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NO. 2.

Beware of anger of the tongue; control the tongue. Beware of anger of the mind. Practice virtue with thy tongue and with thy mind. By reflection, by restraint and control, a wise man can make himself an island which no floods can overwhelm. He who conquers himself is greater than he who in battle conquers a thousand men. He who is tolerant with the intolerant mild with fault-finders, and free from passion with the passionate, him I call indeed a wise man.

The Progressive Christian.

A Religious Weekly.

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

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OUR MISSIONARY WORK.

No doubt from the time of the organization at Schwartzau, in Germany, in 1708, our brethren drank of that spirit that inspired a desire that the Gospel of Christ, in its purity and fullness, should be preached, heard, believed and obeyed throughout the world. But as in the beginning of the gospel dispensation it was, perhaps, twelve years after the giving of the great commission before there was any concerted missionary effort, and then only by the church at Antioch, so a number of years passed after our organization before there was any advance toward united, systematic missionary work. We must not, however, conclude that our people felt no interest in this work during those years. In this article we propose to notice the decisions of our A. M. in relation to our missionary work, believing that it may be interesting, at least, to our readers.

In 1852, twenty-seven years ago, at the Annual Meeting, five miles south of Goshen, Ind., (Min. A. M., 1852, Art. 8.) it was asked "whether the commission of our Lord and Savior Jesus Christ (Matt. 28:19, 20; Mark 16:15) does not require of the church to send brethren to preach the gospel, where the name of Christ is not known." The answer was, "Considered, that the brethren acknowledge the great commission of Christ to its full extent, and that it is the duty of the church, the ministers and every private member, to do all that is in their power to fulfill that commission in accordance with apostolic practice." The Minutes of 1852 are signed by the Committee, Geo. Hoke, Geo. Shively, Jos. Emmert, John Kline, Dan. Bernhart, D. P. Saylor, Ben. Bowman, D. Miller, H. Kurtz. Most of these dear, old brethren have gone home to their reward, but in the above decision they have left their testimony as a rich legacy to the church. They acknowledged "the great commission of Christ to its full extent," and they asserted in language clear and strong, "It is the duty of the church—THE MINISTERS AND EVERY MEMBER—TO DO ALL THAT IS IN THEIR POWER TO FULFILL THAT COMMISSION IN ACCORDANCE WITH APOSTOLIC PRACTICE."

This was a grand decision; but there was a bad failure in carrying it into effect; and it was not a failure without a cause. This cause ought to be discovered and removed. This done, we will move forward and make glorious conquests in the holy war, the standard of truth will be planted in every country, and the banners of our King float over all nations.

In 1856, in response to a letter from Virginia, urging this Yearly Meeting to devise a plan "for the church to fulfill the command of the Savior more effectually, so that the Art. 8 on our Minutes of 1852 should not remain a dead letter," the Annual Meeting said, "This meeting recommends the subject to the serious consideration of all the churches." This was a good recommendation, but it was not observed by "all the churches." In 1858 there was a plan proposed, or rather, the "outlines of a plan, subject, however, to such amendments as may from time to time be thought best." The following is a synopsis of that outline (Art. 58):

1. Let each state where there is a respectable number of brethren, form a district, and let the brethren of these districts hold their annual meetings, and each district have its treasury.

2. "Let the churches who feel favorable have their treasury" and "be called upon as often as may be necessary to cast in their mite as a free-will offering."

3. "Let these contributions be put into the district treasury; and let the district meetings appoint ministering brethren, say two, or more, if necessary (such as are willing to go), to travel through the respective states for one year, their expenses being paid, and such provision made for their families as may be thought necessary."

The meeting replied, "Considered, that we think it is not good to adopt this proposition, but we believe it is a subject worthy of the consideration of the brotherhood, and we recommend the brethren to give it such a consideration." Our Annual Meeting recognized the importance of the work—the necessity of doing something; but it

seems that there was a lack of zeal or wisdom in that body: at least, there was nothing done but to repeat the already repeated recommendation. Six years should be enough to enable any interested body to devise a good plan for the spreading of the gospel.

In 1859 the A. M. was held in the Elk Lick congregation, Somerset Co., Pa. By reference to Art. 28 of the Min. of that year, it will be seen that "several churches expressed their wish to this A. Council meeting to have it take a favorable action upon the subject," and to "reconsider the 58th Query of the Minutes of 1858, and adopt it with such amendments as in the fear of the Lord may seem best." The meeting did not reconsider the article to which reference was made, nor was any plan adopted. The following is its decision: "This meeting recommend and give liberty to any of the districts or states to make a move on the subject of spreading and sustaining the gospel, as preached and understood by the brethren, so that the same may be done in the order of the gospel. And we recommend to those churches which may adopt this to make a report to the next A. M. upon their success." Here was sympathy, recommendation, liberty, but no plan—no work. But this meeting "in view of the importance of the subject," appointed D. P. Saylor, John Kline, John H. Umstad, Samuel Layman, John Metzgar and James Quinter, as a committee to propose some plan by which the brotherhood in general may take part in this good work; said plan to be reported to the next A. M." D. P. Saylor was the corresponding member of the Committee. This was a step in the right direction, it was worth more than all the expressed sympathy and recommendations "to the serious and prayerful consideration" of all past Annual Meetings. This looked like action—like a determination, at least, to do something. Up to this time it seemed that the great need was a good plan for united and harmonious action in prosecuting the work. Now the desire for such a plan was about to be met, and desire and expectation were kindled into hope, which burned like holy incense on many a grateful heart.

The next A. M. (1860), was in the Limestone congregation, Washington Co., Tennessee. The representation in this A. Council was unusually small, there being only sixty churches represented. The committee appointed to prepare and report a plan for the work of evangelism reported. The report contains a lengthy but very important preamble, after which the following plan was proposed (the numbering is our own):

(1.) "That the churches of the brotherhood form themselves into districts, the brethren in those districts to meet as often as they may judge it necessary to transact their business; (this it should be remembered was before our churches were divided into districts as they now are.)

(2.) "That each of said districts has its treasury, and each one of the churches which form said districts has its treasury, the former to be supplied out of the latter, and the latter to be supplied by weekly contributions, as directed by the Apostle Paul (1 Cor. 16:2): 'Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come,'—a plan for raising pecuniary funds, of divine appointment, and is one which commends itself to our acceptance, both from its authority and excellency.

(3.) And in order that the funds collected may be the most judiciously, satisfactorily and economically applied we advise that each sub-district or church appoint at least one delegate to attend the general district meetings, and that these meetings so dispose of the funds collected, as they shall judge most conducive to the glory of God, and the salvation of souls.

(4.) And in order to preserve a proper harmony between all the congregations of the brotherhood, we further advise that each general district meeting send a delegate to the Annual Meeting, and by the delegate a report of its proceedings, that all such proceedings may be in harmony with the regulations, as made by the brethren assembled in Annual Council, and subject to the inspection and control of that body.

(5.) And in case any demands of a general character for evangelists are made, sufficiently so to require the action of the Annual Meeting, then, in that case, the funds needed to defray the expenses of said evangelists shall be drawn from the treasuries of the several districts."

(6.) "And as the conviction of mind seems to be general among the brethren that greater exertion should be made by the brotherhood to have the gospel preached in every place, the committee would remind the ministry that the foregoing plan is by no means designed to supersede the labors of our ministers in their individual capacities. But we recommend to all our preachers to labor, as they have been accustomed to do, without money and without price, as far as their circumstances will permit them to do so, showing as they have hitherto done, in a remarkable degree, the Christian grace of self-denial—a grace which shone brightly in the life of our divine Master, and which occupies a prominent place in his teachings.

(7.) "We further recommend to all our preachers to submit the above plan to their congregations, hoping that it will meet with their acceptance."

As the representation at this meeting was so meager, it was concluded not to adopt the report of the committee, "to have it entered on the Minutes for

the examination of the brethren, and to postpone its adoption for the consideration of the next Annual Meeting. The meeting also acknowledged the necessity of greater efforts, and continued the liberty to the churches that was given by the Annual Meeting of 1859.

The next A. M. (1861) was held in the Beaver Creek church, Rockm Co., Va., but as the Civil war was upon us, the representation again was not full, and the Missionary cause was again postponed to next yearly meeting.

The next A. M. was in Montgomery Co., O., (1862.) Whether the atmosphere in the Miami Valley was favorable to Missionary work or not we cannot tell, but it seems to have been wholly overlooked; at least the minutes of that year contain nothing in relation to it. Now the hope that was kindled by the movement of 1859 was quenched, and despair, like a gloomy cloud, settled down upon many a heart.

We failed to notice in the proper place that in the year 1861 there was a "remonstrance against all plans that were recommended through the Gospel Visitor, save the one on page 279, of Sept. number," 1860. This meant extension by emigration, or by ministers moving out and permanently locating in new fields. The plan was proposed by a preacher who had lands to sell and wanted to move to California. The remonstrance came from the Sugar Creek church, Allen Co., Ohio. All business on the subject was referred to the next A. M.

The next Annual Meeting was crowded with business, some of which should have been well—"thrown into the waste-basket," but no room was found for the missionary work. Then followed a dreary sleep till 1867, when the meeting was in the Pipe Creek church, Md. Here the matter was brought forward, and another good recommendation went out to the churches.

In 1868, in Elkhart Co., Ind., the report presented to the Annual Meeting of 1860 was adopted. It required sixteen years to develop and adopt a plan "for a more extensive spread of the gospel." Millions of sinners went down to their graves, while those who claimed to be the expounders of the truth were sometimes dreaming and sometimes disputing about the nicest, quietest, most orderly way of acquainting dying men and women with their destiny and duty. We do not want to think irreverently nor to speak disparagingly of our good brethren or their work; but this is not the kind of progression that we advocate or that God loves.

We now come forward to 1872, Berks Co., Pa. Here we find some district

asking whether it should not "adopt measures to provide and supply ministerial aid for churches where there is no preacher? and also to fill calls, open missions, preach the gospel and introduce the principles of the Brethren in the many sections within said district which they have not yet reached?" This query came without an answer. The standing committee framed an answer; but to the great regret of some of the members of the committee, it "was afterward overlooked," and did not come before the general council. It, however, stands as Art. 7 on the Minutes of that year. The answer framed by the committee is good, approving the suggestions in the query. The closing portion of the answer is particularly excellent: "As it regards the measures necessary to the accomplishment of these objects, we think the district should adopt such measures as it judges best calculated to answer its purpose." While we approve of this answer, we nevertheless wonder why it did not occur to the Committee to refer the district to the plan adopted in 1868. Is this to be regarded "as an acknowledgment of the defection of that plan? It would seem so.

Thus have we brought together what our Annual Meeting has done in relation to our Missionary work. We are glad to record that the decisions of our general conference have been favorable; but sorry that there has been so little done. We want an effective plan; a plan by which it is made the duty of men full of the Holy Spirit to carry the work forward; and a plan which will hold them responsible for any neglect in attending to their work. Such we hold the plan adopted in the missionary meeting at Ogah's Creek to be, and hence we plead for its adoption at our next Annual Meeting.

J. W. B.

OUR PERIODICALS.

According to our church records the church of the Brethren in its present form has been in existence now over one hundred and seventy years; but it is not yet thirty years since our first monthly periodical was issued, and not fifteen years since the first weekly made its appearance. The year 1879 dawned upon us with no less than ten periodicals published by some member or members of the church, and patronized—or hoped to be—by the church, and advocating the doctrine and practices of the fraternity. This looks like progression. Verily, the church is moving in this particular, and this is our

subject at present. We have evidently all that we desire, and positively all that we can take care of. Let us examine them; and in doing so we will obey the maxim: 'Age before beauty,' and first take up the

PRIMITIVE CHRISTIAN.

It is a weekly closing its second volume with the year 1878, published at Huntingdon, Pa., by Quinter and Brumbaugh Bros., at \$1.50 per annum. It is a pretty fair paper, and has a good force of correspondents and contributors. In its editorial management it is weak, and, consequently, proscriptive. In testimony of this assertion we here reproduce an item from its editorial columns under date of Dec. 24, 1878.

"An aged brother writes us, that if the multiplication of papers among us continues we will soon have as many factions as we have papers, and hopes the church will take some measure to stop such moves. That two weeklies and a monthly is all the religious papers we need must be evident to every honest and candid minded brother and sister, but as long as our members are determined to run after every new move that is set on foot, we can expect a paper to represent every shade of difference that may originate in the brotherhood, and the church, we can expect its folly when too late. Why not patronize the papers that have been and are doing good work, and then we will need no legislation on this matter. United we stand, divided we fall."

Comment is unnecessary. Every one having a common knowledge of the English language will be able to notice the spirit of interdicted breathed out in this language of our brother. He would "stir up" the spirit of religious intolerance against us. And this is the general spirit of its management. Anything that does not contribute to the interest of its proprietors, and agree with their views must be circumscribed or crushed. If it were not for this narrowness and intolerance, there would be no necessity for more than this one paper among us. We can see how it can be so evident to "honest and candid minded brethren and sisters" that we need "two weeklies and one monthly," and no more. It really appears to us as very evident, that, if a multiplicity of papers has a tendency to divide the church into as many factions as we have papers, then, having two papers will have a tendency to divide it into two factions, three papers into three factions, and so on to the end; and as it is wrong to divide the church at all, it must be wrong to divide it even into three factions by three papers. But if three papers (two weeklies and one monthly,) may be published without dividing the church, why may not four, or five, or more papers exist, without endangering the unity of the fraternity.

Suppose we apply our good brother's ideas to some other branches of church work; the ministry for instance. And this will be a good application, for every religious paper is a teacher, and some even are called preachers. We will suppose that there is a congregation in which are three ministers, brother P., brother B., and brother V., the first two preaching once a week, and the last one once a month. The fourth brother, brother Progress also feels himself called to the labors of the vineyard, and at the solicitation of friends, tenders his services; but his elder brother P. says "no, no, no; we must not have any more preachers; it will create factions, and if our members will run after every new preacher we will soon have as many ministers as there are shades of difference in opinion among us." Would we not think that such a brother minister was just a little prejudiced? A little in the same way we look at the newspaper matter, and we hope our Primitive brother will "lay aside all malice and envy, and evil speaking," and permit us to go on unhindered, and unimpeded in our glorious mission, even if he should lose a few subscribers by the operation. Next comes the

BRETHREN AT WORK.

publish weekly, at Lanark, Ill., by Moore and Eshelman, at one dollar and fifty cents a year. It is printed on large type, about Pica and Small Pica, and leaded throughout. Here is an item from its columns, occupying 2x4 inches space which will show the relative sizes of their type and ours:

The Doubt of a Lady.

"Brother Pomeroy, do you think it is hurtful for me to read the *Lady* and such kind of papers?"

"My friend, that depends much on your moral condition. They say crows can eat carrion and thrive on it, while it would kill some birds. Some ministers are not hurt by going to horse-racing, theatres, various shows, and becoming Freemasons, etc.; while others say their conscience, the Word and Spirit of God, require them to abandon all such association. It is the pure spirits who get hurt with badness. And if I am to judge of your moral state by the folly hanging on to your apparel, I doubt if a dozen *Ledgers* would hurt you. It is probable that you are unhurt by such things."

It is neatly printed and makes a creditable appearance. Its editors manifest commendable zeal and enterprise, and they have been quite successful, and must be making lots of money. It has said nothing for us, and, thanks, nothing against us either; but has acted very nearly as if it were half conscious of the fact that it does not occupy the

entire field of religious literature among the Brethren. Occasionally, it sallies forth with great boldness and dares to attack errors in strong encampments, and then quietly retreats even beyond its former fortification, so that it has not yet succeeded in gaining any important advantages.

THE VINDICATOR.

This is a monthly publication, by Samuel Kinsey, at Dayton, Ohio: price \$1.00 per annum. It contains thirty-two double column pages, and is printed on tinted paper, from about Long Primer type, all leaded. Its aim and object are to keep up the "old order" and practices of the church, or as the paper itself puts it, "The ancient order and self-denying principles of the church, as taught by the Savior and held forth by the fathers of the Fraternity." With the last year it closed its ninth volume. We had not seen the paper for several years, until we received the Dec. No. of 1878, and we are happy to note some improvement in the tone of its teachings. When we used to read it regularly, four to five years ago, we were not doubtful as to its influence being injurious rather than beneficial, as its tendency was to hinder "the renewing of the mind" by transforming the outside, (forgetting that "the Lord seeth not as man seeth for man looketh on the outward appearance, but the Lord looketh on the heart;" 1 Sam. 16:7.) joining efforts with (instead of answering) those who "glory in appearance, and not in heart." But we are hopeful, and if brother Kinsey continues to progress in the liberty of the Gospel, the *Vindicator* may yet become a power for good. The following extract, from the valedictory of volume nine, has the tone of appreciation of position, and opportunity for improvement, which is refreshing coming from whence it does:

"So far as *ourselves* is concerned—editorial life, or as regards the management and prosperity of the *Vindicator*, we stand in the same row with all of you, our dear readers, and we have nothing to boast of. When we look back over the past we can see where we might have done better, and this reminds us very sensibly of the fact that we must all 'live and learn' and 'go on to perfection.' To manage a paper or magazine for the public or for the church, and conduct it so as to be approved of, is not so small a task as some might imagine, and it cannot be expected that we could please all; nor should all expect to be pleased. The main and great object with the editor, writers and readers, should be to PLEASE GOD, that He would approve of our labors and efforts."

THE DEACON.

This is a little paper, ("is it not a little one?") But as old brother Peter Neale once said of his wife, when mother-in-law inquired after her, when he stopped at our house more than thirty years ago: "I have a little wife but she has a big heart;" so this *Deacon*, though small and young, nevertheless talks and reasons like a man. Here is a sample of his logic, on a very important subject.

Bishops.

The Methodist church of England is not an Episcopal church. That John Wesley is the author of Episcopacy in the Methodist Episcopal church of the United States is questioned, for several reasons, among them, that it was not until some years after the institution of Episcopacy, in 1874, that Wesley's authority was alleged as its basis. But without any mention of Mr. Wesley, the itinerant preachers declared in their first minutes: "We will form ourselves into an Episcopal church," no doubt considering that the power which episcopacy confers upon the clergy "was most convenient to possess." The "lofty title" of Bishop was assumed by the city preachers in an early day, according to Gibbon, in lieu of the humble appellation of overseer, elder or presbyter. This "lofty title" of Bishop was exceedingly obnoxious to plain John Wesley, as the subjoined letter fully shows. He solemnly forbids Mr. Asbury to assume the lofty title of Bishop, and most emphatically and peremptorily forbids any one to call plain John Wesley a bishop. It will be observed that the Deacon's language is ever so mild in comparison with this of plain John. Listen: "One instance of your greatness, has given me great concern. How can you, how dare you, suffer yourself to be called a bishop? shoulder at the very thought. Men may call me a man, or a fool, or a rascal, or a scoundrel, and I am content; but they shall never, with my consent, call me a bishop. For my sake, for God's sake, for Christ's sake, put full end to this." Signed John Wesley, and dated London, Sept. 20, 1788. The "lofty title" of bishop is not to be found in any of the revised and corrected translations of the New Testament. It was first placed there by Romish Episcopal influence, and retained in unsuspecting ignorance of the manner of its introduction into use, and insertion in the New Testament scriptures.

Brother Peter H. Beaver of Montandon, Northumberland county, Pa., is editor, publisher, proprietor, contributor, correspondent, and advertising patron, and in fact he is the *Deacon* himself. He sells team collars, safety collar pads, and Honey of Camphor, and he wants everybody to know it. It is rather a wonder to us that there has been "no legislation" on brother Beaver's enterprise.

THE YOUNG DISCIPLE.

is a juvenile paper, published weekly and monthly; by Quinter and Brumbaugh Bros., at Huntingdon, Pa., and edited by sister Wealthy Clarke, Price 50 cents per annum. It is in-

tended for a Sunday School paper, and is illustrated.

THE CHILDREN AT WORK.

This is another juvenile monthly, published at Lanark, Ill., by Moore and Eshelman, at 50 cents a year. We have never been favored with a copy of it, and so we cannot speak of personal knowledge.

THE CHILDREN'S PAPER.

is published monthly, at Dayton, Ohio, by Henry J. Kurtz, for twenty five cents a year. It is also illustrated, and designed as a Sunday School paper, and for the instruction of children at home. It is quite a neat little paper, and deserves to be patronized.

THE BRETHREN'S ADVOCATE.

Hails from Waynesboro, Franklin Co., Pa., and is put forth by Daniel H. Fahrney. We have not been favored with a copy, and so cannot be expected to tell whether it is weekly or weekly, or monthly, large or small, friend or foe. One thing does seem very strange to us. We lodged with brother Fahrney on the 25th of Nov. last and told him all about our project, and were encouraged in it by him, and received no intimation of his intentions, and would even now be in blissful ignorance of his enterprise, but for information from other sources. More again.

THE GOSPEL PREACHER.

This is the latest thing out, the first number being dated February 5, 1879. It is to be a weekly edited by S. H. Bashor and S. Z. Sharp, at Ashland, Ohio. We have not been favored with a copy, but we were given one by the Postmaster, who could find no such person as the one to whom it was addressed. It is printed on very large type, and leaded, and in the same form as the PROGRESSIVE CHRISTIAN, and at one dollar a year. It speaks out in no uncertain sound, and from the reputation of the men at the head of it, Bashor and Sharp, we may hope for something good, and we feel assured that in their paper we will have a worthy competitor in the progressive field. This we deeply regret, for their sake, for the sake of the cause which we have espoused, and not a little for our own sake. But we are happy that our brethren breathe forth no threatenings, but have adopted the butcher's motto to "Live and let live." Hear them in the conclusion of their introductory or announcement:

"There are three or four other periodicals in the field among our people, and 'too many papers,' will be the cry; but many or few papers, each one must stand on its own merits. Our brethren will have an opportunity of selecting from among all, the best, and then stick to it. The more papers we have the higher will be our church literature. We extend our right hand to each of our papers, and give a hearty grasp, saying as we go, let us 'preach the Gospel to every creature.' He that believeth and is baptized shall be saved; he that believeth not shall be damned." We all profess to be for Christ. If so, we are for one another. He that is not against us is for us, and he that is not for us is against us. May we then labor together for the prosperity of the church and the glory of God?"

Lastly or tentily, we mention the

PROGRESSIVE CHRISTIAN.

which is our own paper of which modestly forbids us to say much, and while the reader has it in his hand, he will please examine it for himself, send for the first number and read it, and then having proven all things choose the fittest.

H. R. H.

"WHAT has become of that new publication at Meyersdale? We think our old friends should not forget us. If they have a good thing they should not be partial with it. Bro. J. W. B. made the only sensible and truthful speech on 'ordination' at our late A. M., and so he may see that we have been favorably impressed, and at the same time edified. Now we are in good humor to give him a right smart 'boost' on his and H. R. H.'s new venture if they would only give us an opportunity. By all means send us a copy and do not manifest such a discouraging degree of partiality. Do send us a copy. Please do.—The Deacon for Nov., 1878.

We can assure our *Deacon* brother that it was not from any feelings of partiality that he was overlooked, if indeed he was overlooked. He may have heard a rumor of our intentions before they had taken a tangible or revealable form, but when we began to address our friends on the progressive list, brother P. H. Beaver, the *Deacon* brother, was found among the number. Our circulars, prospectus, and initial number will have reached the *Deacon's* office in time for the February No., and we hope to receive a notice in that issue fully as good as we deserve, which we think is pretty good. Let us help one another.

We are informed, by one who ought to know, that the "Brethren at Work" has a circulation of 7,000. It is said that the *Primitive Christian* enjoys a circulation of 8,000. For the *Vindicator* and others we cannot say; but for the PROGRESSIVE CHRISTIAN we will say that the circulation is not a title of what we want it to be in the not very distant future. Please send us another subscriber, will you?

CAN any of our readers furnish us with the address of J. H. Cavin, formerly of Avoca, Pottawattamie Co., Iowa?

J. H. KNEPPER,
Superintendent.

