

The Progressive Christian.

BY H. R. HOLSINGER,

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

1.25 per Annum, in Advance.

VOL. II.

BERLIN, P.A., FRIDAY, OCT. 1, 1880.

NO. 22.

POETRY.

REPENTANCE.

Mother, I kneel at your door-stone,
Penitent, weary and worn,
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;
He thrust me 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 tho' guilty and banished,
I still had a place in your heart.

They say you grow feeble and feeble,
By reason of sorrow and shame,
That your hair is as white as a snow-wreath,
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 wandering astray;
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, forsaken, unloved, and apart.
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.

Essays and Selections.

SCENES AND INCIDENTS. For the PROGRESSIVE.

BY J. P. HETRIC.

On the night of the Fourth of July, I boarded one of the swift express trains of the P. & 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 hay. 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 occasion with them. Tried to do my share of the preaching. Was at Plumcreek among the brethren; enjoyed their pleasant meetings, and tried to preach for them. Run out to Washington Co., and spent ten days trying to do good. Here I realized how good it is to have good, kind friends in the hour of affliction. May God's blessings fall in fullness into the kind hand and sympathetic heart. Another run to meet daughters; happy hours, parental and filial embraces; fatherly and childish greetings, and another sad farewell is given; God only knowing how long it is to last, and I was off again on my way to my field of staled labor.

Made a call at Meyersdale, in Somerset county. Here, as usual, made my home at Dr. Beachly's, of whose hospitality no mention need be made; it is proverbial. But in other families in this place and in Berlin, I met kind hearts and love-beaming faces. But, as your readers have been informed, from other sources, I here met with a modern Diotrephes; a lover of pre-eminence. (3 John 9:10.) How pleasant it does appear to some men to be able to lord it over God's heritage! How good they seem to feel when they put the cause of Christ to blush; the people of God to shame, and the world to scoff at such pretensions. No surprise that love and zeal wane and die, when thus crushed by the pompousness of

brief power, vested in a worm of flesh. No surprise that the church splits into fragments when led by such a spirit. But why should I complain, since older and better men have been worse treated, though it may have been under cover. How does Quinter, Holsinger, Beer and Eshleman, feel? It is true, some of us are not as good as a common negro, or a fashionable woman with a hat on. While out of the church, all right, if in, then "shoot the hat." But it was our lot to enjoy a very pleasant season of grace with the church at Mechanicsburgh, where the church and its elder take council together. But after all, things seemed to work for good, as opportunity favored me with hearing the Bishop preach. As the sermon was rather striking in its features, I kept an out line for future reference, and for the edification of the intelligent readers of 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.	"The good seed are the children of the kingdom."—Jesus, Matth. 13: 38.
2. "The field is the heart, where the seed is sown."—Bishop.	"The field is the world."—Jesus, Matth. 13: 38.
3. "My advice is, that you root up the evil." (The tares.)—Bishop.	"Will 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, Matth. 13: 28, 29.
4. "A person may be half Christian, and half worldly."—Bishop.	"No man can serve two masters. Ye can not serve God and mammon."—Jesus, Matth. 6: 24.

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

Comment does not seem necessary. When the doctrine of half Christian and half worldly, 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 other 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 habiliments of virtue to-morrow? Over reaching, defrauding 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 whitened 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 of Typhoid fever.

Thanks to Brethren and friends for kindness bestowed, and to God for grace and mercy.
Philadelphia, Pa.

For the PROGRESSIVE CHRISTIAN. ANTIETAM MISREPRESENTED.

The above is the position which the Antietam Congregation occupies before many of the Brotherhood, owing to the unwarranted assertions and representations of persons who are not acquainted with the facts in the case about which they write.

It has been said that "a quiet tongue makes a wise head," and we suppose that if pen would have been said instead of tongue, the maxim would have been equally true. We feel sure at least, that a falsehood circulated through one of the church papers, is calculated to do greater harm than if uttered by the tongue. Another thing we feel sure of is this: if those persons who are writing about the "Oller case" and the action of the committee in reference to the troubles and difficulties in the Antietam congregation, and who live a thousand miles and more away from the scene of trouble, would have kept their pens quiet, they would have gained a greater reputation for wisdom than they did by writing about something of which they had not the slightest knowledge, except by hearsay, and very probably that all from one side.

Elder S. Z. Sharp in an article in number 17 of the PROGRESSIVE, under the caption of "The Oller Case," says: "as the committee occupied four days in making their decision, it would seem that they were very much perplexed themselves." Here Elder Sharp speaks without knowledge, and judges without reason. Had he known the truth he would not have written as he did, and for that reason it

would have been more becoming in him to remain silent.

The committee, prevented by a funeral during the forenoon of August 4th, did not begin their work until about 1 o'clock of that day. The afternoon was spent in receiving charges and placing them in order. Thursday and Friday, the 5th and 6th, were spent in hearing testimony pro. and con. The forenoon of Saturday the 7th, was spent in reading their report and giving the reasons upon which they based their decisions in each case. The church took action upon a few points, the report was accepted by a large majority, and the committee left for other fields of labor. Of all the time occupied (three days) the "Oller Case" did not consume more than a few hours; not over three or four.

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 while here.

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."

How does the writer know this? If he knows the real facts in the case he wisely misrepresents. If he does not know them why does he write thus? Price, the withdrawing elder, D. F. Good (minister) J. Holsinger, J. Freidly, B. Freidly, D. Newcomer, S. Welty, Wm. Shilling, D. B. Mentzer, and Jacob Kurtz (deacons) ten, and not twelve as asserted, make up the number of officials who are obstinate and rebellious. They are too good, we suppose, to live with any but themselves, as they declared in their counsel held on the 9th of September, that they would not fellowship any one who would 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? Is it reliable? Perhaps the Chicago writer would better immigrate. He no doubt would find among them, kindred spirits and a congenial home.

But how does the Chicago man know that five out of the seventeen "would be outside the church to-day but for the committee?" Does he understand the character and disposition of the seceding party so well that he speaks with so much assurance? Does he know that it is a party of discord, and one that would override truth and justice to carry out their own views, irrespective of the rights and views of others; and would he have the public to know that they, if they had the power, would excommunicate all who differ with them? If this is so, then he may perhaps be correct in his conclusions as to the five being outside the church.

But what does he know of them at any rate, and how does he know it? He lives in Chicago and they in Franklin county, Pa., and Washington county, Md., and that which he thinks he knows he gets through other sources than his own observation and knowledge, and imagines he is able to write about it and explain to the readers of the PROGRESSIVE. He knows not the real facts of the case about that which he attempts to write, and for that reason what he says would have been better left unsaid. But why should the five be outside the church. Have they been guilty of any sin or crime? The writer intimates as much, and that would be the

only just reason why they should be outside. Two of the five it is very probable the writer never saw, and it is equally probable that they never saw him, how then can he act as judge in the matter. We think he would suit certain parties to act as a committee man; he seems to be well qualified to gather the facts, in a case.

In conclusion, we would say that the seven officials remaining loyal to the church, five of whom it is said would be outside but for certain reasons, are men whose characters will compare favorably with the character of any other seven men to be found anywhere; even if that number included the Chicago correspondent.

Waynesboro, Pa., Sept. 20th, 1880.

For the PROGRESSIVE. TRUE REPENTANCE. 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 cleanness of, yourselves, 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 heartfelt and sincere that it is the work of the spirit. Then, "walk in the spirit, and ye shall not fulfill the lust of the flesh." True repentance converts the heart. Its spiritual illumination is an eye-sore to sin. There is no place so hidden, but the Sun of Righteousness will shine with healing in its wings. Sin is thereby vigilantly watched and hunted from its many coverts. Its multiplicity of forms and faces are then scrutinized and searched into, in a manner which at first, is as afflictive as it is marvellous. The prophet Ezekiel had a full benefit of this searching. Down in his heart, that "chamber of imagery," when conducted in vision from one idol to another, the spirit at sight of each, repeatedly exclaims: "I will show thee yet more abominations."

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 111.

True repentance makes zealous and faithful Christians. It abhors evil, and cleaves to that which is good. Being born of the spirit, it possesses "love, joy, peace, longsuffering, 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 world.

ABOUT SOME BEER.

A Methodist minister in Michigan was lately troubled about some barrels of beer, which came into his possession in a remarkable way, and which he would like to get rid of. Some time ago he went to Cleveland and asked a wealthy brewer in that city for a gift to his church. The brewer, after some delay, responded by sending several barrels of beer. The minister had no use for beer. To sell it would hardly be in accordance with the rules and practices of the Methodist Church. To give it to the poor would be unprofitable: besides, the parson says the poor have already had enough beer. He wishes the brewer would take the beer back and give him the money for it; but the brewer has shown no disposition to do this.—Church Union.

The Progressive Christian.

A Religious Weekly.

HENRY R. HOLSINGER, Editor.

BERLIN, PA., OCT. 1, 1880.

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

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

THREE CENTS' WORTH OF SATISFACTION.

"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 notoriety, 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 sat down to write a sermon, when the following item came under our eyes, and we concluded to receive our intended injury under the third division:

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, hoping 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 in 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 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 to find it. 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." Now Mr. Weekly 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. We both believe that Jesus Christ is the Son of God; that he came in the flesh; that he came from heaven with his saving gospel; that out of Christ there is no salvation. In these and many other points our faith is the same, and so far we are brothers. We believe it makes us more than "step brothers," and more than half-brothers and hence we call each other brother. Hope it will not hurt anybody.

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 understood by "dry places?"

J. H. ROBERTS.

Myrtle Point, Oregon.

The devil, the unclean or evil spirit, is represented as going about seeking whom he may devour, 1 Peter 5:8; and going to and fro in the earth, and walking up and down in it. Job 1:8. We also read of those possessed of devils dwelling among the tombs. This spirit leaving its own house, seeks rest or enjoyment, and finds none. The places where it sought must therefore have been "dry," or desert, waste, for they did not afford the thing sought for.

PROGRAMME OF THE SUNDAY SCHOOL CONVENTION, FOR THE WESTERN DISTRICT OF PENNA.

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

1. Devotional exercises.
2. Organization.
3. Address of Welcome.—By H. R. Holsinger.
4. Responses.—By Delegates.
5. 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 426.
2. Miscellaneous business.
3. The need of more earnest workers in the Sunday Schools.—J. C. Johnson, S. U. Shober.
4. Recitation.—Bertha J. Buckman.
5. Music.—By Lottie Holsinger's Class.
6. Queries.
7. 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.—N. B. Critchfield, A. D. Gnagey.
3. Music.—"When a Hundred Years have Rolled."
4. International Lesson Leaves.—J. J. Brough, S. Z. Sharp.
5. Recitation.—Lottie Holsinger.
6. 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. Johnson.
3. Music.—My Soul will Overcome.
4. Essay.—Julia A. Wood.
5. 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 interested in Sunday Schools? Jno. E. Strayer, Silas Hoover.
8. Queries.
9. Music.—The Crown of Glory.

AFTERNOON.

1. Music.—Hymn.
2. Importance of teaching decorum to Sunday School scholars.—J. H. Worst, Geo. Hanawalt.
3. Music.—A Home in Heaven, Hymn 645.
4. Essay.—Amanda Musselman.
5. Bible authority for Sunday Schools.—G. L. Buechly, Hiram Musselman.
6. Queries.
7. Music.—Saints Sweet Home.

EVENING SESSION.

1. Music.—Beulah Land.
 2. Miscellaneous business.
 3. A Model teacher's meeting.
 4. Music.—Unity, Hymn 681.
 5. Adjournment.
- Committee on Music: E. J. Meyers, P. U. Miller, J. M. Musser, D. L. Meyers, A. J. Cober.

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

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for October is supplied with even more than its usual variety of scientific matter, but is none the less interesting to the general reader, as the science discussed in this Monthly affects most intimately ourselves, our bodies and our minds. It is noticeable that the well-known leader of practical Phrenology in this country, Mr. O. S. FOWLER, contributes to its pages. The first article is a readable and graphic account of that remarkable woman, Sejourner Truth; the second is a dis-

cussion on the Psychology and Pathology of the brain from anatomical points of view; the late meeting of Philosophers at Concord and their admirers, receives attention in the "Literati of Concord;" J. B. WEAVER, of Greenback fame, has a setting forth and a very good portrait; "Intellect as a means of obviating our Faults," is a pointed and interesting article from the pen of O. S. FOWLER; besides these, "Inside and Out"—a society sketch; "A Weather Guide for the People"; "Beer and Bread," by Miss JULIA COLEMAN; "HENRY S. TANNER, the Great Fetter;" and the Young Chemist's Revelations, are deserving of everybody's reading. The price is 20 cts. a Number, or \$2.00 a year. In order that every one may know what the JOURNAL is 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.

CLEANINGS.

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 seven a minute.

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 general 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 Sunday, Oct. 17th, commencing at 4 o'clock P. M.

Rev. J. Pinkney Hammond, of Baltimore, is both clergyman and musician. He has composed a complete musical service for the Communion.

Brother D. R. Stouffer, the Washington county, Md. actioneer, is upon an extended preaching tour through the West. He is an 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 Musserville 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 sessions 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 signature of "P." If it makes no particular difference we would just as soon not tell.

The Maple Grove Aid Society, of Kansas, is still in want of means to supply the demands made upon it by the suffering people of that

State. Don't fail to do your duty, readers, lest it may be said of you: "I was hungry and ye gave me not meat."

A new church has been organized near Clarence, 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 Morrill, Brown county, Kansas.

W. J. H. BAUMAN.

As far as we know there is still several hundred dollars of money in the treasury of the Brethren's Work of Evangelism, contributed 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 "introduction" 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 oppose 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 public are 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 will take it all back. On the contrary we can prove to you that we have spoken "a good word for you."

Sister Mary Ann Beachly, wife of Urias Beachly of Meyersdale, took sister Julia A. Wood to her home in a buggy, on last Wednesday. Hope they had a pleasant ride and a safe destination. Sister Julia had a 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 convention.

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, Wampler, Pollard, Kimmel, Merrill, Keim, O'Neil, Crofford, Hildebrand, and a whole host of others "too tedious to mention." Come, and let us have a pleasant and profitable time.

ORGANIZATION OF THE COMMITTEE OF ARRANGEMENTS FOR THE ANNUAL MEETING OF THE ANNUAL.

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 one-third 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. MOHERMAN,
WM. SADLER,
A. M. DICKLEY,
Committee.

THE PROGRESSIVE CHRISTIAN.

CORRESPONDENCE.

WHERE IS THE MIDDLE-MAN'S GROUND OF NON-CONFORMITY?

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 thought that it would be no more than justice to some to make a note for publication on this thought.

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 inexcusable, 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: 1.

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 societies 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 likewise.

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 eulogizes 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 godliness, but denying the power thereof," which is equal to "holding the truth in unrighteousness."

But some one will say; "for to connect the old order in dress with just such things as will compare with it will never do, for it would be pure fogysm, and no life connected with it, and it would only be an arrangement for a few to live up to in a secluded life." Give us a reason why this should be so! If this feature in the plain cut and uniformity of apparel can be allured by colleges, why could it not, and who should it not be allured by the spirit of the Word. Has it not done it at one time? That's the origin of the practice, and if we wish to hold on to this peculiar non-conforming feature, we must practice it from that motive. Otherwise it is making the spirit of the word weaker than the lusts of the flesh.

As testimony to show that the Word produces these non-conforming features in the carnal mind of man in every respect, we take leave to say that we know of those in the West who came to the brethren who had never heard of the brethren's doctrine

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 evidently, was their first love. But along comes another man, and the next they hear is a preacher arguing with a private member about the utility of a college in the church, and he made good points for it. Next they see the friendly, polite, and clever solicitor coming around. Next comes the popular church paper connected with a college, and all that it has to say, upon the issue is upon the side of the college. And at last they hear that the Moderator of Annual Meeting is the president of a college. And about the next thing that occurs is some one rising up shaking the hand at them saying, "Don't you dare to question, or give any sentiment whatever against the proceedings of this great and honorable body, for I warn you now that if you do you will have to suffer the consequences of a grave offender." In addition to this there is a swarm about them telling them bad things, and the inconsistencies, &c., about the old brethren. Under such circumstances how can they help not to be moved from their first love.

Who is it then of the middle party that has so much to say about nonconformity in dress, that will give us an article clearly discriminating between dress and colleges, showing the ground that when the former is violated that we are conforming to the world, and that we may indulge in the latter and it is not so.

JOHN CULP.

Burnett Station, Mo.

Selected by SARAH SNADER.

THE NEW DAY BREAKING.

I have a very deep feeling that we are living in a time of special responsibility, when old things are passing away, and the church is being led on to things which bygone saints have hoped for but have very little realized. In all ages the Lord has been at hand, but the state of his people has greatly hidden Him from their sight. All things seem to show that a new day is breaking, and the "latter rain" is being poured out, and souls are awakening to expect greater things from God their Savior. He has all gifts and graces laid up for us; but the measure in which we receive these things from him depends, under God, upon what we feel of our need and what we expect from Him. If we expect little, we get little. If we expect more, we get more. But all receiving is connected with a corresponding emptying of self in one form or another; and all emptyings of self are trying to flesh and blood. They may come in different ways, but whenever and however they come, they open 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, Christ 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, an article from brother Miller, holding out the idea that the decisions of Annual Meeting are all based upon principle. There are some of us that never did believe that they were thus based, nor can we yet see the point, though our most earnest and fluent Annual Meeting advocate has made the statement. Would it not be well for him to take up the decisions in order and explain the whys and wherefores of each? Especially such as relate to carpets and standing coat collars. Remembering at the same time, that a principle is an unchanging element. And that right principles are as immutable as their author—God. Never become antiquated or obsolete, as many Annual Meeting decisions have. Will he also tell us who is responsible for the good, honest Christian men and women who have been separated from the church because they could not regard such decisions as of binding force.

J. P. HETRIC.

Philadelphia.

WATERLOO, IOWA.

Sept. 14th, 1880.

Dear Brother Henry;

Just now finished the 19th No. of the PROGRESSIVE. As I always did—so I do now—feel quite refreshed and encouraged. If only all would know the worth of a good, wide awake, Christian paper, many who are now inactive, would then cheerfully labor in and for the church. Do not want to convey the idea that reading a good Christian paper will make any one an active member, but to me it's and evidence of persons being awake. True, men have been good, faithful and honest, laborers without a paper, but how many are? Occasionally the lamentable pretending excuse of time is taken, as though two or three hours out of one hundred and sixty-eight were a monster. And then there may be an article printed occasionally that may not suit the whims and notions of everybody. Some accuse and rail at the editors. Others are aroused and write high sounding and bombastic letters. This gives "variety" which is said to be the spice of life. After all is said and done man is a poor depraved creature. And if we could only see and know the extent of man's vanity and selfishness how it would humble our hearts. Such being the case, we can easily see the importance of the crowning grace and virtue of charity.

By the way, when I started out the principal thing in my mind was to give a short account of the workings of our little band in the Waterloo church. As far as my knowledge goes the desires and motives and intentions of the brethren and sisters are to do what is right. As a result, we live in peace. Each one trying to mind his and her own business. It materially follows when all do this, the cutting and picking off machine stands still; and we hope it may always still. This big crusher foot which has been used altogether too much throughout the brotherhood, "to keep pure," as some say, but I fail to see it, because oftentimes good active branches are cut off and dead (with reference to works in and for the church) ones retained. Again I am wandering;

The wall or foundation, for our meeting-house (as some call it) is completed, and soon will be seen the much desired and needed little church of 36x48.

For the last two Sundays the waters were troubled, increasing our little band by three, by baptism, and one reclaimed.

Brother Henry forgive me for not writing sooner. And hope the progressive friends will not condemn me for the slow paragraphical correspondence. The guidance of God assist and His blessing attend us all, is my humble wish.

W. A. ADAMS.

Brother Holsinger;

Will you allow me to offer you and the PROGRESSIVE correspondents a few words of encouragement. I know with you, that whosoever doeth speak against the old human order, war is declared against such. But our great Leader, Christ, the Lord of 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 as trophies of victory, to carry home and show the Master. But be strong, be courageous, for the battle is one of truth against error, and will prevail.

And now, you correspondents, brethren Hady, Hetric, Meyers, Repogle, West, Dr. P. Fahrney, Peck, Ridenour, Howard Miller, Lindeman, Denlinger, Keihl, Stoner, and a host of other brethren, with sisters Julia A. Wood, Carrie Holsinger, Jane R. Rinehart, and many others; you have raised your pens in defence of truth. Continue your war on error, and the vindication of truth "Fear not little flock, for it is your Father's good pleasure to give you the kingdom. And this I say, stand for the right, and God will stand with you. We do not want policy, or popularity, or to please man, but to please God.

Farewell dear progressives, for a while, but we shall meet together again above with our dear Jesus.

P. R. WRIGHTSMAN.

Enterprise, Kans., Sept. 19, 1880.

Editor PROGRESSIVE;

Allow me to say one word more about Harshy. I notice G. W. Cripe gives what he calls a report, in the *Primitive* in which he insinuates that Harshy is not a good man: "he wrote letters." Ah! yes, I understand the danger of writing letters, and that too is in the heat of excitement. But Cripe fails to inform us whether these letters contained any obscene, profane or blasphemous language. If not, then I cannot see the sin. Every man has his own way of emphasizing his language. Christ on one occasion said: "Oh ye generation of vipers!" Patiently have some of us waited to see what sin this old man has committed. Even if he was mad about his treatment, remember it is a very old saying that "whom the Gods would destroy they first make mad. I have always regarded Harshy, and some others, to be mistaken but nothing more; and attributed their shortsightedness to the infirmities of old age. It is too late in the day to point out their mistakes. It is now a dead issue;—but all should take a lesson of the past, and remember that for fourteen years the Brotherhood was deluded by the notion that there was only one man in the church who was competent to act as moderator at A. M., and perhaps for the next fourteen years they will consider nobody fit to be on a committee but such like those that are named by Harshy in his offensive letter. The poor old man only tells what some others think. Away with this centralization of power in the church. See 1. Cor. 6: 4. and as soon as a brother becomes so popular as to make his very name valuable as an officer of a college, then relieve him of all committee work.

P. FAIRBANKS.

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 Van Buren 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 PROGRESSIVE 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, Primitive Christian 19, PROGRESSIVE CHRISTIAN 24, Total 73.

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 and you shall find." God grant that its usefulness may be augmented and its weekly visits reach the fireside of every lover of truth in the Brotherhood. May the Spirit, the Word and the PROGRESSIVE go hand in hand in the sincere desire of the writer.

QUERIES.

PROGRESSIVE CHRISTIAN;

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?

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.

Brethren Almanac and Annual Register.

FOR 1881.

It is intended to make this work superior to anything of the kind hitherto published among the Brethren, and the aid of the brethren and sisters is respectfully asked. Short sketches of church history, or lives of deceased members are desired. An agent is wanted in every church to report. Please send your address on postal card, and blanks and circulars will be sent you. Address: J. A. Kuntz, Dayton, Ohio.

For the PROGRESSIVE.
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