

The Progressive Christian.

BRETHREN'S P. P. CO.

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

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VOL. I.

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NO. 13.

POETRY.

RECONCILED.

O Years gone down into the past,
What pleasant memories come to me
Of your untrodden days of peace
And hours of almost ecstasy!

Yet though, when youthful pleasures died,
My youth itself went with them, too;
Today I gaze, even till the very hour,
Is the best hour I ever knew.

Not that my Father gives to me
More blessings than in days gone by,
Dropping in my spirit's hands
All things for which I blindly cry;

But that His plans and purposes
Have grown to me less strange and dim,
And where I cannot understand
I have learned to trust Him.

And spite of many broken dreams,
This have I truly learned to say:
Prayers which I thought unanswered once,
Were answered in God's own best way.

And sitting by the wretched, blind,
He is the nearest to the light
Who craves our most earnest prayer,
"Lord, that I might receive my sight."

O feet, grown weary as you walk,
When down life's hill my pathway lies,
What care I, while my soul can move
As the young eagle mounts the skies!

Yes, when mortality dissolves
I shall not meet death's hour unawed?
My house eternal, where I dwell,
Lighted by the smile of God.

Phoebe Cary.

LIFT A LITTLE.

Lift a little, lift a little!
Neighbor, lend a helping hand
To that heavy laden brother,
Who, for weakness scarce can stand.

What to thee, with that strong muscle,
Seems a light and easy load,
Is to him a ponderous burden,
Cumbering his pilgrim road.

Lift a little, lift a little!
Effort gives one added strength
That which staggers him when rising,
Thou canst hold him up as he lies.

Not his fault that he is feeble,
Not his pride that he is strong
It is God who makes him differ,
Some from walling, some from song.

Lift a little, lift a little!
Many they who need thy aid,
Many living by the roadside,
Neath misfortune's dreary shade.

Pass not by like the priest or Levite,
Headless of thy fellow-man;
But, with heart and arms extended,
Be the Good Samaritan.

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liness that commands the young brother to stand aside till he shall have reached the highest station of his virtue, nor can its conclusions be considered without a painful sense that the writer in the senility of decayed manhood, gives place to puerile imaginings.

A FRIEND.

For the Progressive Christian.

Which Way?

BY C. H. BALSBAUGH.

There is progress, both ways—up and down: Facts must be labeled according to quality. Breaking away from the old is not necessarily ascent. The new is not always true. The love of novelty is not "zeal according to knowledge." Revolutions for good require not only great minds, but great hearts. Logic does not demonstrate conclusions apart from premises. The mission cause is of God, but we must not mistake self-glification for Divine inspiration. In presenting the claims of the cross, something more is needed than blowing the trumpet of rhetoric. "The wisdom that is from above" has its unmistakable credentials. James 3: 17. It is neither bloated nor chaffy. It is "not wise in its own conceit," nor inflated with extravagant self-estimation. Rom. 12: 3, 16. Egotism and banter, flippancy and dash, are alien to the regenerative principle of the incarnation. The elect are "a peculiar people," and in nothing more than in self-control. Some need spurs and some stiff bridles. The best start and security for progress is self-crucifixion. From this golden centre all changes for good must radiate. Missions, colleges, Sabbath schools, dress regulations, and ecclesiastical politics, will be benedictions or anathemas according to the character and wisdom of those who establish and direct them. The head easily blinds the heart. The wisdom of the Spirit is not supremely reason, but the intuition of love, and the illumination of humility. There may be a loud explosion of intellectual gas, which evokes the stare of admiration, and leaves nothing behind it but the ill odor of the pit. The chariot of progress will roll all the faster if we are hitched in the traces of Gal. 2: 20 and Phil. 3: 8. We pull the heavier load by letting "God work in us both to will and to do." The "good pleasure" of the Omnipotent is our glory and our strength. All power, inheres in life, and "this is life," to know God, and him whom He hath sent. This knowledge is not the understanding simply, but the man in the core and essence of his being. Here is home-work which must determine our success in the mission field abroad. Motives need sifting. Our life and literature needs to be more thoroughly Christianized. "Lift up your eyes, and look on the fields: for they are white already to harvest." Down with the sickles, and let the first, deepest, most sweeping cut be in the inner field. Let the tares on the soul's acre be gathered into bundles and burned, preparatory to the tillage and harvesting of the outer world. It took a Christ to exhibit God, and magnetize the world, and it takes Christians to perpetuate the work.

Union Deposit, Pa.

For the Progressive Christian.

Weightier Matters.

JULIA A. WOOD.

"Give diligence to make your calling and election sure." "Watch and pray, lest ye enter into temptation." To gain these all-important ends we must let the "weightier matters of the law, judgment, mercy, faith," be our daily counsellors. "Judgment must be laid to the line, and righteousness to the plummet." This is sure and safe ground. Some in this blind zeal, spend most of their precious time straining after lilies. Lilies do compose the large, just as

"Little grains of wheat,
Little grains of sand,
Make the mighty ocean
And the beautiful land."

But to be continually worrying over lilies, with no perceptible growth or progression, thus neglecting the "weightier matters," is like an able-bodied man cultivating a spot of poor land when the same quantity of rich could be as easily procured to yield him sixty-fold more. Just so with some good-meaning, unwise professors of religion: They parley and debate upon indifferent matters, overlooking the weightier ones; consequently, they fail to cultivate the heart properly, which gradually robs them of better judgment and discretion. No wonder, then, that they "strain at a gnat, and swallow a camel. In a measure, they therefore, render themselves "blind guides." Their blindness arises from failure to fully "anoint their eyes with that eye-salve"—the weightier matters of the law-judgment, mercy, faith. Thus they unconsciously err from that true faith, whose prominent characteristics are love, charity and long-suffering. Such false zeal strongly resembles Phariseism, which seems to attach more importance to the least of the externals than to a monument of scripturally better things. They spend more time watching the "broad phylacteries," and such lilies, than this more all-important injunction, "Keep thy heart with all diligence; for out of it are the issues of life." With them, it is reversed so: "Keep the borders of your garments with all diligence," &c., &c. These rules are undoubtedly good in their places. "To every thing there is a season." First "break up the fallow-ground of your heart;" keep and culti-

rate it; sow it with seeds of righteousness. Then you will clearly see that garments are only badges of non-conformity to the world, and which the wearers are not scripturally bound to "round off at the corners" to admit them through the gates into the heavenly city. After all the main work is to be bestowed upon the heart—"deceitful and desperately wicked!" This cultivation would constrain us to feed the hungry, clothe the naked, send missionaries from pole to pole and shore to shore. It would enable us to give our money, "not grudgingly or of necessity." Being large-hearted, we would not even think of saying: "I wish to know the going of my money;" "I must have some benefit of my money;" "I must know the people who use my money."

That we should heartily pray for this glorious end, is without doubt. To realize it, "let us therefore follow after the things which make for peace, and things whereunto one may easily attain." Rom. 14: 19. Such are the "weightier matters of the law." They are not the "old order" of any special human legends; but are the commandments of Jesus Christ. "Search them with all your heart; for obedience is better than sacrifice." Bremo Bluff, Va.

For the Progressive Christian.

Concerning Tobacco.

BY HOWARD MILLER.

There has been a great deal written about tobacco in our church papers, and some very good and some very foolish things got off about the weed. Most men who use tobacco dislike to be told of their bad habit, and not a few get angry and resent any allusion to their failing, which just goes to show that they are not burdened with an overplus of good sense.

On the other hand almost anybody can overdo his opposition, and by continually thrusting his hobby in the faces of the chewer make himself obnoxious. There are a great many things worse than tobacco, but there are few things, if any, that are meaner, filthier and more disgusting. In writing this article I know that I may be liable to say things that are not "nice," but neither is my subject a nice one. When we undertake to write up a disease, as for instance the history of an ulcer or an account of gangrene, we are not dealing with that class of subjects that admit of literary niceties.

I know what I am talking about, for I used tobacco for about ten years, and have recently quit it on account of its unspeakable nastiness, and my growing conviction that I was not fit to preach while I used tobacco, and neither are you, my friend, if you happen to have your name in the almanac list and a piece of tobacco in your mouth at one and the same time.

The account of how it was accomplished—the abandonment of the habit—is short one. I own this physical house in which I live. I run its anatomy, so far as saying what it shall and shall not do, and I said it should not use tobacco, and it didn't. That was all that was of it. Had it laid down on its back and tossed, and twisted, and cried out, as it were, for its accustomed smoke it might have gone to pieces for all my interference at that time. That it did rebel is true, but it was crying for the moon.

The tobacco user, as a rule, is not capable of doing this. A good many agree to quit, do quit spasmodically, and in a week or so begin again, by stealth at first, then openly, advertising to all men their utter weakness. These men would work themselves into a spasm of intolerance against the poor wretch who gets drunk every chance he gets, but when it comes to quitting tobacco, they show the same colors under which the drunkard fights.

I am perfectly aware of the difficulties that surround the subject; the old men and women, etc., and we, or I do not intend to interfere with that class, and so all the old women of either sex, liable to lose their tempers, may consider themselves excused from being meant herein.

The expense is considerable and is an item, but the utter filthiness is the worst feature. Not very long ago I was asked to go to a sister's house and talk to her. I made up my mind as to my course of procedure. She was desperately poor and in great trouble. Her husband was in jail, and there was no end of sore disaster entirely beyond her help. But when I saw her my sympathy gave way to disgust. Comparatively a young woman yet, there she sat with a black, corroded ring of nasty cheap snuff about her lips. You could have seen it "across the street," while her mouth was full of stinking snuff. It is a cardinal principle of mine that it is folly to talk religion to a hungry man, and doubtful of good to be talking purity of heart to a filthy person, and I came away.

The tobacco habit varies in different parts of the country. In Isaac Price's neighborhood it is not safe to say to back, so to speak, and in many another they pass the plug along the line behind the table. In not a few churches may be seen a brother recognizing another up the aisle. He turns his head aside and deposits in the palm of his left hand, bird-egg fashion, a big chew of tobacco and then he is ready for the salutation. Nice, isn't it?

Then the smokers! In places boys may be seen collecting the old cigar stumps and quids out of hotel spittoons, and off the sawdust covered floors of saloons, where the maudlin drunkard and the common prostitute figured the night

before. The boys sell these pieces of tobacco to manufacturers, and after going through a cleansing process, it comes out as smoking tobacco. Now, when out of tobacco take a chew of good cut and dry. Nice, again, isn't it? I have often observed that when men quit the use of the weed they become impressed with the offensiveness of it in others. The sight and smell of a tobacco user is enough to disgust them.

It is not by any means the worst bad habit that a man or woman may have, and I have sometimes observed that people who have no little bad habits, upon acquaintance, tremendous failings with which the world is not familiar.

A good many Christians do smoke undoubtably, but oftener a little roll of tobacco with a fire at one end and a fool at the other, is the impression conveyed.

I doubt very much if in a hundred years tobacco will be used at all. People will have got over it just as they have passed over the estate of wearing rings in the earlobe of the nose and the like. Nobody begins the use of tobacco because he likes it. It always sickens the beginner, but he hangs on till he gets to be, "like a man."

Were it not for the fact that I would be considered presumptuous and talked to and generally put through, I would refer to the sight, and it is a sight, of a good old brother overhauling some bright-eyed girl of eighteen for the great sin of a cheap hat, while to enable him to do the "admonition" well he has slipped a big quid into his vest pocket where he can get at it again at council. It is saintly and martyr like.

But should any wish to abandon the habit, let him try the following. Start out with the intention of doing it. Quit all at once. Use a tooth brush often. Don't chew sticks and the like. Tell everybody you have quit, and you will be ashamed to begin again. Keep busy, and in about two weeks the aching void will be filled by nature and the intense hankering will have departed.

In 1867 the following was the law, verbatim: "That no man within this colony shall take any tobacco publicly in the street, highways or any barn yards or upon training days under penalty of six-pence for each offense against this order in any the particulars thereof."

Elk Lick, Pa.

For the Progressive Christian.

Anti-Church History.

S. M. MINNICH.

CHAPTER II.

Before resuming the "church history" I wish to make a few preparatory remarks. The reason why I write this history is because necessity is laid upon me. I promised that if blessed with sufficient health I would write this history. My sentence was "he shall."

And you, Bro. editors, are compelled to print my retraction for it was "unanimously resolved" and promulgated that "he shall have published in the Progressive Christian," etc. I hope this history will show the reefs (on which our church was wrecked), so clearly that other mariners may be saved from shipwreck and destruction.

The secular press is one place—and the best—for the citizen to point out bad laws and bad officials. And it is chiefly by this means that unwholesome laws are repealed and wicked officers are brought to justice. The religious press is (should be) the best "place" to point out unwise and unholy laws and "decisions," made by churches, districts and Annual Meetings. And it is a good place to show up Official Councils who trample underfoot good and wholesome church law.

If the State legislature or the Court should prohibit all criticisms of its laws and acts, the populace would rise on a mass and drive the despots from their thrones. And all men would commend the act. Yet we have brethren who are looked up to as lights to the church, who advocate in our church papers that there shall be no discussion or criticism upon the decisions or laws made and decided by Annual Meeting outside of the Council. That is the Annual Meeting may criticize itself but nobody else dare criticize it.

But I must return to "church history." After my dismissal the case of my wife was taken up. The charges against her were for sometimes wearing a dress-bonnet. She bought this bonnet in Philadelphia, near the closing days of the Centennial Exhibition. She wore a sun-bonnet on the first day that I greatly hindered her from sight-seeing. This sun-bonnet not only hindered her from seeing but it so disgusted her that others were deceived by it. On calling at a house in the evening for lodging, the lady of the house said to me: "Is this your mother?" meaning my wife. She thought sun-bonnets were only for grandmothers. This sinful bonnet was bought the next morning, and cost \$1.90.

At a church council in October last some one said that sister H. wore a hat. The elder said not a hat but that she wore a dress-bonnet, and that the Annual Meeting had not decided against the wearing of dress-bonnets, and hence sisters could wear dress-bonnets. My wife referred to these words and then told the council that she would withdraw from the church. To-day I saw a sister who is a member of the Antioch church, wearing a dress-bonnet that cost, I presume, three or four dollars, but she is one of the favored ones.

Here let me stop to "retract." Perhaps it was not "self-aggrandizement" but favoritism, that has caused the

"long troubles" in the Antioch church. Bro. George Shroyer, who was a deacon in the church was the next one cast off. It was charged that he had said that those turned out of the church were better than those in the church, or words to this effect. Bro. Shroyer said, "I do not remember saying this but I know say it, and will withdraw from the church." The vote was taken by the Elder and Bro. Shroyer and my wife were reported as being cast out.

Next my daughter was notified that she was excluded from church fellowship. She was disowned because she would not promise to obey the "ordinances" of men.

Near the close of the meeting Bro. Samuel Thalls (who is a merchant in our town, and a man of good report in and out of the church) arose to his feet and said he wished to withdraw from the church. He said he did not endorse the actions of the church, and in order to save trouble he wished to withdraw before there were charges preferred against him. The elder asked him if he was willing to give and take council according to the Gospel. He said he was. The elder said then it is all right. The thirty or forty more members who have been cast out—every one would have answered as Bro. Thalls did. And this looks like a piece of the same cloth—favoritism. As Bro. Thalls was explaining his position a brother held up his hand (in token of being moved, I suppose) and said to the elder, "There's another case—there's a case."

It is believed by many that this brother is the power that has moved the "official council" in their work of destruction. The remarks of Bro. Thalls made quite a change in the words and manner of the moderator of the meeting. I hope no one will be offended at me for calling them brethren. I do not use the word ironically but I call you brethren because this title best expresses my feeling towards you. True, I hate the ways of some brethren but I will try and not hate him who is in this crooked way.

Brother, we are cast off, we are sheep without a shepherd. Pray for us.

Antioch, Ind.

For the Progressive Christian.

Work, Christian, Work.

BY M. HADY.

"Work out your own salvation."—Paul.

Christianity has lost its proper import, if we take the so-called Christianity of our day as a criterion. From the Apostles language we can easily infer what he understood to be a Christian. Work was one of his requisites. The Lord says, "Work, while it is day; the night will come wherein no man can work."

Our salvation is either gained or lost, and we admit that we ourselves and by ourselves can not work it out; neither do we claim that salvation is obtained through our works. Salvation is brought about by the life, death and resurrection of our Lord, and we are made partakers by faith in Him, the promised Messiah or Deliverer. But while this is an acknowledged fact, we may, with equal force, say that we never can be partakers of this salvation, unless we work it out by and through God's appointed ways and means.

The time to work is now, while life lasts. As death will find us that monster will present us at the judgment bar. In working in this cause, we must pay especial attention to the plans laid down by the Head of the church; for if we take our own inclinations as a guide, there is danger that we may work and still lose salvation.

But, says the despised Christian—perhaps the one least respected by others—"What can I work?" Come brother, or sister, look around you, the world is full of work for us to do. The trouble always has been that the work in Christianity which anyone can do, has, as a general thing, been left undone. If we cannot all be preachers or officers in the church, who will keep us from saying a good, kind word to those least esteemed in this selfish world?

Another plea is often made; "I can't do anything." Well, let us see, whose fault it is that I can't do more than I can? If I am honest with myself, I will acknowledge it is my own. I never have tried to do much; practice makes perfect; and work makes us strong. If I can't pray much, it is a pretty good sign that I never have tried very hard. My nearest neighbor is a blacksmith. I have often listened to the music of his hammer and anvil as he handled his hammer from morning till dark, not complaining much of being tired. Why is this? Our answer is, he is used to it. And so he is. You give that same hammer to that man who never has done much manual labor, and do you have an idea that he could work the hammer as my neighbor can? No, and just because he never has done much. Now, fellow-Christian, let us be honest in this, and not say always that God has not given us the talent. The preacher who does not work at his work, is never able to do justice to his text. The lay-member who depends on the preacher to do his work in the vineyard of the Lord, makes a sad mistake. God has work for the preacher and he has work for you and me, if even we think ourselves the most humble in the whole family.

The little child of the family, if it can do nothing else, can pick up the chips. So you and I can. We can pick up the crumbs from the Master's table; we can, at least, show our willingness to work, by doing the work of the smallest child.

Again, each one can work, if not in

a public way in the church, we can work in our own families; and here we can always find enough to do, and work, too, which no one else will do for us. How important it is for fathers and mothers to raise their family as they should.

How often we neglect our own known duties here? Where is the father who when looking over his life, will not admit that he might have done better? Our preachers often talk about children's never hearing their parents pray; yet how many of us, where our children can not say this, have to admit that we neglected our duties in other things. Fathers, mothers, will we not resolve to do better?

But the apostle is saying to the Christian, "Work," &c. Brother, sister, he is meaning us. Will we work? Will we be united in this work? Will we be one as the Father and Son are one? If we can work together here, then we will rest together there. A wrong impression is in the world, that as soon as we join the church we are Christians, that repentance, faith, and baptism is all that is necessary to make us fit subjects for heaven. In talking with others the remark is often made, "Oh, he is not a bad man; he does no harm or anything bad." But the Bible tells us, "Cease to do evil, and learn to do well. There is no promise given to him who ceases to do evil and does no good, from the fact that it cannot be done. We are either doing good or something evil."

I may join the church with pure motives, and if I refuse or neglect to work out my salvation in the Lord's appointed ways; if I am satisfied by being simply a church member, where is the promise of gaining immortality? No, we must work, work, no matter whether you call it progression or give any other name. God put us here to work, and, no doubt, the lazy Christian is what the lazy worldly man is to the honest, industrious community.

Brothers, the Christian churches are full of this kind of lazy Christians. You, ministers of the gospel, watch men on the hills of Zion, cry aloud, warn us, give us the threatening of God's words in plain, unmistakable language. Look at the danger ahead. Work in God's appointed ways and enjoy salvation, or do no work and be lost.

The prompting power in this glorious work, no doubt, is faith. The less faith the less desire to work. If we have no faith in the Lord Jesus Christ as a Savior; if we have no faith in this salvation; if no faith in the church, we will not try very hard to work. The man who is no Dunkard in faith, will never be one in practice; I mean, no good Dunkard. The man or woman, who don't believe in this gospel will not try very hard to live up to it; but the humble, honest, truly converted one, will remember that the Savior says, "Not every one that says Lord, Lord, shall enter the kingdom, but they that do the will of my Father in Heaven. The work must be faithfully done, and after all brethren and sisters, who of us is perfect? How often we must lament with the apostle of old, the good that I desire to do, I do it not and the evil I desire not to do, I do it. If this was Paul's experience, what of us? Let us be active in the work, let us do the best, and God will, no doubt, look over our shortcomings, for His mercy is great; but let us not be slothful in the hive, and if we can work out our salvation, we will praise God forever.

Meyersdale, Pa.

For the Progressive Christian.

Who Shall Be Able to Stand?

BY WM. M. HAMILTON.

This language is very impressive. It comes to us in the form of a question. The importance of a question greatly depends on who asks the question, what it is, and whether or not we are immediately interested. The propounder of this question was a noted character; he was in the Isle, and was in the Spirit on the Lord's day, when he heard the voice that gave the command, "What thou seest write in a book, and send it unto the seven churches." While in this vision, this character saw in the right hand of him that sat on the throne, a book written, which was sealed with seven seals. After the lamentations were over on account of no one's being worthy to open the seals the Lamb having prevailed and the heavenly host having ascribed their alleluias, the Lamb proceeds to open the seals. When he had opened the sixth a great earthquake occurred, the sun becoming black, and the moon as blood, with many other important and strange phenomena. It will be, then, in the final consummation of all things, that the kings of the earth, the great men, the rich men, the captains, the mighty men, the bound and the free men will hide themselves in the dens and in the rocks of the mountains, and will say to the mountains and rocks, "Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?"

Kind reader, I appeal to you, do expect to be able to stand? How stands your account? What have you done for Jesus? What are you doing? What sacrifices are you making for the cause of Christ? Do you love the Lord thy God with all thy heart? Can you forsake all for that blessed Jesus, who, though he was rich, yet for your sakes became poor? Have you made all these sacrifices? Do you love all the children of God? Can you speak kindly of those who you think have mistreated you? Can you go to the erring, though but lambs, and talk kindly

(See Fourth Page.)

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A Religious Weekly.

H. R. HOLSINGER & J. W. BEER,
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TRUTH, NOT CUSTOM.

The condition of the brotherhood and the signs of the times strongly admonish us to bring everything to a scriptural test, to weigh everything in the gospel balance. That "the gospel is a perfect law to govern the church in all things necessary to salvation" (Min. A. M. 1872, Art. 5) has ever been our glory, our strong tower, our impregnable fortification. Within this sacred enclosure we feel secure and bid defiance to the enemy, knowing that his might and his destructive missiles will be spent in vain. As long as we build upon the sure foundation, Christ Jesus, and use the gold, silver and precious stones of the gospel, the elements may rage and waste their power, for our building shall not fall. But if we should build upon the quicksands of creature wisdom, power and goodness, the combustible wood, hay and stubble of human tradition, imperfection and error, our house cannot stand the test.

Truth must be our standard, and investigation is the way to attain a knowledge of the truth. Investigation discovers truth before unknown and burnishes what has been known for ages. Time cannot corrode, changes mar, nor inquiry hide the truth. Truth never contradicts itself and it never changes. We may overlook it, or it may be hidden under the rubbish of error, for ages, but when it comes to light, it is the same unalterable truth. Men may think of it as they will, speak of it as they please, accept or reject it, but it remains as unchangeable as the throne of the Immutability. Christ is the truth, and the word of God is truth, and it is truth we seek, and with this alone will we be content.

We believe that we are about as infallible as the Pope, and that, in this respect, our brethren and sisters are our peers; but we are as fallible, too, and hence arises the necessity of ever seeking the light and striving to walk therein. The world is so full of darkness, superstition and error, and we are so full of imperfection, weakness and folly, that, with our best efforts, we often fail to see the whole truth. This has ever been the case, and while humanity, truth and error continue in their present relation to each other, it will be so, to a greater or less extent. We may, may, must have perfect hearts—pure and good desires and purposes; but our constitutions, circumstances and surroundings are such that we may be ever progressing in a knowledge of the truth and in the divine life. Therefore, as we do not all see things alike, we should exercise mutual forbearance and charity. Philosophus knows a great deal, and yet he might learn something from his neighbor Ignoramus. It cannot be supposed that one man or generation of men should know everything; yet it is the duty of every man to endeavor to have his mind well stored with useful knowledge; and, especially, it is the duty of every Christian to study the scriptures and so grow in a knowledge of the truth.

To say of any number of men that they are imperfect and ignorant of some things is only saying what each one will admit for himself. Our fathers in some things may have known more and in some things less than we do; and this is no reproach to either. The same is true of our brethren and sisters. The world is a vast school, wherein we are all pupils and all teachers; and the church is a high school because in it is taught and learned the highest grade of knowledge. Those who lived in the church before we were born, no doubt, in many respects were just as we are. They had their good intentions and made their faithful efforts in the service of God. In his service they may have been very honest and zealous. In self-denial and devotion they may have been a head taller than many of us; but with all their excellencies they were but men. We honor their memory and respect their advice and counsel, but we may not regard them as infallible. The simple fact that our fathers or grandfathers held certain views is no evidence at all that these views are correct, and we do not accept of anything at all on the ground that grandfather said so. Our grandfathers were just as liable to err as we are, and therefore it is as much our duty to examine their views before we adopt them as it is to examine those of any

other person. We are not responsible for the opinions or views and conduct of our fathers but for our own. No man plows with the fork of a tree because his grandfather did so. No one rides on horseback from New York to New Orleans because that is the way they used to do. No person persists on living and dying in a log cabin because his great-grandfather, grandfather and father did so. We do not grind our corn in hand-mills as they used to do, nor go to mill and market on pack-saddles. We do not have public worship in private houses on the ground that it once was the custom. In all these things and a thousand more, we exercise our judgment and use our liberty, and we do what seems to be of the greatest advantage to ourselves, and no one charges us with folly or with disrespect to our ancestors.

In everything there are certain fixed principles which cannot change. For instance, in husbandry it is necessary to till the soil, to deposit the seed, to take care of the growing crops, to gather in the harvest, to prepare the grain for the table and palate. These processes must be passed through. There is no change or evasion, except by miracle, but we have improved plows, cultivators, reapers, threshers, mills and cooking utensils. And be it remembered that we, the Brethren, use the same plows, threshers, wagons, carriages, buggies and the same modern improvements in our houses, barns and shops that our neighbors use, and no one impeaches us with vanity, folly or pride for so doing. In all these things we do not ask whether the world uses them or not, but will they be to our advantage? If, however, a neighbor or brother will use a sled in summer instead of a wagon, we do not object, but if he should abuse his neighbors for departing from the time-honored custom of their ancestors in this respect, and insist on it that they shall use sleds too, we demur. The whole community would regard such a man as being very singular and meddlesome, if not superstitious or demented.

Religion, too, has its immutable principles. "By grace are ye saved." Accountable persons "must be born again," must believe and obey the gospel. The Gospel must be preached, and the preachers must travel. They may walk, ride on a horse, donkey, camel, carriage, railway coach or ocean steamer, but they must "go." They must "preach;" but they may do it in Greek, Latin, French, English, German or any other language; may preach in a grove, open field, along the highway, in the public market, in private houses, in dedicated churches or in king's courts. Sinners must believe, no matter where, or how, or by whom they are taught; they must repent of their sins, whether they be many or few, more or less heinous; they must pray either in public or private; they must be baptized according to the command of Christ, whether it be in a river, creek, pond, lake, sea, or in a baptistery; the ordinances must be observed, whether in an upper room, lower room, meeting-house or no house at all. The essentials in religion are immutable; the ordinances are established; the covenant is unchangeable; but ways and means of carrying on the work, are constantly subject to changes, adapting themselves to surrounding circumstances.

In California, Oregon, and many other places, there is no rain during certain seasons of the year. In these places and times it is safe and expedient to have meetings in groves, God's first temples; but where we are constantly exposed to rains and storms, it is desirable to have comfortable buildings. In South America and Africa and all torrid regions, any tent or shed that will be a protection from heat will do, but in the frigid zones it is necessary to have buildings to protect us from the cold. Persons cannot dress alike in Greenland and Borneo. It never was intended that religion should bind us to any one mode of dress any more than to any one country or any one mode of life. Holiness in heart and life; plainness, humility, meekness, gentleness, long-suffering, faith, hope, love—these are to be our governing principles. Truth, not custom, is what we want; truth, not tradition, is what will commend us to God. Customs, traditions, may be right and good, but they are not essential to salvation unless they are enjoined in the word of God.

INUENDO, INSINUATION.

Inuendo is "an oblique hint; a remote intimation or reference to a person or thing not named." An insinuation is "a hint; a suggestion or intimation by distant allusion." "An inuendo supposes a representation so framed as to point distinctly at something beyond which is injurious to the character, &c., of the person aimed at; an insinuation turns on no such double use of language, but consists in artfully winding into the mind imputations of an injurious nature without making any direct charge and is therefore justly regarded as one of the basest resorts of malice and falsehood."

Webster.

Persons who are in the habit of thus artfully, meanly, basely, despicably defaming the character and blasting the reputation of their fellow-men, in the language of the Spirit are called injurers, whisperers, back-biters, slanderers, double-tongued and deceitful workers. Such persons are under the condemnation of God's word. They work more ill in a community than any other class of evil-workers, because they do their work so quietly, so deceitfully that they are seldom suspected. Irony, sarcasm, vituperation, and open falsehood can all be met; but these moral sap-suckers, these sly, crafty cutworms do their work of mischief in such a hidden, cunning way that they accomplish their end while they themselves may have the reputation of being honorable members in society. Well-timed silence, a smile, a wink, a turn of the hand, or a seemingly well-meant "I'd rather not say anything," may do the work by first dropping the spark of suspicion and then fanning it into a destructive fire.

Inuendo and insinuation originate in envy, jealousy and pride—in the same lusts that prompt to theft, rapine, murder and war. These feelings are as sly as their manifestation; and this is why many persons who are honest in their business transactions and zealous in religious externals, are infected with this moral leprosy. The tongue "is an unclean world full of deadly poison;" it is "a world of iniquity," and it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." The tongue that sings praises and utters thanks, and adoration to God, defames those for whom Christ died, if not openly, by the manner, more debasing use of innuendoes and insinuations. These things should not be. To make a wrong impression, to convey an erroneous idea, in this silent, artful way, is a double falsehood.

Reader, look well to your own heart. Do not allow yourself to harbor any ill-will, pride, envy, jealousy or hatred. Never allow yourself, by your conversation or conduct, to convey an erroneous idea or make a false impression relative to a fellow-being or anything else. Be upright and truthful in all you say and do. Keep in mind and observe the law of love and the golden rule. "For where envying and strife are, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, WITHOUT PARTIALITY AND WITHOUT HYPOCRISY." James 3: 16.

DISTRICT AND GENERAL CONFERENCES.

As our next Annual Meeting is approaching, and as the question of a change in the manner of holding our Annual Meetings is to be considered, we deem it prudent to say something in relation to it beforehand. This is one of the most important questions that is now before the brotherhood. It affects our church polity, and the utmost care should be exercised that nothing be done that would in anywise conflict with any of the principles of the gospel. There are five questions which we propose to the brotherhood for consideration, and we will have our say upon them. These questions are:

1. Where is our authority for holding District and General Conferences?
2. What is the power of our District and General Conferences?
3. What is the proper work of District and General Conferences?
4. How should our District and General Conferences be constituted?
5. How should our District and General Conferences be held?

We will take up these questions in the order in which they are given.

1. *Where is our authority for holding District and General Conferences?*

That there may be no misunderstanding in relation to our position, we will here state that we are in favor of church, District, and General Conferences. But whilst we see the need of conferences, we also see that they are subject to abuse, and wish to do our part in guarding against such a result. In reference to the authority for holding General Conference meetings, we find the following in the Minutes of Annual Meeting 1866, under Introductory Remarks:

"The authority for holding general conference meetings is founded on the fifteenth chapter of the Acts of the Apostles, and a strict compliance with the example therein is advisable. By reference to said scripture, we learn that the question in dispute, and upon which the disciples differed, was not referred to a General Council until all efforts had failed to settle it in the church in which it originated. The following language occurs in the chapter above referred to: 'When, therefore, Paul and Barnabas had no small discussion and dispute with them, they determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the apostles and elders about the question! Here seems to be authority to send questions up on which the brethren differ in their judgments to a General Council, and that the bishops ought to go, and also to have certain others with them.'"

This is a plain statement. The Annual Meeting of 1866 claimed the fif-

teenth chapter of the Acts of the Apostles as authority for holding General Conference meetings. Because of this claim many of our brethren, and leading brethren, too, seem to think that it is correct. In No. 13, current volume of *Primitive Christian*, elder R. H. Miller says: "Some errors crept into the church in the apostle's day, but they did not leave the church on that account, but spent their lives in the church trying to put down every error they found, even working in general council for that purpose." (Italics ours.) A general council is a council of a whole body either in fact or by representation. Now, we do affirm, in the strongest terms, that the council recorded in the fifteenth of Acts was not a general council in any sense: the whole Christian church was not there, either in fact or by representation. In this we are not alone, by any means. We here quote the answer to the 5th query of the Minutes of the Western District of Pennsylvania for 1878, which reads thus:

"We know of no gospel authority for the holding of either District or General Conferences, and hence we can find no authority or apostolic precedence for the manner in which we hold our District and Annual Meetings. And as the 15th chapter of the Acts of the Apostles is cited in the Minutes of Annual Meeting of 1866, as authority for holding General Conference Meetings, we have carefully examined said scripture, but fail to find such authority. Nevertheless we think it good to meet in the capacity referred to in the query for the purpose of giving and receiving counsel upon subjects that may not be clearly defined in the Bible."

This is our position exactly. The authority for conferences is not in the gospel history, but in the inalienable right to confer with each other about things in which we are concerned. This right belongs to all men and bodies of men. Neighbors may meet whenever they wish or have occasion to do so, to confer with each other. Every congregation has this right. The duty is not enjoined, but the right is recognized and its use is encouraged in such scriptures as the following: "Where no counsel is, the people fall, but in the multitude of counsellors is safety." Prov. 11: 14. "Without counsel purposes are disappointed; but in the multitude of counsellors they are established." Prov. 15: 22. Every purpose is established by counsel." Prov. 20: 18. See also Matt. 18: 15-20; Acts 15: 2, 6. Gal. 2: 6. "For they who seemed to be somewhat in conference added nothing to me."

Conferences are held by all sorts of men for all sorts of purposes. It is expedient to have them whenever different persons or different bodies unite in a common cause. This expediency is at the foundation of conferences. An inexpedient conference is a useless imposition.

There is no evidence that more than two churches were represented in the council at Jerusalem. Paul and Barnabas and certain others from Antioch were there. They met with the apostles and elders of the church at Jerusalem; and it seems, also, that the business was transacted in presence of the church. They attended to their work and nothing is said of any prior or future councils. It was a special emergency requiring such action, and this is clearly all the precedent it affords as authority for holding conferences. To conclude our present article we quote the language of Albert Barnes in his note on Acts 15: 21. The other questions will be taken up in their order. Barnes says:

"This council has been usually appealed to as the authority for councils in the church, as a permanent arrangement; and especially as an authority for courts of appeal and control. But it establishes neither, and should be brought as an authority for neither. For, (1.) It was not a court of appeal in any intelligible sense. It was an assembly convened for a special purpose; designed to settle an inquiry which arose in a particular part of the church, and which required the collected wisdom of the apostles and elders to settle. (2.) It had none of the marks or appendages of a court. The term court, or judicature, is nowhere applied to it; nor to any assembly of Christian men in the New Testament. Nor should these terms be used now in the churches. Courts of judicature imply a degree of authority, which cannot be proved from the New Testament to have been conceded to any ecclesiastical body of men. (3.) There is not the slightest intimation that anything like permanency was to be attached to this council; or that it would be periodically or regularly repeated. It will prove, indeed, that when cases of difficulty occur; when Christians are perplexed and embarrassed; or when contentions arise, it will be proper to refer to Christian men for advice and direction. Such was the case here; and such a course is obviously proper. If it should be maintained that it is well that Christian ministers and laymen should assemble periodically, at stated intervals, on the supposition that such assemblies, this is conceded; but the example of the apostles and elders should not be regarded as making such assemblies being essential to the existence of a church of God. Such an arrangement has been deemed to be so desirable by Christians, that it has been adopted by Episcopalians in their regular annual and triennial conventions; by Methodists in their general assembly; by Presbyterians in their general assembly; by Friends in their yearly meetings; by Baptists and Congregationalists in their associations, &c. But the example of

the council summoned on a special emergency at Jerusalem, should not be pleaded as giving divine authority to all, or to any of these periodical assemblies. They are wise and prudent arrangements, contributing to the peace of the church; and the example of the council at Jerusalem can be adduced as furnishing as much divine authority for one as for another; that is, it does not make all or either of them of divine authority, or as obligatory on the church of God."

FALSE, FALSE, FALSE.

In the "Brethren at Work" No. 12, appears an article of about two squares in which the word FALSE occurs just six times. This exhibits the ANIMUS of our brother Moore in a manner and degree that is deplorable indeed. Christ said to his disciples, when they asked him whether they might call down fire from heaven to devour their opponents, "Ye know not what manner of spirit ye are of." We fear brother Moore has forgotten the manner of the spirit of Christ. He certainly ought to have some better argument to show up the correctness of his position than that of the braggadocio: "You lie, you lie, you lie." How much more becoming an editor of a religious journal, how much more like the spirit of Christ and his apostles, it would have been for brother Moore to have shown wherein his brethren of the press were mistaken, instead of standing upon his dignity and crying false, false, false!

Hear our brother Moore in all his characteristic dignity: "Of course we could produce the evidence, and show wherein their reports are false, but do not wish to devote either time or place to that kind of work." We kindly inform our brother that in half the space he has already occupied upon this subject he might have satisfied us by way of explanation. Why should he become so angry and resentful when it is thought and said that he is making money. Everybody knows that is what he is after; everybody knows he has a perfect right to make money in his business, if he does it honestly; everybody knows, too, that his popularity will be commensurate with his financial success; and it is generally believed by the intelligent and discriminating readers of his paper, that the office is conducted throughout the money-making, popularity-seeking policy. And if any have been doubting this fact, brother Moore's conduct in the matter now under consideration must convince them. And all we have to say upon that point is that if he is not making money he ought to be. We will take the income of the office of the BRETHREN AT WORK, and mail ten thousand copies weekly for one year, and turn over a net profit of four thousand dollars annually to its editors and proprietors, and give bonds for the faithful performance of all the particulars of the contract. We have been in the business fourteen years, and we know what we are doing. Be it known to our readers that the matter between the B. A. W. and us is not one arising from a feeling of jealousy on our part because of the success of that paper; God forbid. It is a question of truth and honor. And brother Moore must explain or stand convicted of misrepresentation.

In No. 9 (Feb. 27) he says: "The assertion about our net profits being yearly full four thousand dollars is false from beginning to end. Our income is not half that amount." We have shown him in a former article that this was a mistake, but he has never corrected it. And he may cry false, false, until he can cry no more, and publish as many evasive certificates as his paper will admit and though they were all sworn to, we nor any other business men who know what we know of their affairs would believe that their income was less than half of four thousand dollars. They may not have a net profit of two thousand dollars, but their income is more than four times two thousand dollars. We do not know, and do not care, what their net profit is; it is none of our business; but it is our business that brother Moore should act honorably and tell the truth. He is amenable to the public for his conduct, and we are a part of the public; and we shall hold him accountable. Hear him again: "More than likely the time is not far distant when the Brotherhood will more fully understand the objects and motives prompting the publishing of these false reports." What does brother M. mean by this insinuation? What does the "mild hint" mean? What is his prophecy? What

evil has he spoken against us? We do wish brother Moore could realize how we despise insinuations, and feel the force of Prov. 16: 28, that "a whisperer separateth chief friends." In another column we publish a letter from brother Moore in regard to the statement that it was reported that brother R. H. Miller has an interest in the B. A. W. It was so reported to us, and, too, as coming direct from brother Miller, and his (Miller's) manner of writing in said paper confirmed the report to us. But if it is false, we are sorry that we circulated the slander upon the B. A. W.

In regard to the DEACON's complaint, we will have to wait until we hear his defense. If he has misrepresented the matter to us as it now appears he has done, then we shall stand corrected. In conclusion, we would assure our brother, and all our readers, that it is not from chitche that we offer these criticisms and others of a similar kind. It is from a conviction of duty we owe to the cause of truth and right, and to our readers and subscribers. We hope we may soon come to an understanding, and that, in the language of the apostle: "All bitterness, and anger, and wrath, and clamor, and evil speaking be taken away from you, together with all malice; and be kind toward each other, compassionate, showing favor to others even as God by Christ showed favor to you." Eph. 4: 31, 32. (Em. Diaglott).

Brethren's Tune and Hymn Book.

We have received from the publishers, Quinter & Brumblough Bros., Huntingdon, Pa., a copy of the Brethren's tune and hymn book, revised edition. It contains 401 pages, is neatly printed on fine book paper, and bound in good substantial binding, and is sold at \$1.25 per copy. In some particulars it is an improvement upon the first edition, and in others it is not as good, as the old book contained 358 pages and 319 tunes. The new book has 406 pages and contains only 300 tunes. The reason for the larger increase of pages over the old book with less tunes is found in the fact that in the new book 161 tunes are repeated. That is Avon is in seven times, Azmon three times, Balerna five times, and so on to one hundred and sixty-one repetitions. The old book had only three parts on three staves, the new has four parts on two staves, which is decidedly in favor of the new book. In shape the old book is much preferable, being about one-half inch narrower and of the same length. The arrangement of hymns and tunes in the new book is much better than that of the old. In the selection and adaptation of tunes we are not suited. Take for instance the hymn, "High in yonder realms of light," to which the tune starts in low. Many good tunes are omitted, and very ordinary ones have been inserted. But taken altogether the book has merits which would recommend it to the Brotherhood, and under the circumstances, we move it be adopted by the churches everywhere, as the best we can do.

FREE DISCUSSION.

We invite especial attention to an article by "A Friend" under the above heading, to be found in our essay department this week. It is sound, forcible and practical, and its teaching is in unison with our work. "A Christianity that dare not fling its truths to the public breeze and challenge error to the combat, may live in the walled cloister, but is too effeminate for life's great struggle." This is our opinion exactly, expressed in better language than is at our command. The doctrine of Christianity is a truth or an error. If it be a truth investigation will develop, demonstrate, and illumine it, as it does all facts. And every evasion of a free and full discussion, and most thorough investigation of any subject connected with religion or science is, to us, an argument against the theory advocated or of a lack of faith and ability in those who have asserted it. "Come let us reason together;" and we invite "a friend" and all other friends to join us and help us come to the truth as it is in Jesus, and that truth will make us free; and whom it makes free, they will be free indeed.

Our Copy Book.

What I Think of Kansas, W. J. H. Bauman; Going About Doing Good, Julia A. Wood; Lively Stones, L. H. Miller; Prevalence of Covetousness, J. L. Fry; Scattering Thoughts, Wm. M. Hamilton; Some of the Beauties, Howard Miller; Will it Pay, Emma H. Pontius; Antioch Church History, S. M. Minnich.

Lost or walked off—a gold pen with a brass holder. Thanks, and a moderate reward will be given to any one who will return it to this office.

"Do ye not know that they which minister about holy things live of the temple? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:13, 14.

CLEANINGS.

THE cause in Denmark is prospering and Brother Hope feels much encouraged.

BROTHER Solomon Buckalew has changed address from Clifton Mills, West Virginia, to Bruceton Mills, same State.

THE church in Belmont county, Ohio, has made choice of Elder George Irwin, Golden Corners, Ohio, to be its "housekeeper."

BROTHER N. C. Workman, who is actively working in the interests of Maple Grove Colony, has now changed his address from Scotia, Iowa, to Norton, Norton Co., Kansas.

BROTHER Daniel M. Miller, of Illinois, we understand, is visiting in this country. He has not yet put in his appearance at our sanctuary where he would be made welcome.

IN the month of February Brethren Abraham Leedy and Joseph Amich held a series of meetings in the Upper Deer Creek Church, Cass Co., Ind. Two were added to the church.

FROM the 2nd to the 9th ult., the Indian Creek church, Polk Co., Iowa, enjoyed a series of meetings conducted by elder D. E. Brubaker. Six made application for baptism.

A series of meetings at the Primrose meeting-house, Silver Creek church, Ohio, closing March 3rd, conducted by Brethren David Rittenhouse and Jacob Shanour, home ministers, resulted in two additions.

IN the beginning of March Brother Geo. W. Studebaker held a protracted meeting in the Ogan's Creek church, Indiana. During the meetings nine were added by baptism, and Brethren Stephen Ulery and Perry Early were elected to the ministry.

BROTHER F. P. Loehr is coming eastward and expects to visit Pennsylvania. We hope he will not pass us by, and that he may have a pleasant visit.

SISTER Phebe W. Weakly, who has been a faithful and efficient teacher in the Huntingdon Normal School, on account of ill health will not be there during the Spring term. She will be missed.

THE church at Willow Spring, Kansas, has lately been refreshed and encouraged by the labors of Bro. John Meyers of Miami county, and Jesse Studebaker of Anderson Co., that State. Six were baptized and one reclaimed.

THE Brethren at Markleysburg, Fayette Co., this State, seem to be in a prosperous condition. There have been several additions during the winter. Brother J. I. Cover assisted at a series of meetings.

BROTHER Archy VanDyke and his family arrived in safety at Beatrice, Gage Co., Neb., on the 27th ult. We are glad that he has found a good place, but we think he might have found places, equally good, where his labors in the ministry are needed more, as there are already several ministers there.

AT Bunker Hill, Williams Co., Ohio, there was a series of meetings conducted by Brother I. J. Rosenberger closing on the third of March, during which four were baptized.

THE Preacher says: "Brother J. W. Stein is to move to Mt. Morris, Ill., and take charge of the College set on foot by Moore and Eshelman, of Lanark." We have no objections, but wish all the schools success. From all a good location, with favorable surroundings.

BROTHER Waldemar Meyers the evangelist assisted by Elder George Wolfe, held ten days meeting in the Northeast part of San Joaquin county California, with good interest. Five united with the church by baptism. Future prospects good. May the Lord bless the work preached.

Our Progressive Social Meeting by Postal Card jottings is working up nicely. This may be made one of the most interesting departments of our paper. Come to the social meetings, friends, come; and help to keep up the interest. Send a verse to sing, a passage of Scripture to read, give an advice, a word of admonition, encouragement, warning or information. All ways glad to see your friendly countenances. But if you are troubled or discouraged, come nevertheless, and receive consolation.

SISTER Julia A. Wood wrote a reply to Eld. Harshey, but requested us to refer it to brother Howard Miller, for his approbation, or revision. We submitted it to brother Miller, who, in-

stead of approving of it, has seen proper to suppress it altogether. While we thought he deserved the defense offered by Sister Wood, we, nevertheless, admire the spirit of brother Miller, in declining the eulogies of his friends. He has written sister Wood and so the matter has ended.

"OUR SUNDAY SCHOOL" is the title of a new aspirant for public favor, in the shape of a supplement to the "Gospel Preacher," though, in fact, an independent enterprise, edited by brother S. Z. Sharp. Published weekly, at 25 cents for 6 months. It makes a creditable appearance. While it is a juvenile paper, it aims to be particularly useful to Sunday Schools.

A BROTHER sends us a list of subscribers, and says: "This last name is our own and only brother in the flesh, and is the principal of the High School at ———. We thought the PROGRESSIVE would do to send to him on a venture, though it is the only paper in the Brotherhood that I would attempt to offer him, and I think I have seen a few numbers of them all. You may take this as a compliment, or just think of it what you please, but that is our way of thinking of it."

Brother Howard Miller was with us over last Sunday, and preached for us on Saturday evening, Sunday and Sunday evening. On account of the bad condition of the roads, and the good spell of sugar weather, the meetings were but poorly attended, but those who were present, appeared to enjoy the word preached. Brother Miller is a man of no ordinary abilities, and of a kind and teachable disposition, and we would to God that our brethren generally would lend the fostering hand, affording kindly instruction and Christian encouragement, through the influence of which we believe he would become one of our most useful and influential ministers. He preaches sound doctrine, in a forcible and impressive manner, in plain English.

He left this place on Monday evening for Columbus, Ohio, on business, and may stop with some of the churches in that state. The Lord help and prosper him in every good undertaking.

POSTAL CARD JOTTINGS.

ELKLICK, PA., 3-31, '79.
I want to call your attention to Eld. Lewis Kimmel's plan to hold Annual Meeting. I think that is the plan. Let all go who wish. Let each District pay board for their delegates, and let all others pay their own way; and let the net proceeds go to the Missionary work. That is a good bit. PROGRESSIVE readers, if you have failed to read it look in No. 12, and don't fail to read it. Improve on the plan, if you can; send plan to District Meeting and to Annual Meeting. Let us have work at our next District and Annual Meetings that will result in building up the glorious cause, and advance the work of the Lord, and have less quibblings on matters upon which we have no divine authority. S. C. KEIM.

We like the progressive spirit of your paper. It advocates what the Bible teaches, adding to faith these Christian graces, which are necessary to enable us to come to the full measure of men in Christ Jesus. Our faith should be, not what some one else believes, or think he does, simply because it has been handed down to him as a matter of duty, but we should believe what the Bible teaches; nothing more, nothing less. Can the PROGRESSIVE be of use to us in California? Certainly it can. We welcome it to our homes, feeling it will do us much good. Its editor has always battled manfully for the truth, whether it was popular to do so or not. Hence it should be sustained as long as it does right. J. P. WOLFE.

LINWOOD, Md.
Dear Progressive: There have been a great many ideas suggested in regard to the building of our churches, but a very important one in my estimation has been left out. I suggest the entrance-door be put behind the minister's table to save the people the trouble of turning their heads around every time the door opens; and it will also save much annoyance to a few who do not favor the "turning point" and will be a glorious blessing to the minister who tries so hard to keep the attention of the curious congregation. JENNIE E. SHIRNER.

MAY-HILL, O., 3-27, '79.
According to previous announcement, the brethren at and near May-Hill, met at the school-house on the 23d inst., to organize their Sabbath-school. Bro. W. Smith was duly elected Supt., and J. H. Guthrie Asst., S. S. Thompson, Sec'y; W. S. Lyon, Treas.; J. A. R. Couser, Chorister, and Libbie Guthrie, Asst. Resolved to keep the School in session fifty-two weeks. And use some S. S. paper. Eds. of S. S. papers are invited to confer with the Supt. relative to papers, club-rates, &c. Fraternally, W. S. LYON.

EASTON, W. VA.
The "Postal Card Meeting" is a happy thought, and we will avail ourselves

of the privilege; for they that loved the Lord spoke often one to another, and became "helpers" in the true sense of the word: helping by sympathy and love, helping when life seemed a burden too heavy to be borne, helping to gain the mastery over self, helping though we know "every day brings its own duty and its own discipline," helping to stand shoulder to shoulder, while we are stepping heavenward. "L.H.M."

CORRESPONDENCE.

To C. H. Balsbaugh.
Dear Brother: I have read your articles published in the periodicals from time to time for several years, with much interest and instruction. These are my only means of acquaintance with you, and from this I have drawn the conclusion that you are much afflicted bodily. Man naturally forms attachments to benefactors, either secular or spiritual, and these attachments incline to more intimate acquaintance. I am persuaded that very many regard you as a spiritual benefactor, and like myself would like to become acquainted with you personally, which we cannot do without incurring much expense. The nearest practical attainment of this much desired relation would be a pen picture, to obtain which is the object of this letter. Therefore, will you be so kind as to furnish through the PROGRESSIVE a brief history of yourself, embracing as far as propriety will, in your judgment, permit a statement of your physical and pecuniary condition, together with your literary facilities from childhood, and whatever else you may think will be of interest to those desiring to make your personal acquaintance.

I make this request through the PROGRESSIVE because I know of no better facility for forming the desired acquaintance and that coming through a periodical it will relieve you of the embarrassment that you might otherwise feel in giving the desired information to the public, and thus confer a favor on many others as well as myself.

Very respectfully your brother in hope of eternal life. A. PEARSON.
North Star, O.

To Sister Julia A. Wood.
Dear Sister: Your letters to Bro. John Harshey and to me, have been submitted to me at your request. I give it as my opinion that neither should be published, not but that they are true in all their details, and that Bro. H. may have deserved all the censure he received from your hands, but that he is an old man, honest in his convictions and not of our day and generation.

Your article addressed to me is too flattering and I prefer to accept it as a personal voucher of your kind feelings and not to make it a public matter. The subscribers are of that class which understand for themselves and who pay for the discussion of principles, not individuals. Let your strong efforts be on the side of progress and your pen be employed in showing up principles to the glory of God. Thanking you, I am Fraternally, HOWARD MILLER.

EDITORS PROGRESSIVE.

I love you even though you differ with me in some things. Yes, I love you more than I do some others. There are many even in the Brotherhood, who believe just as you do, but dare not tell it in public, whilst in private they will tell it. They fear authority or loss of popularity.

I have just read No. 5 of PROGRESSIVE. In it I find that you differ with me on the subject of uniformity. That is, according to your construction of my article on that subject. But your construction, I think, is incorrect. All I claim that physical or any other correct law teaches is uniformity in a general sense. This you admit. I add that such is most emphatically the case, and if I am correctly informed this general uniformity is all our brotherhood requires. I know that in some localities brethren go beyond this. My own poor self has been objected to for having a rolling collar on my coat, &c., through the entire catalogue of technicalities to which comparatively few even of our leading brethren pay any attention. As near as I can learn all our church requires is general uniformity and plainness.

Now, dear brethren, though our hair is not all of the same texture, yet there is sufficient uniformity to distinguish them as hair. The same is true in reference to our eyes, etc. And hence I claim that the church in demanding a general uniformity is in harmony with physical, and other laws. This fact is practically admitted by men generally. The soldiers of the different nations are readily distinguished by their uniformity in appearance, and we do no violence to any correct laws by advising the same. Yours in Christian love. W. J. H. BAUMAN.

EASTON, W. VA.
Brethren Holsinger and Beer:

I would like to wipe my old spectacles and look at you, and shake hands with you, while shaking hands is going the rounds; and with all the good progressive brethren and sisters. I have long felt that a reform was needed, and I was glad when I heard that we someone who had courage enough to come to the front and declare for liberty and for the Bible and the Bible alone. Where it speaks there let us speak, and where it is silent there let us be silent. "The foundation of God stands sure, having this seal, the Lord knows them that are his," without those peculiar

marks, of which there has been so much said. Go on, if the Lord is in the work, he will fight your battles for you. "Except the Lord build the house they labor in vain that build it." You will have many friends to hold up your hands. Sisters are not permitted to speak in church, but through this medium they may speak freely. We are glad of the privilege, and I hope many will avail themselves of the opportunity.

I am now eighty-one years old, past; have been a member of the church for more than fifty years. Like Simeon of old, I am glad to see the dawn of a better day that is coming for those who will live after me. I am now just waiting by the Riverside, till the "shadows are a little longer grown." My work is almost done. A few more days, or years, at most, and the place that knows me will know me no more forever. I enclose you my note. Use it where it will do most good. Yours in the hope of a better life, MARY MILLER.

A Correction.
Dear Brethren: Please permit me to correct a few mistakes which have found their way into your paper.

1. It is reported that Bro. R. H. Miller owns a half interest in the Brethren at Work. As a correction I will state that Brother R. H. Miller does not, nor never did own an interest in the B. at W.
2. We have no recollection of refusing to exchange with the Deacon, but distinctly remember that Bro. Eshelman made two attempts to work up an exchange but failed. We think it would be better to first ascertain the truthfulness of reports before publishing them. Fraternally, J. H. MOORE.
Lanark, Ill.

Dear Brethren: I have recently written to some twelve Elders in the dist. of Southern Ohio, relative to a missionary meeting in the district and have received but one favorable response from any; but, on the contrary are generally opposed, especially to the united plan. They wish it to be carried on in a very limited way, and altogether under the old order plan, and that under the special supervision of the District of Southern Ohio. A. J. HIXSON.

FROM THE PRIMITIVE CHRISTIAN.

Sunday School Convention.
A convention of Sunday School workers will be held in the Green Tree Church, Montgomery Co., Pa., May 6th, 1879.

Session will open at nine o'clock, a. m.

The following will be the order of exercises:
1. Devotional Exercises, Elder J. Z. Gottwald.
2. Enrollment of delegates and members of convention.
3. Election of officers.

THE PROGRAMME.
1. Introductory Sermon, Elder Reinert or Price.
2. Necessity of Sunday-schools, Bro. Jacob Conner.
3. Superintendent's and Teacher's Responsibilities and Perplexities; how to lighten them, Bro. Joseph Fitzwater.

Afternoon Session.
1. Opening Question Box.
2. To what extent should prizes be given as incentives to attendance and study, Dr. W. Brower.
3. Essay—Bella Q. Meyers.
4. Are the Sunday-school library books in present use beneficial or injurious? If injurious how remedied?—Bro. J. C. Cassel.
5. The true basis of Sunday-schools—Bro. J. T. Meyers.
6. Answer to questions.

Evening Session.
1. Opening of Question Box.
2. What are the advantages, if any, of services especially adapted to the Sunday-school children?—Bro. J. P. Hettie.
3. Essay.
4. The most fruitful source of failure in Sunday-school work—Bro. J. Poulson.
5. Answer to questions.
Time and opportunity will be given for general discussion at the close of each speaker indicated. We heartily invite all who are interested in Sunday School work to attend this convention, especially our brethren and sisters of Eastern Pennsylvania. Provision will be made to entertain all that may come.
By order of the Committee. J. T. MEYERS.

ANNOUNCEMENTS.

DISTRICT MEETINGS.
Western District of Pa., Dunning's Creek Congregation, Bedford County, May 20th. For particulars address: 224, John S. Holsinger, Allam Bank, Bedford Co., Pa.

Middle District of Indiana, April 23d. Address A. Leedy, North Manchester, Ind.

District No. 1 of Virginia, will be held at the Valley Meeting house, Hot Springs county, on Friday and Saturday, April 18th and 19th, 1879.

Northern Ind., May 1st, in the Whitehead Meeting-house, Elkhart county.

Southern District of Iowa, at Mt. Etna, April 7th.

Southern District of Ind., in the Stony Creek congregation, April 9th.

North-western District of Ohio, at Eagle Creek Church, Hancock Co., Ohio, May 24th, at 10 A. M.

Southern Iowa, at Mt. Etna, Adams Co., Iowa, April 7th.

First District of West Virginia, Lundy's Creek Church, Big Spring meeting-house, April 18th and 19th.

Northern Kansas and southern Nebraska, Burr Oak, Jewell Co., Kansas, April 7th.

LOVEFEAST.
Lost Creek Valley church, Juniata, Co., Pa., May 27th, 2d of clock P. M.

AMONG THE CHURCHES.

The soldiers of Fort Snelling, Minnesota, have organized a Young Men's Christian Association.

A new religious paper is to be published at Trenton, the Rev. George Hughes being its announced editor.

Eight Methodist churches in Detroit have resolved to pool their debts and raise a common fund to pay them.

Grace Methodist Church, Indianapolis, had a handsome and costly building, but it was knocked down a few days ago under the hammer of the Sheriff's auctioneer.

It must be jolly to be a "Free Methodist" in Toledo, Ohio. The people of that denomination there wear upon their breasts broad red ribbons inscribed with crosses.

A little girl in Lewistown has committed the whole of the New Testament to memory.

The Central Baptist, of Va., says: "The ladies of Va. have issued a manifesto in which they pledge themselves, by economy in dress and other luxuries, to aid in paying the State debt." It would be a great blessing to the country if many of our ladies would pledge themselves in a similar way, to pay their own debts. Extravagance in dress is often the cause of our Sheriff's sales, starving children and vagrant and drunken husbands.

The Right Rev. Bishop Keene, of the Roman Catholic diocese of Richmond, was invited on Monday of last week by the Clerk of the Virginia House of Delegates to open that body with prayer during the present week. This is the first time that similar invitation has been extended by that body to a Catholic prelate within the recollection of the oldest attaché of the House.

There is a panic among the Jews of Poland. They are fleeing in masses to Galicia to escape from the plague. So great is the number of fugitives that the railway companies have been compelled to run special trains. It is said that the panic is caused by reports which have been extensively circulated to the effect that the existence of the pestilence is being attributed to the Jews, who are afraid of being subjected to persecutions on account of these rumors.

The new social, scientific and religious summer resort of the Northwest, Minnetonka Lake Park, lies fifteen miles southwest from Minneapolis, between the arms of an inland lake covering 16,000 acres and navigable for small steamers. The Camp Meeting Association has plotted its 225 acres of rolling timber land and is erecting buildings and other improvements at a cost of \$40,000. The association is undenominational, claims to be free from speculation, putting all profits into park improvements, and is engaging many prominent speakers for the Sunday School assembly through the first half of August.

Talmage's trial is costing about \$40 a day, the expense of which has to be borne by the Presbytery of Brooklyn. The Presbytery has no money, however, and no means of raising any, except by taking up collections in the churches. As matters now stand, it is not likely that the churches will rush to the aid of the Presbytery with an ample supply of funds. Apart from any feeling which may exist in opposition to the litigation, it must be remembered that most of the churches have as much as they can do to take care of their own financial burdens. It is by this time pretty well understood throughout Brooklyn that the present trial was set on foot simply to gratify the desires of a few litigious gentlemen who felt a disposition to scalp the pastor of the Tabernacle. A large proportion of the persons whose names were announced by the committee as witnesses against Talmage have refused to be made tools of, and have publicly declared that the committee had no business to call them, and, moreover, that they do not know anything to prove the charges which have been made against Talmage. The trial may drag its slow length along for some little time yet, even with the limited stock of witnesses on hand. The prosecutors realize that they have an expensive and troublesome elephant on their hands.

SECULARITIES.

Pennsylvanians going West.

Passengers by the Northern Central railway reported yesterday the depot at Harrisburg, Pa., was crowded with emigrants for Kansas, comprising Pennsylvanians and their families. In the morning a train of twenty-five cars, in two sections, left with as many people as they could accommodate, and in the afternoon two more trains often and eleven cars respectively for the same destination. It is estimated that the emigrants number 3,000. They came from Lebanon, Cumberland, Fulton, Dauphin, Mifflin and other adjoining counties of the State, besides some from Western Maryland. Two carloads of people of the religious denomination of Dunkards were with the company. The emigrants were to establish regular colonies in Kansas and will be joined by many others. The exodus of Pennsylvanians to the West this spring is described as almost unparalleled.

THE PHRENOLOGICAL JOURNAL.

In our reading of THE PHRENOLOGICAL JOURNAL, SCIENCE OF HEALTH for April, we were struck by the general tone of the magazine, its aim is to elevate, and it is pure in character in every department, while entertainment and instruction are skillfully blended, so that its matter is exceedingly interesting from beginning to end. Indeed the PHRENOLOGICAL JOURNAL is a capital illustration of what can be accomplished in the way of making science pleasant to the general reader. The first sketch is that of the Rev. Dr. Fair, an Episcopal divine of distinction in Baltimore. Then comes a very interesting description of the Chinese at Rome, in which the reader finds many features that are entirely new to him, and hearing closely upon the special work of the PHRENOLOGICAL JOURNAL. The installment of

"Brain and Mind" furnishes clear and distinct applications of the science to the delineation of moral qualities. An interesting article is that of "Poe and Rachel," Elizabeth Thompson, the English lady who has suddenly leaped into fame, occupies a place in this number, with an excellent portrait. Our young people will certainly be interested in the opening chapters of "Uncle Jimmie, the Cripple," a short serial which is very pleasantly written. Real Teachers and Real Teaching, are some views of a New York editor. The great work of Moral Reform is represented this time by Mr. William Noble, of England, and an appreciative sketch of him is given, with a portrait. The smaller type abounds in valuable hints to the reader. The JOURNAL is published now at \$2.00 a year, 20 cents a number, with a choice of Premiums to each subscriber. Address S. R. WELLS & Co., Publishers, 727 Broadway, New York.

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FANCY AND TOILET ARTICLES, NOTIONS, LEGAL CAPS, CONGRESS CAPS, ENVELOPES, BILL AND NOTE PAPER, BOX PAPER, PERFUMERY, FINE POLISHED SO

(Continued from First Page.)

with them of the matters of difference, plead with, and pray for them and yourself, bearing with the imperfections of one another? In short, having studied the divine nature and holy character of the blessed son of God, with his love and forbearance, can you say of a truth, I really feel that I am in possession of his Holy Spirit, without which you are none of his? Brethren, do you feel right good when you are slandering one another through these columns? Had you not better talk kindly? Do you not think you are getting up a bad feeling? Can you not bear with one another in your difference of opinion? For my part I want no more division than there is already. I do not love to see the children of our Father thrown out of the great ship Zion among the devouring elements of Satan. Some of us who have been withdrawing from the Lamb, perhaps, having first offended them to be stubborn (not having done our duty), should seriously study over this matter, and ask the question when in our devotion to God, Am I going to be able to stand, when Jesus has said that it were better for me that a mill-stone were hanged about my neck, and I be drowned in the depth of the sea? "How think ye," says the Master, "if a man have a hundred sheep, &c." "Even so," says he, "it is not the will of your Father which is in heaven, that one of these little ones should perish." Then had you not better go to the little ones whom you have cast off, throw your arm around or take them by the hand and say, O forgive me for being so unkind and uncharitable toward you? And why should I do all this? We answer in order that you may be able to stand. Oh, my brother, my sister, trust not thou in thy outward works alone. Do not depend on thy formalism; nor be thou estranged from the narrow path by looking out after and following after the gaudy and foolish notions of men. Why not enjoy ourselves in these notions of ours? Because, if you do you will not be able to stand.

Having noticed, briefly, a few of the many things we should not do, in order that we may stand, we pause to notice what we must do that we may be able to stand. The Lord says, through the mouth of the prophet, "Turn ye even to me, with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart and not your garments, and turn unto the Lord your God." The Psalmist declares that the sacrifice acceptable to God is a broken spirit: "A broken and a contrite heart, O God, thou wilt not despise." Again, "The Lord is high unto them that are of a broken heart; and saveth such as are of a contrite spirit." The Master says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and you shall find rest unto your souls." Thus coming to Jesus with a broken heart, learning all of our lessons from him and the inspired men of God, having well committed them, being not forgetful hearers but faithful doers of the whole will of God, with our broken heart in a contrite spirit; having all of the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; thus living in the Spirit and walking in the Spirit; being strictly upright and honest both to our God and fellow-men; speaking evil of no man; in short, having been fully cleansed from sin by the atoning blood of Jesus, having on the whole armor of God, continuing faithful until death, then, when the great day of his wrath is come we shall be able to stand. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." The foregoing we submit in love to all in the fear of God only.

his constitution, and it forms one of the fundamental faculties of the human mind. Man, the highest type in the animal kingdom, has alone been endowed with the power of veneration. This God, given faculty of the human mind is like all other good traits of character, susceptible of the highest state of improvement. Everything that God created He pronounced good, and the same holds good in the several component parts of a thing. It is not therefore the abuse, but the proper use we make of the spirit of veneration, as applied to God's revealed will, that makes us as Christians so much superior to others who are deprived of this blessed privilege. On the one hand, Bibles, bible privileges, and all the blessings and comforts of a Christian religion, flow from the church of the true and living God. This is true religion. While on the other hand the abuse of veneration subjects man to the lowest depths of humanity; shrouded in ignorance, superstition, vice and all the woes that follow in the train of a depraved and corrupt nature. This is false religion.

Religion then may be either true or false. True religion consists in worshipping God according to his revealed will, and false religion in worshipping false gods. The church of God grows out of true religion—the religion of the cross—which Jesus Christ came to establish upon earth. This was his sole mission into this benighted and sin-cursed world. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The church upon earth and the church in heaven is one and the same church. They are both to holy, with this difference of comparison while the one is to be holy as far as can be attained in this propensate state, the other holy to the highest degree of perfection. Well might the apostle say, "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

From the above language we would infer that God has his church, and although persons frequently find their way into it, who shame and disgrace it in the eyes of the world, yet in the main there is always a sufficient number of good kernels of salt found in it to preserve and perpetuate it. In other words, the light of God's dear countenance must be reflected through its members, since the Savior himself commands his followers to "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The church here is probationary; and there eternal, all holy all glorious in God's fruition of everlasting love. We may in our most consecrated state here, have a slight taint of holiness, glory and joy, through an eye of flesh; but then face to face? Yes, in heaven, by things as it were indirectly as light shed from a bright luminary upon an opaque body. Such light loses its brilliancy, and we see things through it dimly. In short the windows of our souls are obscured by flesh and blood.

In the church in heaven we behold each other "face to face." Man in his fallen state could never in all God's dispensations, behold the face of God. The eyes of mortal man could not endure the light of God's countenance for a single moment.

To be Continued.

Berlin, Pa.

Seeds for Thought.

For the PROGRESSIVE, THE Church Militant, and the Church Triumphant.

W. G. SCHROCK.

The term church in its general sense, means the whole collective body of Christians. In a more restricted sense, a particular body of Christians, under one creed, united together according to the Gospel as they understand and believe it. As in Paul's salutation to the Corinthians: "Paul, called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints."

The ordinary Bible meaning of church might be summed up in the language of Cruden: "All the elect of God from the beginning to the end of time, who make up but one body of which Christ is the head."

This does not alone include the Jewish and Christian churches, but under all other dispensations of God in the earlier ages of the world, prior to the Jewish, even as early as the antediluvian, Noachian, and Abrahamic dispensations. Wherever and whenever the creature man instituted a form of worship according to divine direction, and worshipped the true and living God, there God's church existed. From the foregoing consideration then there is a church on earth and ever has been, even from the earliest ages of the history of man up to this present time.

The church partakes of a twofold nature—The church upon earth and the church in heaven. It exists now as a militant church being in conflict with sin and darkness. It is hereafter to exist as a triumphant church, free from conflict with the powers of darkness, and with victory inscribed upon its banner of perfection.

There is then a church in which men and women unite to worship God. Wherever the people have an opportunity of knowing God and his revealed will, there of necessity some will unite themselves into associations for the purpose of holding communion with their Creator. This is very evident from the fact that man by nature is prone to worship. The Creator has implanted this inherent principle into

Temper is so good a thing that we should never lose it and always command it.

All sorrows and joys here are but temporary, so aim higher than them.

To injure another is to teach him to injure us again, and even an ant can sting and a fly trouble your patience.

You might, no doubt, commune with much wiser persons than yourself, but with none more profitably.

It would be well if we had less medicine and more cures; less cant and more piety; less law and more justice.

Is it right to give a Christian burial to one whose whole life and influence have been expended in opposing religion and its ordinances?

While moral sewers do exist and while humanity remains what it is, will cess, it is a question whether these sewers should be uncovered.

Religious principles inculcated in a child's heart are like golden nails which time drives in faster, and no philosophical claw can completely draw out.

Nobody has a right to put another under such a difficulty that he must either bow to the person by telling the truth, or hurt himself by telling what is not true.

Those who make conscience of speaking the truth, generally prosper in the world; and none are more visibly blessed than those who made no conscience of a lie.

The Providence which watches over the affairs of men works out of their mistakes, at times, a healthier issue than could have been accomplished by their wisest forethought.

The wish falls often warm upon my heart that I may learn nothing here that I cannot continue in the other world; that I may do nothing here but deeds that will bear fruit in heaven.

Youth's Department.

OTHER MEN.

The golden precepts of our God, The theory path our Christ has trod, Seen meant for other men.

The pulpit, in its eloquence, Feels every word that drops from thence Is meant for other men.

She sits it seems, the earnest nun, The earnest soul, the wretched man, Are deeds of other men.

And so from pulpit down it goes— The hat of this our paper shows Are deeds of other men.

And all good Christians, as they read, Feel safely in their chosen creed, And sigh for other men.

"God save these sons; but as to ours, We do not fear the threatning powers Which conquer other men."

And yet, oh, reader search your heart, And see how little 'tis apart, From those of other men.

How much of strength is due to chance— The happening of a circumstance To you and other men.

In prosper days you fear no fall, But little fortune clings all, For you and other men.

Oh, how much better would it be, If you could only—only see Yourself as other men—

See all your meanness, and how small At best you are, and, after all, How like these other men.

THREE BAD THINGS.

By three bad things I mean bad thoughts, bad words, and bad deeds. We know that an ear of corn grows from a grain, a flower from a seed, and an oak from an acorn. Well, just in the same way, bad words and bad deeds spring up from bad thoughts. If we leave the door of our mind open, and are not watchful; if we let bad thoughts come in and stay there, bad deeds and bad words will follow them.

When proud, wicked Haman fell into a rage with Mordecai, the Jew, he let bad thoughts into his heart, and then began to consider how he could punish Mordecai. The more he thought of the matter, the more his bad thoughts pushed him on to evil; till, at last, he made up his mind to bring about the death of Mordecai, and all his people, the Jews. But did the matter end there? Oh, no! bad thoughts will go on from bad to worse; so Haman's bad thoughts made him use bad words. He went to the king and spoke against the Jews, and persuaded him to give a command that they might all be destroyed. Thus, you see, bad words followed bad thoughts.

Haman was not yet satisfied; for as I said, bad thoughts and bad words are sure, unless we pray to God for help, to be followed by bad deeds. Haman took good care that the king's command should be sent through the country; and, after that, caused a gallows to be made, that Mordecai might be hanged upon it. But mark what bad thoughts, bad words, and bad deeds did for Haman. The king found out that he was a wicked and deceitful man, and so he had him hanged on the very gallows he had set up for Mordecai.

Again, I say, beware of bad thoughts, bad words, and bad deeds. Pray against these three bad things; say, "search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Psal. cxxxix. 23-24.

CYRUS W. COBER.

Berlin, Pa.

A Father's Love.

A family who had lived together for many years, became disturbed by the conduct of the eldest son, who had become dissipated, and frequently brought the family into disgrace by his conduct.

Prodigal as he was, he wandered from his father's home, but always the loving parent forgave him and brought him back. At last he became so bad that the next time his brother disapproved them he would have to leave the house for good or they would. It was not long before the weak brother again gave way to temptation, and plunged deeper into vice than ever.

The father was restrained by his family from going after his unfortunate son, but at last the prodigal came to himself, and longing to once more enter the happy home he had left, he sent to his kind father a letter full of penitence and self-reproach, pleading for the forgiveness which he felt he did not merit.

The father's heart went out to the boy. He longed to welcome the wanderer back; but his other children would not listen to him.

"No!" they said, "choose between us. If our brother comes back, we will leave you. He has been pardoned repeatedly, but forgiveness to him has only been encouragement to do worse. We will not live in the same house with him."

In vain the father pleaded for the first born. In vain he read his letter to them, and beginning with the youngest, implored them individually to forgive their brother once more.

They each answered:

"No!"

When he came to the eldest girl he appealed to her sympathy, saying:

"Remember he was your playmate in youth—you will not allow him to come back?"

But she answered:

"No!"

The father could stand it no longer. He saw there was nothing left for him but to make a choice between them. He loved his children all he could not bear to part with them, but then he thought of his poor, prodigal son, away from the protection of his home, exposed to the temptations he could so hardly resist, and as the last answer was given to his earnest appeal his determination was formed.

"He shall come home," he said: "I love him more than you all. I will bring him back, and as long as I have a home he shall share it with me."

The prodigal was brought back; and won by a father's love, he changed his course, and became, in time, an honored member of society. Thus it is ever—love will conquer when everything else fails.

A Few Proverbs.

Better go round than fall into the ditch.

Better go alone than in bad company.

Be slow to promise but quick to perform.

Better go to bed superfluous than get up in debt.

Cut your coat according to your cloth.

Catch the hare before you sell his skin.

Charity begins at home but does not end there.

Do not rip up old sores.

Doing nothing is doing ill.

Diligence commands success.

Debt is the worst kind of poverty.

Dependence is a poor trade to follow.

Deeds are fruits—words are but the leaves.

Do unto others as you would have them do unto you.

Everybody's business is nobody's business.

False friends are worse than open enemies.

Fortune knocks at every man's door once at least.

Fire and water are good servants, but bad masters.

Great barkers are not biters.

Great pain and little gain makes a man weary.

Give a rogue rope enough and he'll hang himself.

MISCELLANEOUS.

MIND YOUR OWN CONCERNS.

Mind your own concerns, my friend, Of quarrels with his wife? Don't talk about your neighbor's faults, But strive to mend your own; Suppose he does not always lead A truly pious life?

What matter if he sometimes frets, Or quarrels with his wife? Don't meddle let him know, my friend, That you are not his neighbor's friend, To set the eye on him or his— Just mind your own concerns.

Yes mind your own concerns, my friend, And presently you'll find, That all your neighbor's faults, Don't matter to you one bit; You need not care if he frets or frets, Or quarrels with his wife; Should you not with Sally Jones? What matter if her neighbor C. Does not eat meat on Fridays? So do not care if he frets, But mind your own concerns.

Yes, mind your own concerns, my friend, And not all to your neighbor's eye; The deeds of brother man, And not his faults, are his; Thoughts hidden from your view, Thoughts that to them of right belong, And not to you, my friend, And also bear in mind, my friend, A generous nature worships, So do not care if he frets, But mind your own concerns.

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4. We do not undertake to return manuscripts which we cannot use. Anything worth printing is worth writing a second time with care. Send the last copy and keep the original.

Chinamen wearably five buttons on their coats, that they may keep in sight something to keep them in mind of the five principal moral virtues which Confucius recommended. These are *jen*, humanity; *yi*, justice; *li*, order; *che*, prudence; and *shu*, rectitude.—West-norland Democrat.

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