the right.
J. K. R.

DAYTON, OHIO.

JANUARY 2, 1881.

Brother Holsinger;

Why should we not rejoice this evening, in the God of our salvation; especially if we are born of God, (Jno. 1:13.) and have a living realization of the truth contained in Rom. 8:1, and can truthfully say, with Paul; "I am crucified with Christ;" etc. Gal. 2:20. Christ the Mediator, was the subject at church to-day. Ministers, brethren George Garver and Jacob Holler; deacon, Daniel Shoup. With the Bible before us, Websters Unabridged to the left, and Cruden's complete Concordance and THE PROGRESSIVE on the right, we are making an effort to prove all things and hold fast that which is good. 1 Thes. 5:21. After diligent search we have come to the conclusion that they preached the word and therefore we are happy.

The Lord willing Bro. D. D. Wine, of Covington, Ohio, will preach for us Saturday evening and Sunday morning, the 15th and 16th inst. Fraternally yours.

SAMUEL KIEHL.

UNIONTOWN, PA.

Dec. 30, 1880.

Brother Holsinger;

I have been a reader of your paper from the first, and think it to be of the right stripe, as it knows nothing but the Word of God for the man of counsel. It teaches that there is no other means given under heaven whereby we can be saved. How necessary then that we all should obey that word, and not accept of any thing that is not found in that word, whether it comes from A. M. or any other source. Then stand firm, and contend for the faith taught in that Word, for God has promised to bless all who obey his word. May God bless you both spiritually and temporally is my prayer.

J. P. MOSER.

U. S. CENSUS NEWS.

LEWISBURG, UNION CO., Pa.

The schedules pertaining to churches are received and will be immediately sent out. If there is anything in them which you do not understand use the envelope enclosed with the schedule in asking for any explanation you desire and with the answer I send you I will enclose another envelope for you to use in returning the schedule to me after you have filled it up. Consult, be careful, and remember you are making history. I will take especial care in our case and want you to help in getting us fairly before the world. No postage is needed on the envelopes.

HOWARD MILLER.

FROM THE CONGREGATIONAL BRETHREN.

By request of friends I tried to preach a few sermons at Rome city, Indiana, recently. At the last meeting four persons accepted the invitation, came forward and confessed Jesus Christ to be the son of God. They will be baptized in His holy name as soon as convenient.

J. H. SWIHART.

Brother Holsinger;

I herewith send for the PROGRESSIVE for 1881. It is a welcome visitor at our home and will be as long as it is progressive. It gives us joy to know that there are some who will proclaim nothing but the true word of God. SOPHRONIA HANSEL.

THE PROGRESSIVE CHRISTIAN.

WANHOPE.

What is hope? A smiling rainbow
Children follow through the wet;
'Tis not here, still yonder, yonder,
Never urchin found it yet.

What is life? A thawing iceberg
On a sea with sunny shore;
Gay, we sail; it melts beneath us;
We are sunk and seen no more.

What is man? A foolish baby;
Vainly strives and fights and frets;
Demanding all deserving nothing;
One small grave is all he gets.

—Thomas Carlyle.

WAITING.

Learn to wait—life's hard lesson,
Conned, perchance through blinding tears,
While the heart throbs sadly echo
To the tread of passing years.

Learn to wait—hope's slow fruition;
Faint not, though the way seems long;
There is joy in each condition,
Hearts though suffering may grow strong.

Constant sunshine, however welcome,
Ne'er would ripen fruit or flower;
Giant oaks owe half their greatness
To the seething tempest's power.

Thus the soul-untouched by sorrow,
Aims not at a higher state;
Joy seeks not a brighter morrow—
Only sad hearts learn to wait.

Human strength and human greatness
Spring not from life's sunny side;
Heroes must be more than driftwood,
Floating down a waveless tide.

For the PROGRESSIVE.

THE GOLDEN RULE.

BY W. J. H. BAUMAN.

The injunction of our Savior to do unto others as we want others to do unto us, is called the "Golden rule." In order to be fully qualified for a practical adherence to this rule, it is necessary to strictly inquire into our own needs and wants. What we need, others, under similar circumstances, also need. Our wants, under similar circumstances, are the wants of others. When we are hungry we need and want food. So do others. When we are naked we need clothes. When we are sick we need the aid of others to administer to our wants. When we are persecuted, we need comfort. Hence we should feed the hungry, clothe the naked, administer to the sick and comfort the persecuted. When falsely accused we need an advocate of some kind to plead our cause, hence we should be willing to plead the cause of others under like circumstances. When we are guilty we need forgiveness, hence we should forgive others their guilt. As we need natural so we need also moral, social and spiritual sunshine. We should labor in behalf of others to the same end. A practical application on our part of this golden rule in our intercourse with our fellow men, embodies the leading characteristics of our holy religion as taught in the gospel. Without this we cannot be saved, though baptized and constantly exercised in other ordinances of the church. A denial in our character and practice of this rule, and yet attending to all other outside expressions of our faith in Christ, is, to say the least, but having a form of godliness whilst at the same time we deny the power thereof. Whilst all other duties should be attended to, the duties embodied in the golden rule certainly, yea above all things are not to be left undone. There are plenty of opportunities for us to exercise in these things. The cries of the hungry are constantly saluting our ears. The chilled bodies and souls of the physically, morally, socially and spiritually naked, makes the very ground groan upon which we walk. The sick both in body and spirit are found in almost every household. The clanging of the chain of persecution appeals to our religion, our humanity, our love, and our honor, for help. We should go forth to battle in behalf of those, who are bound by them. Yes, go forth clad in the armour of God and slay the slanderer, the back biter, the bigot, the crafty hypocrite and the oppressor in general. The golden rule recognizes and represents the fundamental principles of the christian religion. It recognizes the equality of mankind in relation to present and future enjoyment. It represents the prompting motive of Jesus in becoming the Savior of mankind. Its expressions are "Glory to God in the highest, on earth peace, and good will toward men." A practical acknowledgment on the part of the church collective will make

"The church below resemble that above."

It will give her power and influence over a groaning creation and sin crowded world. It will establish and permanently preserve peace, and love, and union in her encampment. Make her as "terrible as an army with banners," to every principle prejudicial to goodness and virtue. Every member of the church should feel a deep practical interest in all things implied by the golden rule. Never forgetting the fact that "faith without works is dead," and that there are works required besides baptism, feet washing, &c.

Morrill, Kansas.

1880-1881.

For the PROGRESSIVE.

WATCH-NIGHT MUSINGS.

The old year is waning; passing rapidly away. Once young, but now he is old. Aged and gray, might be written upon his thin locks. We see him rest for a moment in the lap of icy winter, and then he is gone forever. Unsteadily he reels, topples, ready to fall over into the eternity of the past ages. The angel of time, for the old year, has set his one foot upon land the other upon the sea, slowly lifting his hand toward heaven, and then, slowly lifting his hand toward heaven, and time as past is to be known no more. Gone to the past. For him there is no morrow.

But let me converse a moment with the vanishing year. Hear him tell over what he saw. I saw many rosy with life, but I also saw them fade and die. I saw many bright with hopeful life, but now they are covered with the dark pall of mourning. I saw some start out hopeful and pure, but the vanities of time and the allurements of sin led them away, and now I see them hopeless and outcast. But my scenes are not all sad. I have seen many happy faces. I have felt the pulsations of many joyous hearts. I saw the daring sinner in his rebellion, lay down his sins at the feet of Jesus and bear his pardon away. His remorse I have seen turned into joy. His weeping for a night was changed into joy in the morning. I have seen friends long separated come together. Sweet were their happy greetings. I must leave you now, I can tell you no more, than to urge the impenitent to turn, lest my successor spare them not. I have only a moment more to tarry, and as I am to carry many more with me into the past, I give my glittering scythe the one more swing. Some may be pained and some are made happy forever.

But kind reader, ere the year is all gone, let me talk with you. What good account can we give of the past? Have we been faithful? Have we watched unto prayer? How many vices have we conquered? How much strength have we gained? How many virtues have we cherished? What holy impulses have been inspired within us? But the time is short now, alone in this familiar room, with the last moments of the closing year! How holy the time. How solemnly impressive the silence. No sound, but the ticking of the mantle clock and my own suppressed breathing. How good to be alone watching? What an opportunity to renew covenant vows, and ask God to aid in their fulfilment. What a time for a reconsecration to the service of God! But here I stop for a moment ere the scene changes. The year is going! Gone! The clock begins to strike twelve. *Past forever, 1880.*

The new year hastens on a pace. 1881. He is ushered in by glad hearts, and sad ones too. The gun shoots out the old and shoots in the new. The steam whistles keep you alive by a continuous scream. And now chimes in the happy bell. Ring happy bells. Ring out the old year, ring in the new. Ring out the old sorrows, ring in new joys. Ring out of the heart the old malice, ring in new loves and new affections. Ring out the old thankless spirit, ring in the new feeling of gratefulness. Ring out the old careless ways and doings, ring in the new spirits of watchfulness, prayer and fervency in the service of the Lord. Ring out for my readers all the bad, and ring in all the good of life. Give them more joy and peace in the Holy Ghost and less of trial and temptation. May all realize by happy experience, that

Even sorrow, touched by heaven, grows bright,
With more than rapturous ray
While darkness shows us fields of light,
We never saw by day.

Then ring out wild bells. Ding dong bells. But while I am penning these lines, the streets are thronged by the gay and careless ones, bent upon mirth and pleasure in the varied forms. Some from homes of virtue and refinement, for the first time indulging in debauch and revelry. Why did they not stay where there is such obsolete safety. They must taste of these streams of apparent pleasure. Their feet are now in the path that goeth down to hell. Hard by is the grave. The apple turns to ashes on their lips. The cup emits poisons and taints all their blood. DEATH. What a sad beginning. Hope the end will be better. Oh God, do thou snatch them as brands from the burnings.

Now a happy New Year to all the readers of the PROGRESSIVE. And if we meet not at the close of this year on life's stage, may we all meet in God's home above. Then

"Come let us anew our journey pursue—
Roll round with the year
And never stand still till the Master appear.
His adorable will let us gladly fulfill
And our talents improve,
By the patience of hope and the labor of love."

J. P. HETRIC.

Philadelphia, Pa., Jan. 1st. 1881.

Have you paid your subscription?

For the PROGRESSIVE CHRISTIAN.

"BY THEIR FRUITS YE SHALL KNOW THEM."

BY L. T. SHELLABARGER.

General Grant first became known to the world by his success in military affairs. The name of Edison is familiar to our people by reason of his important inventions. Men of science and literature are known to us by what they have achieved in their respective departments. Many persons have been better educated than either Grant or Edison, who were never so widely known, because public sentiment is fast beginning to measure persons, not so much by their culture as by what they can do with it. We are known to the world, not so much by what we are, as by what we do.

A little more than a hundred years ago persons in this country were better known by rank and wealth than by actual merit. That time and age of the world, with all its events is forever past. Our republican form of government, with all its civil and religious liberties, is of itself, the grandest step which humanity has ever taken, in the direction of estimating moral and intellectual worth.

"By their fruits ye shall know them" is a maxim to which our Savior gave the first utterance. The principle contained in this maxim is susceptible of the widest application. We know a tree by the fruit it bears. We know the convict by what he has done. We know the miser by the use which he makes of his wealth. We know the christian by his deeds.

We are known to God, not only by what we do, but also by all our silent thoughts within. As human beings we cannot see each others thoughts, and this is one reason why mankind can deceive each other by appearance and pretensions. A merchant by the plainness of his dress and speech may resemble a Christian, while his object in so dressing or speaking may only be to gain custom. A lawyer may pretend to accommodate you for a just consideration, while his inmost desire is to take from you all he can get.

The question now presents itself, as to what course we must pursue in order not to be of that number who are christians by pretention or appearance only. The majority of us desire to be christians in the sight of God. But a desire is not sufficient. Our desires must go forth into christian deeds. To this end we recommend that we all have some noble object in life for which to live, and that we keep this object constantly in view. Probably the noblest object in life is character. We must distinguish between character and reputation; the latter being the estimation in which we are held by others, while the former is what we really are. Character consists not in the external deed, but the thoughts and purposes enshrined within. Our characters depend, in the sight of God, not so much upon the words we speak or the things we do, as upon the motive we cherish. What we do may command the admiration of mankind, but to be is better than to do.

"By their fruits ye shall know them." We do not judge of a tree by its leaves, or bark, or flowers, but by the fruit it bears. The flowers may be handsome and fragrant; the foliage thick and green; but these are merely ornamental. It is the fruit that is of chief service to us; and we form our opinion of the value and nature of the tree by that. So of pretensions to religion; the profession may be fair, but the conduct, the fruit in the eye of the world is to determine the nature of the principle. The measure of our spiritual excellency lies within us; it is in our hearts rather than in our deeds. Beauty, happiness and generosity may appear in the external act, while the motive prompting it may be mean and selfish. We should bear fruit as well as flowers. Truth, purity, and all the noble traits of character lies within the soul, yet the life may be so unobtrusive that they will not manifest themselves to the public gaze.

When Antipater was asked why some of his men were not dressed in purple, he replied: "Some of my men wear purple on the outside, but these men are royal within." Character is being royal within: it is a soul throbbing with generous feelings and noble purposes; a soul loyal to the claims of duty, but it must go forth into deeds before it will do the world any good. No art, no dissimulations will be successful, we are to be tried by our lives, not by birth or profession.

Character is cultivated power, but such power is of little value unless it be applied. A few gallons of water may contain enough latent force to do the work of a thousand men, but only when its latent power is developed in form of steam and applied to arms of iron, is it of any use to the world. A person of moral power must apply his power in order to confer blessings upon humanity. Achievement, then, is no less important than character.

ter, for it is by our deeds and the motives prompting them that we are known. The first condition of successful achievement is to have a purpose in life. An aimless life is a sad spectacle; not sad, perhaps, as a ruined life, but not much more admirable. Every individual should become a living force in society. Some persons are so aimless in their lives; so devoid of any high or noble purpose that they lose their individuality in the great ocean of society. We are individuals, and not merely units of a mass. We should labor for personality, for emancipation from the bondage of social errors and evils; for spiritual freedom and individual aims. To float with the current is easy; a chip can do that, but we, as individuals ought to be able to stem the tide when necessary, for if we are not capable of doing that, the current may over whelm us. Then let us put our womanhood and manhood into the mould as spiritual forces, to mould, to purify, and to elevate it, for what is worth the name of success, unless it be the thought, the inward surety to have carried out a noble purpose to a noble end.

For the PROGRESSIVE.

LIVING.

BY P. H. BEAVER.

"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?"—1 Cor. 9: 13.

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel."—1 Cor. 9: 14.

"For in him we live and move and have our being."—Acts 17: 28.

"As it is written, the just shall live by faith." Rom. 1: 17.

"For Moses describeth the righteousness which is of the law, That the man which doeth those things Shall live by them."—Rom. 10: 5.

"For the just shall live by faith."—Gal. 3: 12.

"Now the just shall live by faith."—Heb. 10: 38.

The Greek and Hebrew words of the first quotation above have the meaning of *To eat, consume, devour*, for the word *live*.

In all the following quotations above, the word *live* in each instance, has the meaning of *To live, have life*, in both Greek and Hebrew.

In the first quotation the Hebrew word *esthio*, and in all the following quotations Hebrew word for *live* is *zao*.

Then it is but fair to insist that in the one case the word *live* means to eat—*esthio*, and in all the other instances given where the word *live* occurs,—*zao*, it means to have life—spiritual life. Hence it follows also that those of our brethren who assign the same significance to the two words, both of which are translated *live* are laboring under a misapprehension of facts.

Now if this presentation is correct, and if our so-called progressive brethren will concede the correctness of this view of the matter, then it follows that those brethren are the most true and steadfast defenders of the original order of the brotherhood—the Church.

I will further observe, that when it is understood, as in sober truth it must be, that Annual Meeting "Gives Advice only," then the advice as to caps and collars, as we have it in the minutes, loses the sting that makes it intolerable as a "commandment of men."

Voluntary or free will nonconformity to the manners, customs and fashions of the gay and light minded world, is but the exhibition of a highly commendable Christian taste.

"For the workman is worthy of his meat."

—Matt. 10: 10. "For the laborer is worthy of his hire."—Luke 10: 7. The laborer is worthy of his reward."—1 Tim. 5: 18. "Freely ye have received, freely give."—Matt. 10: 3.

In the first of the above quotations the term *meat* in the original means *nourishment*, and the terms *hire* and *reward*, in the original both mean *wages*. Literally, that the worker or working man deserves his wages. Hence it is reasonable to conclude that those disciples were working men, who followed an occupation of manual labor for wages, in order to secure a livelihood. Because we have the accompanying CHARGE "freely ye have received, freely give." The word *freely* in Hebrew and in Greek means *gratis*: without cost, without price, without consideration, for nought.

A modern professional preacher is *not a laborer* in the literal or Scriptural sense of the word. Neither in the original tongue.

The term "Supported ministry" is so indefinite that I will not accept it from any one, without an exact definition from the person using it, as to what he means by it.

Do not exhort in prayer. You ought to pray to God, not to the people. Exhortation is good, but let it be in its place. Prayer is no place for indirection. Address God directly when you pray, and address sinners or saints when you wish to exhort them.