Progressive Christian.

FH.R. HOLSINGER,

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

1.25 per Annum, in Advance,

BERLIN, PA., FRIDAY, OCT. 1, 1880.

NO. 22.

POETRY.

REPENTANT

Mother, I kneel at your door-stone, Many a mile have I wandered, And fasted since yesterday morn ; Darkness is gathering 'round me, And never again shall I roam. Open your door to me, mother. And welcome your prodigal home.

Father was angry, so angry, And stern, when he knew my disgrace ; And stern, when he knew my disgrace of the thrust nie away from his presence.

And then shut the door in my face.

But, mother, your love did not leave me, I saw the tear ready to start.

And knew, that the guilty and banished, I still had a place in your heart.

They say you grow feebler and feebler, By reason of sorrow and shame, That your hair is as white as a snow-wreathe, And 'tis seldom you mention my name. But Oh ? I will never believe them, When slander like this they repeat, For the voice of my mother has called me, And brought me again to my feet.

She talked to the Savior about me, And prayed as a mother can pray, And back to His fold He has brought me, The lamb that went wand ring astrax ; I soon became weary of exile,

I soon became weary of sin; And longed for a life that was purer, But who would have taken me in, Mother, dear, say you forgive me, And clasp me again to your heart; Nor let me die here on the door-step, Alone, unforsaken, unblest;

Come quickly, a footstep approaches, Not yours but another's good-bye: Tell father that God has not left me, Outside of his threshold to die,

Besaus and Selections.

For the PROGRESSIVE. SCENES AND INCIDENTS.

BY J. P. HETRIC.

On the night of the Fourth of July, I boarded one of the swift express trains of the P. R. R. enroute for the rural scenes of other years. Halted two days in the wilds of Clearfield county. Here in the backwoods, met a few of the Master's sheep, and on two occasions tried to feed them on living bread. Like their rough surroundings, they are very kind, cordial, and love as brethren.

Next met with long endeared friends in Reynoldsville, Jefferson county. After tarrying here for a short time, I hastened on to meet my two dear little motherless daughters, at the home of their grandparents. How it crowds the hearts with mournful mementoes to meet these only remnants of what once constituted a happy home circle! How mutual losses make kindred hearts more dear to each other! When we thus are brought face to face with the happier scenes of other years, how it stirs life's deepest fountains.

While here with these dear partners of our sorrows, how rapidly the days sped by. Now at the brook in pursuit of the finny beauties of the water, contemplating our good luck; now in the woods after squirrels; now in the harvest field, and among the sweet scented hav. Anywhere and almost everywhere. I also visited father, brothers, and sisters in Armstrong county. Visited the brethren at Redbank, and enjoyed a very pleasant communion the Brotherhood, owing to the unwarranted find among them, kindred spirits and a conoccasion with them. Tried to do my share assertions and representations of persons who genial home. of the preaching. Was at Plumcreek among are not apquainted with the facts in the case But how does the Chicago man know that the brethren; enjoyed their pleasant meetings, about which they write. and tried to preach for them. Run out to field of stated labor.

as your readers have been informed, from oth- bly that all from one side. er sources, I here met with a modern Diotre-

surprise that the church splits into fragments main silent. not as good as a common negro, or a fashion- Friday, the 5th and 6th, were spent in hear- in a case. able woman with a hat on. While out of the ing testimony pro. and con. The forenoon of In conclusion, we would say that the seven church, all right, if in, then "shoot the hat." of Saturday the 7th, was spent in reading officials remaining loyal to the church, five of season of grace with the church at Mechanics— which they based their discisions in each tain reasons, are men whose characters will burgh, where the church and its elder take case. The church took action upon a few compare favorably with the character of any. council together. But after all, things seem- points, the report was accepted by a large other seven men to be found anywhere; even ed to work for good, as opportunity favored majority, and the committee left for other if that number included the Chicago corresme with hearing the Bishop preach. As the sermon was rather striking in its features, I (three days) the "Oller Case" did not conkept an out line for furture reference, and for sume more than a few hours; not over three the edification of the intelligent readers of or four. the Progressive, I will give the skeleton contrasted with the mind of a greater than the Bishop, on the same topics:

Text: Matth. 13:24, 30. The subject: "All good comes from God, all evil from the devil."

1. "This good, the good seed, is the word of God."—
BISHOP.
2. "The field is the heart, where the seed is sown."—
BISHOP.

BISHOP.

"The field is the world,"—
JESUS, Matth. 13: 38.
"The field is the world,"—
JESUS, Matth. 13: 38.
"Wilt thou then that we go and gather them, up? Nay."

3. "My advice is. that you root up the evil." (The tares.)—BISHOP.

4. "A person may be half Christian, and half worldling."—BISHOP.

"Wilt thou then that we go and gather them up? Nay; lest while ye gather up the tares, ye root up the wheat also with them."—JESUS, Math. 13: 28, 29.
"No masters * * Ye can not serve God and manimon."—JESUS, Matth. 6: 24.

Let him that readeth understand. 1 Tim. 3: 2.

the doctrine of half Christian and half worldling, half saint and half devil is preached, is it any wonder that people try to be the half and half creatures that we find them; in oth-

Comment does not seem necessary. When

ing their neighbors and brethren to-day, and trying to wear an honest face to-morrow? Is it any wonder that we often find honest Christian character refusing to fellowship such whited sepulchers as we find produced by such doctrine in its preaching and practice?

On Thursday, 9th instant, P. M. in company with brother and sister Lichty, we were off, to finish the journey on which we had thus set out. Arrived in Philadelphia at 3 A. M. Friday, Found our number two less, in the death of elder Jno. Fox, and sister Dressback, The rest all well save brother E. E. Roberts, who is slowly recovering from an attack o Typhoid fever.

Thanks to Brethren and friends for kind ness bestowed, and to God for grace and mer

Philadelphia, Pa.

For the PROGRESSIVE CHRISTIAN. ANTIETAM MISREPRESENTED.

tam Congregation occupies before many of would better imigrate. He no doubt would

Washington Co., and spent ten days trying a wise head," and we suppose that if pen Does he understand the character and dispoto do good, Here I realized how good it is would have been said instead of tongue, the sition of the seceding party so well that he to have good, kind friends in the hour of afflic- maxim would have been equally true. We speaks with so much assurance? Does he tion. May God's blessing fall in fullness in- feel sure at least, that a falsehood circulated know that it is a party of discord, and one to the kind hand and sympathetic heart, through one of the church papers, is calcula- that would override truth and justice to car Another run to meet daughters; happy hours, ted to do greater harm than if uttered by the ry out their own views, irrespective of the parental and filial embraces; fatherly and tongue. Another thing we feel sure of is this: rights and views of others; and would he childish greetings, and another sad farewell is if those persons who are writing about the have the public to know that they, if they had given; God only knowing how long it is to "Oller case" and the action of the committee the power, would excommunicate all who differ last, and I was off again on my way to my in reference to the troubles and difficulties in with them? If this is so, then he may perhaps the Antietam congregation, and who live a be correct in his conclusions as to the five be- lately troubled about some barrels of beer Made a call at Meyersdale, in Somerset thousand miles and more away from the scene ing outside the church. county. Here, as usual, made my home at of trouble, would have kept their pens quidt, Dr. Beachly's, of whose hospitality no men- they would have gained a greater reputation rate, and how does he know it? He lives in of. Some time ago he went to Cleveland and

and the world to scoff at such pretentions. No without knowledge, and judges without rear the five be outside the church. Have they give him the money for it; but the brewer surprise that love and zeal wane and die, son. Had he known the truth he would not been guilty of any sin or crime? The writer has shown no disposition to do this, -Church when thus crashed by the pompousness of have written as he did, and for that reason it intimates as much, and that would be the Union.

The brethren of the committee did their work, and did it well; about as well as if elder S. Z. Sharp had been selected as one of their number. The committee can rest assured that out of over four hundred and fifty members eight-ninths accepted the report in full, and are very well satisfied with the members of that committee and their whole course

Another writer represents that "Price is not officially aware of the fact that Annual Meeting had a committee in his congregation." That twelve out of seventeen church officials know his voice. "Five out of the seventeen will not hear him, and would to-day be outside of the Brotherhood, only for the representatives of this Brotherhood known as the committee."

knows the real facts in the case he wilfully misrepresents. If he does not know them why does he write thus? Price, the withdrawofficials who are obstinate and rebellious. They are too good, we suppose, to live with not accept with them the principles as set forth in the Miami Valley Elder's Petition. And be it known that all of the above officials, except Price, who was not present, voted with the church to petition A. M. to send a committee; and when that committee came the question was asked of the church whether the brethren now present as a committee from Annual Meeting to settle difficulties would be accepted by the church; and these officials with the exception of Price, expressed their willingness to accept the committee. They now refuse to accept the decisions of the committee, and such actions show conclusively what kind of material there is in the foundation upon which the new spiritual structure is to rest. What do you think of it? The above is the position which the Antie- Is it reliable? Perhaps the Chicago writer

five out of the seventeen "would be outside It has been said that "a quiet tongue makes the church to-day but for the committee?"

tion need be made; it is proverbial. But in for wisdom than they did by writing about Chicago and they in Franklin county, Pa., asked a wealthy brewer in that city for a other families in this place and in Berlin, I something of which they had not the slightest and Washington county, Md., and that which gift to his church. The brewer, after some met kind hearts and love-beaming faces. But, knowledge, except by hearsay, and very proba- he thinks he knows he gets through other delay, responded by sending several barrels sources than his own observation and knowl- of beer. The minister had no use for beer. Elder S. Z. Sharp in an article in number edge, and imagines he is able to write To sell it would hardly be in accordance with phes; a lover of pre-eminence. (3 John 9:10.) 17 of the Progressive, under the caption of about it and explain to the readers of the the rules and practices of the Methodist How pleasant it does appear to some men to "The Oller Case," says: "as the committee Progressive. He knows not the real facts Church. To give it to the poor would be unbe able to lord it over God's heritage! How occupied four days in making their decision, of the case about that which he attempts to profitable: besides, the parson says the poor good they seem to feel when they put the cause it would seem that they were very much per- write, and for that reason what he says would have already had enough beer. He wishes of Christ to blush; the people of God to shame, plexed themselves." Here Elder Sharp speaks have been better left unsaid. But why should the brewer would take the beer back and

brief power, vested in a worm of flesh. No would have been more becoming in him to re- only just reason why they should be outside. Two of the five it is very probable the writer. when led by such a spirit. But why should The committee, prevented by a funeral du-never saw, and it is equally probable that I complain, since older and better men have ring the forenoon of August 4th, did not be- they never saw him, how then can be act as been worse treated, though it may have been gin their work until about 10'clock of that day. judge in the matter. We think he would suit under cover. How does Quinter, Holsinger, Beer The afternoon was spent in receiving charges certain parties to act as a committee man; he. and Eshleman feel? It is true, some of us are and placing them in order. Thursday and seems to be well qualified to gather the facts.

Waynesboro, Pa, Sept. 20ta, 1880.

TRUE REPERTANCE.

BY JULIA A. WOOD.

Repentance is sorrow for sin. True repentance is forsaking all known sin. Some say. "I am sorry for my wrongs;" but without any or much amendment, they continue in the evil. To eradicate sin from the heart, the repentance must be of that Godly sort, of which the apostle said: "What carefulness it wrought in you, yea, what cleaving of yours elves, yea, what indignation, yea, what fear, yea, what vehement desires, yea, what zeal, yea, what revenge!"-2 Cor. 7:11.

This carefulness, fear, and zeal which characterize true repentance, prove that it is heertfelt and sincere that it is the work of the spir-How does the writer know this? If he it. Then, "walk int he spirit, and ye shall not move the real facts in the case he wilfully fulfill the lust of the flesh". True repentance. converts the heart. Its spiritual illumination er words is any wonder we find them hypocrites? Is it any wonder that they are drunk
to-night and at the communion table to-morrow; in bawdry to-day, in the habliments of
row; in bawdry to-day, in the habliments of
and Jacob Kurtz (deacons) ten, and not
analyzed tental ten twelve as asserted, make up the number of faces are then scrutinized and searched inte, in a manner which at first, is as afflictive as it is marvellous. The prophet Ezekiel had any but themselves, as they declared in their a full benefit of this searching. Down in counsel held on the 9th of September, that his heart, that "chamber of imagery," when conthey would not fellowship any one who would ducted in vision from one idol to another, the spirit at sight of each, repeatedly exclaims: "I will show thee yet more abominatios.

Our sins once routed and vanquished. true repentance thus rejoices in God's faithfulness: "I will praise the Lord with my whole heart * * His work is honorable and glorious: and His righteousness endureth forever * * The works of His hands are verity, and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness. * * * A good understanding have all they that do his commandments: His praise endureth forever."-Psalm

True repentance makes zealous and faithful Christians. It aphors evil, and cleaves to that which is good." Being born of the spirit, it possesses "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. True repentance is always known by its fruit. Its work is progressive :- First a babe, next a child, finally the full stature of Christ, with His mind; and which "walks as he walked." God grant that all of his people may possess true repentance for sin; and renouncing it, they may so grow in grace as to become pure as he is pure. True repentance makes the model Christian—the light of the

ABOUT SOME BEER.

A Methodist minister in Michigan was which came into his possession in a remarka-

The Progressive Christian.

A Religious Weekly.

HENRY R. HOLSINGER, Editor.

BERLIN, PA., OCT. 1, 1880.

New subscriptions may commence any timeduring the year, but we cannot agree to furnish back numbers.

The PROGRESSIVE CHRISTIAN will be sent only till the term of subscription expires, unless otherwise ordered.

Payment, when sent by mail, should be made in Money Orders, Drafts of Registered Letters. Money orders shall be made payable at Meyersdain, Pa. All letters and communications to be addressed,

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

THREE CENT'S WORTH OF SAMSPACTION.

"Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" Is. 55: 2. The above passage came to our mind the other day, when one of our printed envelopes which was postmarked Longmont, Colorado, found its way through the mails back to our office, and upon being opened was found to contain one of our prospectus, clean and blank. Some one had placed a three cent stamp upon it, and thus returned it. Now why did that person spend three cents for that which was not bread? Perhaps he did it for satisfaction. If so, it would come within the demands of the text; viz: that we should spend our money for that which "satisfieth." Hope he had the worth of his money. Had he written his name on the outside of the envelope, we would freely have given him the benefit of a little notoric-

ty, gratis. You have heard of the story of the preacher who could preach from any text without previous notice, and who upon entering into the pulpit upon a certain occasion, found the text given him to be a piece of clean white paper. He took it up, looked upon one side and said: "Here is nothing;" turned it around and finding the other side blank also, said; "And here is nothing. Out of nothing God made the world," and with that as his text he preached an acceptable sermon. That blank prospectus returned at the expense of somebody afforded us a text from which we N. B. Critchfield, A. D. Gnagey. sat down to write a sermon, when the following item came under our eyes, and we concluded Rolled." to receive our intended injury under the third

THREE WAYS OF RECEIVING INJURIES.

I have seen three pious men injuriously treated. The first buried his sufferings in silence, through fear of Divine Righteousness. The second rejoiced on his own account, hop-ing for the recompense of reward, but was afflicted for him that had done him wrong. The third, entirely forgetful of self, wept at the injury which his oppressor had inflicted upon himself by wrong doing. Behold here three worthy champions on the list of virtue. One impelled by fear, another stimulated by the hope of reward, and a third inspired by the disinterested breathings of perfect love.—Sacred Ladder."

OUR BUSH MEETING.

closed on last Sunday forenoon. The attendance was very large. We have now discharged our duty to the people of that immediate neighborhood. We have preached unto them the Word, as we understand it. They heard it, and heard that they must become doers of it terested in Sunday Schools? Jno, E. Strayin order to profit by it.

In the afternoon, at a house in the neighborhood, a subscription was drawn up, and eighty-five dollars subscribed toward building a meeting house on the ground where the meeting was held. Something will come of that meeting yet. It has given us perfect satisfaction, because we have thereby discharged our duty. We always feel good Hanawalt. when we have been obedient.

QUESTIONS AND ANSWERS.

Brother Holsinger:

Is it in the Bible that every generation will be weaker and wiser? If so, please let us know where J. B.

No; it is not in the Bible. Do not know where the expression is from; but we know it is not in the Bible.

"Brother Weekly, pastor of the Methodist church." How is he your brother when not of the same faith? Two boys, not born of the same parents are not brothers, materially. How is it spiritually? An explanation is desired.

HANNAH W. HILDEBRAND

Well, it is in this way; as brother Grabill Meyers used to, and perhaps does yet, pray: "We are thine by creation, and thine by redemption, and we are glad to know that it is our privilege to be thine by adoption." New Mr. Weakly is our brother by creation (the same God made us.); he is our brother by redemption (the same Savior redeemed us.) In a great measure we believe the same things. ENCE OF HEALTH for October is supplied with We both believe that Jesus Christ is the Son even more than its usual variety of scientific of God; that he came in the flesh; that he matter, but is none the less interesting to the came from heaven with his saving gospel; general reader, as the science discussed in this that out of Christ there is no salvation. In Monthly affects most intimately ourselves, our these and many other points our faith is the bodies and our minds. It is noticeable that same, and so far we are brothers. We believe the well-known leader of practical Phrenology it makes us more than "step brothers," and in this country, Mr. O. S. FOWLER, contribmore than half-brothers and hence we call utes to its pages. The first article is a readeach other brother. Hope it will not hurt able and graphic account of that remarkable is still in want of means to supply the demands anybody.

J. H. ROBERTS. Myvtal Point, Oregon.

may devour, 1 Peter 5:8; and going to and our Faults," is a pointed and interesting arfro in the earth, and walking up and down in ticle from the pen of O. S. FOWLER; besides it. Job.1:8. We also read of those possessed, these, "Inside and Out"-a society sketch; spirit leaving its own house, seeks rest or en, and Bread," by Miss JULIA COLEMAN; "HENjoyment, and finds none. The places where RY S. TANNER, the Great Faster;" and the it sought must therefore have been "dry," or Young Chemist's Revelations, are deserving desert, waste, for they did not afford the thing of everybody's reading. The price is 20 cts. sought for.

To convene at Berlin, October 19th, 1880, at 10 o'clock, A. M.

1. Devotional exercises. Organization.

Address of Welcome.—By H. R. Hol-

4. Responses.—By Delegates.

Music.—Loving Kindness. Hymn 73. 6. The object and utility of Sunday Schools.-W. A. Harmon, D. H. Walker.

. 7. Queries. 8. Music.—"The Sweetest Name." · AFTERNOON.

1. Music.—"Rejoice and be Glad." Hymn

Miscelaneous business.

The need of more earnest workers in the Sunday Schools.—J. C. Johnson, S. U

Recitation.—Bertha J. Buckman.

Music.—By Lottie Holsinger's Class.

Essay, - "The influence of good singing in the Sunday School." Nannie Hanawalt.

8. Objections to Sunday Schools and how to meet them.—John R. Liehty, M. Hady. 9. Music.—What must it be to be there?

Hymn 658.

EVENING SESSION.

1. Music.—We will stand the storm. 2. Aims of the Sunday School teacher.

3. Music.—"When a Hundred Years have

4. International Leason Leaves, -J. J.

Blough, S. Z. Sharp. 5. Recitation. Lottie Holsinger,

Queries.

7. Music.—Zion. Hymn 114.

8. Close.

SECOND DAY.

1. Devotional Exercises.

2. The best method for teaching children who cannot read.—D. F. Ramsey, J. C. John-

Music.—My Soul will Overcome.

Essay.—Julia A. Wood.

What are the chief sources of failure in Sunday schools.-W. S. Livengood, Meyers Horner, James Rodgers.

6. Music.—I am Saved.

7. How shall we get indifferent parents iner, Silas Hoover.

8. Queries.

9. Music.—The Crown of Glory,

AFTERNOON.

1. Music.—Hymn. 2. Importance of teaching decorum t Sunday School scholars, -J. H. Worst, Geo.

3. Music, - A Home in Heaven, Hymn

Essay.—Amanda Musselman.

Bible authority for Sunday Schools. G. L. Buechly, Hiram Musselman.

Queries. 6.

7. Music.—Saints Sweet Home,

EVENING SESSION.

1. Music.—Beulah Land,

Miscellaneous business. A Model teacher's meeting.

Music.—Unity, Hymn 681.

5. Adjournment.

Committee on Music: E. J. Meyers, P. U. Miller, J. M. Musser, D. L. Meyers, A. J. Cober.

W. G. Schrock. Committee, \ S. S. Forney. P. U. Miller.

THE PHRENOLOGICAL JOURNAL AND SCIwoman, Sejourner Truth: the second is a dis- made upon it by the suffering people of that

Please give me an explanation through the Progressive, at your earliest convenience, of Matth, 12:43: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth, none." What is to be late meeting of Philosophers at Concord and understood by "dry places?"

I. H. Roppers.

I. their admirers, receives attention in the "Literati of Concord;" J. B. Weaver, of Green-The devil, the unclean or evil spirit, is back fame, has a setting forth and a very good represented as going about seeking whom he portrait; "Intellect as a means of obviating of devils dwelling among the tombs. This "A Weather Guide for the People"; "Beer a Number, or \$2.00 a year. In order that every one may know what the Journal is PROGRAMME OF THE SUNDAY SCHOOL CONVENTION. like now, it is offered "On TRIAL", three months, including the October Number, for only 25 cts., a little more than the price of one Number. Send amount in stamps to the publishers, Fowler & Wells, 753 Broadway, New York.

GLEANINGS.

St. James' Church, Philadelphia, owns property to the amount of 250,000 and owes no debt.

The American Bible Society is now turning out Bibles and Testaments at the rate of sev-

Will you not try the Progressive for 1881? Don't be afraid of it. It will do you no harm, and much good.

"Ready for Missionary Work, and Fundamental Truth" is brother J. P. Hetric's heading for next week.

The PROGRESSIVE CHRISTIAN FREE from the time of receiving subscriptions for 1881, until January next.

Our parents are still with us, but contemplate returning to their home, at Clover Creek, Blair county, next week.

A counsel meeting has been called for this congregation, on Saturday, 9th inst, A genera, turnout is desired.

Subscribers are coming in encouragingly under our new offer. Remember we give the balance of the year FREE to subscribers for 1881.

The autumn lovefeast of the Berlin congregation will occur, Providence permitting, on P. M.

Rev. J. Pinkney Hammond, of Baltimore. good word for you." Communion.

able minister.

At last reports brother Silas Hoover, the Somerset evangelist, was still holding forth the Word in Carroll Co., Ill. Hope the Lord will bless his labors,

The District Meeting for the second District of Virginia, will be held at the Musseryille church three miles west of Jane Lew, on the 8th and 9th instant.

The name of the Larned church, Kansas has been changed to Enon Valley church; and it is located ten miles south of Great Bend, Barton county, Kansas,

The Unitarian National Conference has been holding its sesions in a Methodist Church at Saritoga. This is an extraordinary stretch of denominational courtesy.

It is feared that on account of No. 21 having been very wet, many of the envelopes had self-sealed, and therefore are wasted. But the blanks will still be serviceable,

Brother F. C. Myers calls for preaching in St. Louis, and offers to procure a place for preaching, and entertainment for the ministers. "How shall they preach except they be sent?"

I am here (at Roann, Ind.) holding protracted meeting, and the Lord is blessing the work, by adding to the church daily such as shall be saved: J. H. SWIHART.

Sept. 22. We are glad to learn that brother W. J. H. Bauman, at present of Morrill, Brown

county, Kansas, contemplates a visit to Penn'a, this autumn. We invite him to stop at Berlin, E. J. Meyers, chairman of the committee

on music, for the Sunday School convention, informs us that the music part of the programme will be a success, and will add life and energy to the convention. Somebody asked somebody else, to write

to this office to find out who that somebody is who writes from Waynesboro, Pa., under the signatute of "P," If it makes no particular difference we would just as soon not tell,

The Maple Grove Aid Society, of Kansas.

A new church has been organized near-Clarance, Cedar county Iowa, christened, Pleasant Prairie congregation; It numbers thirty-eight members. Joshua Shultz, John Zuck, and B. F. Miller are the ministers, and Noah Rudy, deacon, Hope it will prosper.

I expect to visit Penna. the coming winter, and if desirable will preach a few months for the. brethren in Pa., Ohio, and Indiana. Those desiring my services can address me at Morril, Brown county, Kansas.

W. J. H. BAUMAN.

As far as we know there is still several hun-Ited dollars of money in the treasury of the Brethren's Work of Evangelism, contribated by earnest hearts and liberal hands, for the preaching of Christ's Gospel. Old orderism has locked it up and thrown away the key. O Lord how long wilt thou forbear?

J. Kurtz of Ringgold, Maryland, writes us. an article on "Does God admit a Divorce?" We will "fix it up" this time, but if he or any other man," ever writes us again with pencil, and lines one against the other, across. a sheet ten inches wide, we will fix it up for the stove in about three seconds. When you write for press, do it with black ink on white paper, six or less inches wide,

A progressive brother writes as a criticism of J. H. Moore's insinuations in his "introductory" in the Brethren at Work. We prefer, if our friends please, to take no notice of any of his writings. He is not honorable in journalism, and until he retracts for the mean "Mr. Miller" slander of June, 1879, we will not recognize him. A man that is not faithful in small things is not in greater. And if our correspondents can forbear, we would prefer to let him severely alone, until he has made. the amende honorable.

"We admit that brother Holsinger has the right to op-pose some of our views on religious and Church matters if he choose, but not the right brother Henry, if you please, to advise against us in matters with which the Church and the publicare not concerned.—R. H. M. in Primitive

No; that would be wrong, and we hope. we shall never do so: and are sure we have. never done so heretofore, although your language would intimate as much. Please brother Robert, do not insinuate. If we ever did you such an injury just name it out, and we. Sunday, Oct. 17th, commencing at 4 o'elock will take it all back. On the contrary we can prove to you that we have, spoken "a

is both clergyman and musician. He has Sister Mary Ann Beachly, wife of Urias, composed a complete musicial service for the Beachly of Meyersdale, took sister Julia A. Wood to her home in a buggy, on last Brother D. W. Stouffer, the Washington Wednesday. Hope they had a pleasant ride. county, Md. actioneer, is upon an extended and a safe destination. Sister Julia had a preaching tour through the West. He is an slight indisposition during the past week. It is a good ways to the Mineral springs and back from Berlin, especially for a delicate woman to walk. But she is hopeful and cheerful all the while. We wish her a happy visit at Meyersdale and Salisbury, and a safe. return in good trim for lovefeast and conven-

> Elsewhere we publish the programme for the Sunday School Convention to be held at Berlin, on the 19th instant. We sincerely hope that those to whom duties have been assigned will come prepared to do their best. We also hope that others who have not promised to be here, and have no duties assigned, will find it convenient to be with us, and assist in interesting and instructing the convention. Among such we could name Howard Miller, J. W. Beer, Wampley, Pollard, Kimmel, Merrill, Keim, O'Neil, Crofford, Hildebrand, and a whole host of others "too tedious, to mention." Come, and let us have a pleas. ant and profitable time.

ORGANIZATION OF THE COMMITTEE OF ARBANGEMENTS FOR THE ANNUAL MEETING OF 1881.

The Committee of Arrangements for Annual Meeting of 1881 met September 20th, and organized by appointing D. N. Workman, Foreman and Corresponding Secretary: H. K. Myers, Secretary, and Austin Moherman. Treasurer.

As it was decided by the District Meeting, held at Wooster church, Sept. 10, 1880, "that each member of the Northeastern District of Ohio pay one dollar to defray immediate expenses, to be paid back if available;" therefore,

Resolved, That we require each church to send its respective quota in the following manner: One-third on or before Nov. 1, 1880; one-third on or before Feb. 1, 1881, and onethird on or before May 1, 1881.

All money should be sent by N. Y. Draft or P. O. Money Order, to Austin Moherman, Treas., Box 382, Ashland, Ohio.

H. K. MYERS, D. N. WORKMAN, A. MOHEREAN, WM. SADLER, A. M. DICKEY,

Committee,

CORRESPONDENCE.

WHERE IS THE MIDDLE-MAN'S GROUND OF NON-CON-

After looking over the Progressive and noticing its successful logical arguments on the dress question against the great middle power of the church, and then considering that the old order brethren are identified in the press as being with them and as sympathizing with their sinking cause theoretically, and which indeed is the case to a great extent, and consequently brings all of us into about the same strait; therefore we have though that it would be no more than justice. to some to make a note for publication on this

If there is anything in the cut in dress and the old order of the brethren, the middle party, which argues for, and is connected with colleges, has no business to wear or plead for the brethren's order in dress, as a church ordinance. They can plead for it as their own order, or for convenience, or nicety sake. Or for instance they might plead for it as good for society, like the peace and temperance societies of the world do, for common humanity; but not for Christianity. Neither should our middle man lay claim the old brethren's prescribed order in dress, which all the members ascribed to willingly at one time, to maintain the principles of non-conformity to the world. And for them to do so, i. e., fall into the habit of churching members who do not look at it in their carnal way, they being guilty of a worse offense, (because colleges are forbidden in stronger terms by the old brethren, and much easier condemned by the Word than the violation of a certain cut in dress) is just providing the foregoing is the fact) one of the most fearful things that we can handily get under our contemplation. "Therefore thou art inexcusible, O, man, whosoever thou art, that judgest, for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things." Rom 2:

What would we think of the peace and temperance societies if they would begin to beat men and women to compel them to sign their pledges, and if then they would not do so, cast them out of socities and have no dealing of fellowship with them, just because they will not accept (that which even may be or is Gospel) but has been set up by corrupt men who are disobedient in other things. Why my dear friends, we would consider such conduct perfectly shameful and outrageous. And how much better are we when we act like-

We might stand it to reasonably maintain their case and course, and speak favorably of their zeal if they were rather letting the dress question alone, and would turn their darts against the presidents and professors of the colleges, as every member of the church who culogizes them, for this would be, in the place of nourishing this evil in the church-cutting its head off; but unfortunately their desperate condition is the reverse-hiding themselves under an acknowledged Christian's dress.

We should all try and have ourselves fully recognized in the Brethren's peculiar established form and practice in dress, nevertheless there is room to entertain great fears as to the proper motive when it is enforced as well as the party who prosecutes such work, while in another feature the same principle is knowingly violated.

The only objections that may be raised against these considerations is for them to say that colleges in the church is not conforming the world, but to wear our clothes cut out side the order is. Can they make this appear? I assume to say that we doubt if it can be done; but if any difference the reverse might be shown. Think of it for a moment. If it cannot be done then they are cloaking sin with a "form of godlines, but denying the power thereof," which is equal to "holding the truth in unrightness."

But some one will say; "for to connect the

the West who came to the brethren who force. had never heard of the brethren's doctrine Philadelphia.

before, and fell in wholly with the old brethren's faith and practice, and would maintain it in every respect, and that, too, without a book of their minutes to refer to. This evi-Moderator of Annual Meeting is the president and honest, laborers without a paper, but how waited to see what sin this old man has comoccurs is some one rising up shaking the tending excuse of time is taken, as though ment, remember it is a very old saying that against the proceedings of this great may be an article printed occasionally that may and some others, to be mistaken but nothing and honorable, body, for I warn you now not suit the whims and notions of everybody, more; and attributed their shortsightedness that if you do you will have to suffer Some accuse and rail at the editors. Others to the infirmaties of old age. It is too late such circumstances how can they help not to And if we could only see and know the ex- notion that there was only one man in the be moved from their first love.

so much to say about nonconformity in dress, that will give us an article clearly discrimina - crowning grace and virtue of charity. may indulge in the latter and it is not so.

Burnett Station, Mo.

Selected by SARAH SNADER.
THE NEW DAY BREAKING.

JOHN CCLP.

I have a very deep feeling that we are livthat a new day is breaking, and the "latter Again I am wandering; rain" is being poured out, and souls are The wall or foundation, for our meetingup for us; but the measure in which we receive the church of 36x48, these things from him depends, under God, For the last two Sundays the waters were expect from Him. If we expect little, we get by baptism, and one reclaimed. little. If we expect more, we get more, But Brother Henry forgive me for not writing all receiving is connected with a correspond-sooner. And hope the progressive friends whenever and however they come, they open wish. continents of weakness and folly in us, of which, till the trial came, we were not conscious. Yet all these things are for us. What John the Baptist said, we must each say also: "I must decrease, Chsist must increase." I must be less and less in my own eyes and in the eyes of others; the Lord must be more and more in me. And if He is so, there must be a cross. He that is near Him is near the fire that consumes all that is not of him. This surely is true; and let us rejoice that it is so, for the fire only burns the bonds that hold us.

I have a feeling that the Epistle to the Laodiceans is for us in this day, that the gold we boast of is in great part not fit to stand the heat of the fire; and that whilst we think we see, we are yet blind. I feel therefore that in order to belong really to those who overcome and are set on the Throne of the Lamb, as He is set on His Father's throne, we need to be emptied and stripped of all, and to receive Him who knocks at the door in a different way from that in which we have received him hitherto,

Therefore thanks be to Him for all emptyings of every sort !- Faith Words.

PRINCIPLE,

I notice in Primitive Christian number 33, as trophies of victory, to carry home and show old order in dress with just such things as an article from brother Miller, holding out the the Master. But be strong, be courageous, will compare with it will never do, for it would idea that the decisions of Annual Meeting for the battle is one of truth against error and he pure fogyism, and no life connected with it, are all based upon principle. There are will prevail. and it would only be an arrangement for a some of us that never did believe that they few to live up to in a secluded life." Give were thus based, por can we yet see the point, Hady, Hetric, Meyers, Reprogle. West, Dr. us a reason why this should be so! If this though our most earnest and fluent Annual P. Fahrney, Peck, Ridenour, Howard Miller, feature in the plain cut and uniformity of ap- Meeting advocate has made the statement. Lindeman, Denlinger, Keihl, Stoner, and a host parel can be allured by colleges, why could it Would it not be well for him to take up the of other brethren, with sisters Julia A. Wood, not, and who should it not be allured by the decisions in order and explain the whys and Carrie Holsinger, Jane R. Rinehart, and maspirit of the Word. Has it not done it at one wherefores of each? Especially such as relate others; you have raised your pens in defence time? That's the origin of the practice, and to carpets and standing coat collars. Remem- of truth. Continue your war on error, and the if we wish to hold on to this peculiar non-con- bering at the same time, that a principle is an vindication of truth "Fear not little flock, for conforming fsature, we must practice it from unchanging element. And that right princi- it is your Father's good pleasure to give you that motive. Otherwise it is making the ples are as immutable as their author-God. the kingdom. And this I say, stand spirit of the word weaker than the lusts of the Never become antiquated or obsolete, as for the right, and God will stand with you. many Annual Meeting decisions have. Will We do not want policy, or popularity, or to As testimony to show that the Word pro- he also tell us who is responsible for the good, please man, but to please God. duces these non-conforming features in the honest Christian men and women who have carnal mind of man in every respect, we take been separated from the church because they we shall meet together again above with our leave to say that we know of those in could not regard such decisions as of binding dear Jesus. J. P. HETRIC.

WATERLOO, IOWA. SEPT. 14th., 1880.

Dear Brother Henry; per connected with a college, and all that it paper will make any one an active member, has his own way of emphasizing his language. has to say, upon the issue is upon, the side of but to me it's and evidence of persons being Christ on one occasion said: "Oh xe generaof a college. And about the next thing that many are? Occasionally the lamentable pre- mitted. Even if he was mad about his treatthe consequences of a grave offender." are aroused and write high sounding and bom- in the day to point out their mistakes. It is tent of man's vanity and selfishness how it church who was competent to act as modera-Who is it then of the middle party that has would humble our hearts, Such being the tor at A. M., and perhaps for the next fourcase, we can easily see the importance of the teen years they will consider nobody fit to be

ground that when the former is violated that cipal thing in my mind was to give a short poor old man only tells what some others we are conforming to the world, and that we account of the workings of our little band in think. Away with this centralization of. the Waterloo church. As far as my knowl- power in the church. See 1. Cor. 6: 4. and, edge goes the desire's and motives and inten- as soon as a brother becomes so popular as to tions of the brethren and sisters are to do make his very name valuable as an officer what is right. As a result, we live in of a college, then relieve him of all committee, peace. Each one trying to mind his and her work. own business. It materially follows when all do this, the cutting and picking off maing in a time of special responsibility, when chine stands still; and we hope it may always old things are passing away, and the church still. This big crusher foot which has been is being led on to things which bygone saints used altogether too much throughout the brothhave hoped for but have very little realized. erhood, "to keep pure," as some say, but I fail In all ages the Lord has been at hand, but to see it, because oftentimes good active the state of his people has greatly hidden Him branches are cut off and dead (with reference from their sight. All things seem to show to works in and for the church) ones retained,

awakening to expect greater things from God house (as some call it) is completed, and soon their Savior. He has all gifts and graces laid will be seen the much desired and needed lit-

upon what we feel of our need and what we troubled, increasing our little band by three,

ing emptying of self in one form or another; will not condemn me for the slow paragraphical and all emptyings of self are trying to flesh and correspondence. The guidance of God assist blood. They may come in different ways, but and His blessing attend us all, is my humble W. A. ADAMS.

Brother Holsinger;

a few words of encouragement. I know with you, that whoseever doeth speak against the in the Brotherhood. May the Spirit, the Word old human order, war is declared against such. and the PROGRESSIVE go hand in hand is the But our great Leader, Christ, the Lord of sincere desire of the writer. heaven and earth, hath said, that the time would come when men would not endure sound doctrine, and how we are pained to see it come so soon in our own beloved Zion; when we speak against man-made gospel, how some of our would-be brethren throw out their slurs, and insinuations, and turn to us a cold shoulder, and in some places where there is more form than fact, we are ignored as not being a part of Christ's body. But here comes the healing consolation from Christ: "For so persecuted they the prophets which were before you." "If they persecute Me they will also persecute you." Blessed truth, not many years hence the now progressive views of the gospel, will be the cardinal views of Christ's church. As light bursts in human gospel must recede.

Now brother Holsinger, hold the fort for the Captain is coming. The battle may be hot and long, and you receive many a scar from the ungodly; let these scars be to you

And now, you correspondents, brethren

Farewell dear progressives, for a while, but

P. R. WRIGHTSMAN. Enterprise, Kans., Sept. 19, 1880.

Editor Progressive;

Allow me to say one word more about Harshy. I notice G: W. Just now finished the Cripe gives what he calls a report, in the Primdently, was their first love. But along comes 19th No. of the Progressive. As I always itive in which he insinuates that Harshy is not a another man, and the next they hear is a did-so I do now-feel quite refreshed and en- good man: "he wrote letters." Ah! yes, I unpreacher arguing with a private member about couraged. If only all would know the worth derstand the danger of writing letters, and that the utility of a college in, the church, and he of a good, wide awake, Christian paper, many too is in the heat of excitement. But Cripe fails made good points for it. Next they see the friendly, polite, and clever solicitor coming labor in and for the church. Do not want to obscene, profane or blasphemous language. around. Next comes the popular church pa- convey the idea that reading a good Christian If not, then I cannot see the sin. Every man the college. And at last they hear that the awake. True, men have been good, faithful tion of vipers!" Patiently have some of us hand at them saying, "Don't you dare to question, or give any sentiment whatever sixty-eight were a monster. And then there make mad. I have always regarded Harshy, In addition to this there, is a swarm about bastic letters. This gives "variety" which is now a dead issue; -but all should take a lessthem telling them bad things, and the incon- said to be the spice of life. After all is said on of the past, and remember that for fourteen sistences, &c., about the old brethrea. Under and done man is a poor depraved creature. years the Brotherhood was deluded by the on a committee but such like those that are ting between dress and colleges, showing the By the way, when I started out the prin- named by Harshy in his offensive letter. The

> DAYTON, O. Sept. 26, 1880.

Brother Holsinger;

To-day we were in the country attending the funeral of a young nephew whose spirit is now basking in the sunshine of God's love; consequently were not at church at the corner of Jackson and VanBuren streets. We were told, however, that brother James A. Ridenour, David Bates and Jacob Holler were present, and did not shun to declare to an appreciative audience, the whole counsel of God. Probably it will be interesting to the readers of the Pro-GRESSIVE to know that during the past week there arrived in this city the following Representatives of our Fraternity.

Gospel Preachers, 14, Brethren at Work 16, Primitve Christian 19, PROGRESSYE CHRIS

How much zeal will it require of those who are progressive at heart in the spirit of the gospel to double its present usefulness? Only one effort from each. The promise is "seek Will you allow me to of- and you shall find." God grant that its useier you and the Progressive correspondents fulness may be augmented and its weekly. visits reach the fireside of every lover of truth

QUERIES. I (me. spiritte of)

PROGRESSIVE CHRISTIAN; It is to bushing

I most respectfully solicit answers to the few following questions, either by the editor or any other brother that would please to do so, through your excellent paper:

A. What was it that obviated the exercise of charity under the Mosaic Dispensation? B. If Annual Meeting, through a multiplicity of decrees, minutes, committees, &c., compel every member to the strict observance of all its edicts, suited to every case in life, where then is our liberty in Christ, and being restricted and directed in every case by law, where then is there any place left for the 'exercise of charity, one toward another!

C. When a member is compelled by his bishop to comply with a commandment of Annual Meeting, and has no faith in it, and therefore it is sin, with whom does the sin lie, with the member or with the bishop, or with both 3 Henry F. Neikirk.

Keedysville, Md,

LEWISBURG, UNION Co, PA. Dear Sir,

Be kind enough to notice that the address of the Census Supervisor of the 8th Pa. district is now Lewisburg, Union Co., Pa., and not Elk Lick. All letters and papers must, to reach me direct, be sent to the new address. Yours, &c.

HOWARD MILLER.

charen by resure and

FOR 1881.

It is intended to make this work superior to anything of the kind hith published among the Brethren, and the aid of the brethren and ststers is specfully asked. Short sketches of church history, or lives of deceased in bers are desired. An agent is wanted in every church to report. Please your address on postal card, and blanks and circulars will be sent Address.

For the PROGRESSIVE. EICENSE OR NO LENCENSE.

BY P. FAHRNEY.

When a man wants to sell liquors or tobacco, he applies to the people for license. He terest. Sarcastic ridicule will make them resays to them, "If you allow me to sell my vile solve that they will never again lay open their stuff I will pay money to keep up your prisons, and court houses and poor houses. This applies only to the State, and is therefore po-

in these days is referred to as "old order honesty." We read that "a good name is better than riches;" hence everybody wants

Is it strange then that men should seek license from our Brotherhood to advance their temporal affairs? I should say, their illigitimate undertakings, for when a man employs or takes in partnership a brother that is all right, if he can benefit himself and all parties interested, without harming any one. My purpose is to point out, if possible, a rule by which we can find out the line of demarcation between honesty and dishonesty, or between justice and fraud. In other words let us cul- their share, and from which younger brothers tivate intelligence, to enable us to see these expected support and education. A generous things in the right light; for "dumb honesty" is about as dangerous as fraud, for without the former the latter could not exist.

The Brethren in accepting money from the world's people for their meeting houses and other church purposes are placing themselves under some obligations. But this still is not what I mean, by granting license. There are members (not worthy to be called Brethren) who seek to do business that will not bear investigation, knowing that the church will not directly grant them license, and resort to means that are not right. For instance: If a ring is formed for some business purpose they will take one in with them, who is not a member so that if crooked business is done the church cannot interfere, because the worldling is used as the scape goat, while their being members in the church enables them to gull the public, for the name "Dunkard" goes a good ways; even if they do no more than prosecute their debtors (which my conscience would not forbid if the debtor is a rogue) yet theidea that this method is resorted to, to beat the the idea that this method is resorted to, to beat the church is an awful principle. It is what the world's people call "whipping the devil around the stump," and this sort of thing seems to be winked at by the church; for soon after the worked at by the church; for soon after the late of the stump and the church of the stump and the church of thing seems to be winked at by the church; for soon after the late of late Annual Meeting one hundred members went fishing at Rock River, and had refreshments, and doubtless some sisters with them, and fearing that this would be regarded as a "Dunkard pic-nic," they took with them some worldlings, less than a half-dozen. Now I ask in the name of everything that is holy which would have been the most sinful, to have a genuine pie-nic, or practice what Infidels call a pious faud? It is in this way that Brethren get license to do what the church has not approved of heretofore. If the church has no established laws, why then take advantage of technicali-

You say they are "fast" Brethren, or "Progressive" Brethren. I deny it; they are licentious brethren. A PROGRESSIVE brother is one who would if they could, repeal useless LAWS in the church, such as to prohibit a brother from suing at laws when he is about to be defrauded, rather that he befraud the church by resorting to trickery. Let brethren have pic-nics if they will have them any way. Once the integrity and piety of the Brethren can only be sustained by legislation they are no Brethren. They are only licentious members. When a man asks you to take stock in a country store, or in any other stock company, on the grounds that Brethren run the institution then keep hands off, either these Brethren are dishonest, or else they are used as stool pigeons for dishonest people. Farther ask why no one starts a stock company to run a farm. The object is to sell watered stock, and if you classify such members with those who call themselves progressive, you are deluded.

Chicago, Sept. 8th, 1880.

DUTIES OF DROTHERS AND SISTERS,

It is the duty of brothers and sisters to labor to promote the religious and moral improvement of each other. Let not pride of understanding, or sullen reserve, withhold that information which might improve or indifficulties before you.

Let sisters consider how much the persuasive language of mildness and affection is adopted to form the roughest and impetuous Now then, let us see what is asked of the tempers to meekness and wisdom; and that their remarks may direct a brother's attention At first the people now known as BRETE- to sentiments full of beauty and feeling, which REN were a very select society. So much so he has overlooked. Conversation in families that only the few and best were willing to is too often frivolous, and in some of them it is render themselves unpopular by uniting with occupied with censures on the character of them. Well these independent minded few others, which feed the malignant passions of had one advantage. Hypocrites and design- the heart, or with such injudicious praise as is ing persons did not seek their society. Thus calculated to inspire false ideas of excellence. by degrees they acquired a good name, which Let your speech be always marked by wisdom and grace,

Brothers and sisters should promote each other's temporal interests. The law of God to select a good name rather than build them- commands us to promote the temporal interest selves one. For instance: "The Washington of our fellow-creatures as far as it is in our Lifeinsurance company;" "Quaker Liniment;" power; and there is a peculiar obligation on "Christian church;" "St. Paul Cathedrial;" members of families to forward each other's "Good Samaritan Home;" "Fidelity Savings advantage. Let them be aware of grudging Bank ;" "Bee Hive Savings Bank ;" "State the money which a parent may expend in ed-Savings Bank (which banks are now "busted") | ucating anyone of his family for a situation which it is thought he will fill with credit, or what is given for the comfortable settlement of another in the world, unless it be so manifestly disproportionate to the provision he can make for the rest as would render their acquiescence in it a sanctioning of injustice.

Let brothers beware of squandering the money of their parents in folly. It is a mournful fact that to save one profligate child from ruin property has been expended to which alone his sister could look for the portion of affection on their part will urge this sacrifice, but enormous is his guilt who has left them no alternative but this self-denial or his destruction. Check in each other everything that has the appearance of thoughtlessness and profusion in expending money, and set an example of sobriety, judicious economy, and strict attention to the duties of your station.

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As Mr. Ray has not responded to several of our inquiries respecting its future publication, and we are unable to put it to press ourself, it will therefore not be published unless

enough subscribers are obtained to justify it.

Let every one therefore, who wants the book, and will work for it inform us immediately. Send as many subscribers as possible, giving name, post office, county, and state of each fully, and distinctly. The money will not be wanted until the books are ready to be shipped.

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BE CAREFUL WHAT YOU SAY. In speaking of a person's faults, Pray don't forget your own; Remember those in houses glass, Should never throw a stone.

If we have nothing else to do, But talk of these who sin, 'Tis better we commence at home, And from that point begin.

We have no right to judge a man, Until he's fairly tried;

Should we not like his company, We know the world is wide. [not: Some may have faults-and who has The old as well as young ; We may perhaps for aught we know, Have fifty to their one.

I'll tell you of a better plan, And find it works full well ; To try my own defects to cure, Before of others tell;

And though I sometimes hope to be No worse than some I know, My own shortcomings bid me let, The faults of others go.

Then let us all, when we commenc To slander friend or foe, Think of the harm, one word may do To those we little know;

Remember curses sometimes, like Our chickens, "roost at home;" Don't speak of others' faults until We have none of our own.

A life used to holding converse with God, to be filled with the tender precious thoughts of divine love, and to lie much on the besom of Christ, will be permeated with the spirit of God and saturated with the very fragrance of heaven.

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