

The Progressive Christian.

HOLSINGER & BASHOR,

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

\$1.25 per Annum. in Advance.

VOL. IV.

BERLIN, PA., FRIDAY, MARCH 10, 1882.

NO. 10.

POETRY.

HER PROPER SPHERE.

I gaze on a familiar scene—
The dearest scene in human life—
Whose central figure is a queen—
The queen of home—the model wife.
Her willing subjects at her knee,
Beneath her scepter's gentle sway,
First learn how sweet their slumbers be
Who tread the path of right all day.
Her throne exerts a greater power
Than all earth's potentates combined,
Beneath her care the perfect flower
Bursts from the budding, youthful mind;
And over all the world to-day
When wrong goes down before the right,
The mother's early lessons play
A silent part of wondrous might.
Ah, could we estimate the worth
Of mother's lesson, mother's prayer,
How much of all the good of earth
We'd own to her untiring care.
For her there is no "higher sphere,"
She makes no battle for her "rights"—
Such topics fall upon her ear
As snow that melts where it alights.
I have no patience with the zeal
Of those reformers (?) who insist
That women's sholder from the wheel
Of progress has too long been missed,
As long as there are homes of peace,
Where children heed their mother's prayers
The woman's power will never cease
To purify the world's affairs.

Essays and Selections.

REFORMATION.

JULIA A. WOOD.

No work of reformation ever proceeds quietly. With individual regeneration, these are "fightings within," and trials without. Often it is accompanied with groans and tears, crying: "Lord have mercy!" "deliver me from this body of sin!" All then seems in disorder, and brings dismay. Some are "cast down." So it is with a Church reformation. Frequently intense excitement and confusion prevail. Amid this din, the faint-hearted cry: "Hold!" "Away with those pestilent fellows!" "Put them out of the synagogue!" To-day we witness striking similarity to the following biblical account: Letters from Sanballat are sent saying: "Thou and the Jews think to rebel: for which cause thou buildest the wall." Response: "There are no such things done as thou sayest, but thou feignest them out of thine own heart." Then Sanballat's friends made some of the workmen afraid, saying: "Their hands shall be weakened from the work that it be not done." Nothing daunted, Nehemiah was strengthened by God to continue in the work. So great was their opposition to his labor of repairing, that "every one of the builders had his sword girded by his side, and so builded." Conspiracies were made against it; false reports sent out by servants; but by the help of God, it was finished under great toil and difficulties—the busy laborers did not even have time to "put off their clothes, saving for washing."—Nehemiah, chapters 2, 4 and 6. This sacred history forcibly reminds one of the confusion, false-accusation and trouble now rife in the Brethren church. Reformation is, and has long been needed. Its work was begun lawfully, and in good faith. Wire-pulling, secret sessions, loyal leagues, and under-ground railroads were busy against it. Such "witty inventions" are stealthy and unchristianlike. Still the work proceeds. Up hill all the time. Various efforts to shackle its progress. Exaggeration, misrepresentation, policy, prejudice and jealousy were "swift in running to mischief." As a natural consequence, much confusion ensues. Opposers! thank yourselves for this trouble! But the work progresses, by the aid of God's "sword of truth," "guided by the Spirit." When it is finished, "every man's work shall be made manifest: for the day shall declare it."—"The mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled."—Isaiah 5: 1-24. Let the foundation rest upon the everlasting Gospel; and no power upon earth can prevail against it. Progression! yes we do need it in heart-

religion; then the externals will follow according to the possible growth in the "newness of life." Put the leaven inside; and by judicious management, it will begin to work out. Formalists require the fruit before experience can discern between right and wrong. They urge and tantalize a child to run before it has strength to walk. They feed it upon "strong meat" ere it has had enough "sincere milk of the word."

Use love, patience, charity and forbearance; and much more harmony will prevail in the church. Indeed reformation is sadly needed, that God may be more glorified, and creatures made less vain-glorious and pharisaical.

"Do justly; love mercy, and walk humbly before God." This will effectually remove all discord from our mourning Zion. It will bring sinners to your standard, declaring that "God is in you of a truth." Heart-religion is lovely. The more it is tested, the brighter it shines. The unconverted remark upon its beauty; and saints rejoice to behold this highest honor to God. The divine touch-stone is, to "try the spirits." Often the good and bad suffer alike; but the end is the nice point, and worthy of note.—Hear Solomon relative to it: "The righteous is delivered out of trouble, and the wicked cometh in his stead."—Prov. 11. The former rises triumphant, and the latter founders in the pool of naughtiness. May we all "walk worthy of the Lord unto all pleasing," is devoutly prayed.

Admonitory: While building this wall of Christian reformation, see that truth, justice, judgment and mercy go largely into its preparation and rise. Never work upon hear-say. Get undoubted facts; observe Gospel rules in their disposal. Of course, pray over them; and if knotty cases, fast over them too; be sure you are right; then go ahead, even amid martyrdom and confusion. The agitation is but the scum of impurities boiling up to view. Our opposers have oppressed; providence interposes, and reveals the hidden things. This struggle between right and wrong, is a storm. Its thunder of truth, and lightning of justice will finally purify our spiritual atmosphere. Then will ensue that sweet calm of joy and peace. God speed that glorious day!

"Be swift to hear, and slow to speak." When the speech is to be made, always use the "sword of truth," furnished with honesty and justice; and handled by Christian love and charity. If it is to be thrust at a victim, be skillful, that its flourish may powder our Captian, and prove a benefit to the receiver. Never attempt a death-blow, but "wound to heal." Aim to kill the evil, not the person. This is Christ-like.

When the Master says: "Do this or that," go at it in the face of persecution and poverty. If man says: "This is the way," ask him "what saith the Scriptures." "Without controversy, great is the mystery of godliness!" This routes error, and establishes truth. Let your controversy be in the spirit of Christ—for His glory and honor; and it is a glorious warfare, even if they do say he is a "troubler of Israel," with the instruction to "put them out! put them out!! put them out!!! Stand at your respective posts, ye reformers; do your whole Christian duty; and God will bring joy and peace in the end.—"He that goeth forth and weapeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psalm 126.

Messages to the active and cruel opposers of this Christian reformation: It is a grand work; beware how you "call evil good, and good evil * * * put darkness for light, and light for darkness * * * bitter for sweet, and sweet for bitter."—Isaiah 5. Your known crookedness is seen by God and man. Remember, your reward will be according to the work of your hands.—"With an upright man, God shows himself upright."—Psalms 18. Reformers are defensive, and you oppressive.

The reformatory efforts have proven this fact: Some who were held up as models, have unwittingly evinced as much imperfection as those they regard as the "small and despised." You could not hide your deformity. The day declared it.—"A tree is known by its fruit." Such wrongs as you have all reasons to know you practice, should, in the light of Christianity be atoned for. "He that covereth his sins shall not prosper: (in the end) but whose confesseth and forsaketh them shall have mercy."—Prov. 28. "For what

will it profit a man, if he gain the whole world and lose his own soul?"

Your opposition to these reformers is not for disobeying the Gospel; but some differences of opinion upon points not indisputably specified in the Bible. They advocate "modest apparel." True all are not models in this line, neither are numbers amongst opposers. Plainness and simplicity of dress is lovely; and for sound and sacred reason, it is indeed exemplary. But if all cannot yet see and understand just as you or I do, we must exercise love and charity.

The writer was convicted to plainness and simplicity of dress several years ago; have no desire or expectation of changing it, because it is felt to be in accordance with true religion; but as there has been so much precious time spent upon the discussion of the clothes, I felt it to be my duty, for the present, to undertake a very necessary mission of mercy—publish the assentiality of the "weightier matters of the law" to the people. Heart-religion is the all-important point to be considered at this juncture.

Many young members would have finally worn the "modest apparel," had they not been wounded and disgusted by tantalizing reproofs from some of their rulers. It would be a source of real pleasure to know that all our members had determined to dress plainly; but if they do not; for heaven's sake, don't deal with them by "force and cruelty." That is the sore trouble in the church. If they will not obey the counsel; be kind to them; and pray that they may adorn themselves modestly, "not with braided hair, or gold, or pearls, or costly array."—1 Tim. 2: 9-10. With a full exercise of love, patience and charity with the disobedient, I feel confident much good would result in this line. Try it preachers; and my dear young Christians, may God help you to obey His every positive command and injunction; and you will surely feel happier in the end. Try it, won't you?

And to certain opposers really feel too holy to fellowship those who do not dress just as they do? Ah! pharisaism.—"Ye blind guides! ye do strain at a gnat of indiscretion, and swallow a camel" of covetousness, bigotry and selfrighteousness! "Examine your own-selves!" put away the inconsistency of your doings; and this essential reformation will eventually prove a blessing to you and all of us.

Your opposition only increases labor—it can not suppress it. "A little one becomes a thousand," when God says: "Show my people their transgressions." This is faithfully obeyed; and enjoined upon each one to "follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."—Heb. 12.

Lord have mercy upon all of us, and convict each one of his respective Christian duties, is ardently prayed; for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Then "fear God, and keep His commandments: for this is the whole duty of man." Deal prudently and gently with this reformatory movement, lest ye be found fighting against God. Beware! "ponder the path of thy feet." It is earnestly prayed that you will ere-long extend the fraternal hand to those you distress and oppress.

Bremo Bluff, Va., Feb. 23rd, 1882.

For the PROGRESSIVE CHRISTIAN.
LET US HAVE PEACE.

RY DAVID L. WILLIAMS.

I heartily endorse and commend brother Bashor's article in No. 2, of present Vol: of PROGRESSIVE CHRISTIAN entitled "Cantion." His reasonings as to peace, are lucid and consistent. They are reasonable in every sense, and all contributors and editors too will do well to heed his advice, for if there ever was a time since the organization of our church that we should be earnestly about establishing and maintaining peace, it is certainly at this time, for the state of our Zion is much distracted. Isms have originated, and have engendered strife and fostered ambition to such an extent that every issue that is sprung is handled through the press and otherwise in such a manner, and with such vehemency as to prove detrimental to our peace. Instead of being courteous as brethren in the Lord, we

insinuate severely, and personate rather roughly. And we feel here to even admonish brother B. and say to him: "Physician cure thyself," for in the same issue in his answer to Howard Miller, he becomes very cruel in some of his witticisms and far from being productive of good. He brands a large body (the conservatives) as a large army of stragglers. Now does this sound brotherly? Has it a tendency to alleiate and quiet feelings, and bind the hearts and sympathy together? Nay verily; it tends exactly to the reverse. It has no tendency whatever to enlighten, admonish, or instruct, as relates to a divine life, to a more holy living, or a more sacred tie of union. It will invariably widen the breach of fellowship that has been so terribly severed of late. It is strange that you will so insinuate in such an ungenerous way, and then with almost the same penfull of ink, admonish others not to do so. "Claiming to fear the issue at Annual Meeting." Now it is simply "ridiculous" how that our papers are run. I am a reader of an organ of the three different parties, and I find but quite a little spiritual food in any of them. They are pretty much filled with a clamor of bickerings that altogether tends to administer food to the carnal propensities, or the ambitious selfish motives. I once loved to give my papers to my neighbors to read, but now I can't do it. I even avoid letting my children read them, as much as possible. I am ashamed of our distracted state, and it is horrifying to my soul to see the breach made continually wider by the instrumentality of the press. "The Press" if properly used—used in the interest of peace to the furtherance of the gospel, setting forth gospel principles, and gospel duties alone, and steering away from bitter contention, strifes and ugly insinuations, and in the spirit exerting its power to the maintenance and support of that holy, sacred and blessed peace that the Prince of Peace gave unto and left with the children of God. Then it would be productive of much good. Otherwise it is a savor of death unto death, which tears asunder and destroys the sacred, living principles of the christian life, which alone can exist and dwell in peace, union and fellowship. It is so easy for us poor fallen, sin polluted creatures to become carnal, or to indulge in the carnal strifes when they are once sprung. We can hardly keep self down—"this old carnal self." If it was not so our trouble would soon "very soon" subside, and the sun-beams of glory would quite soon pour forth its vivid rays into our hearts, and cast an holy awe that would calm our feelings and melt our hearts into the heavenly grace that would unite us as Brethren in Christ: the children of the living God. Oh can't we have it? Can we not sustain that endearing name: the name of Brethren? Let us try to act like brethren, and live as brethren, and labor jointly and truly for the salvation of souls, and the upbuilding of oneanother in the holy principles of the gospel! Let each one do as brother Bashor says he does in the pulpit, and I suppose in his private interviews too. That is he advises the sisters to not persist in the wearing of hats, but to try to be obedient to the requirement of Annual Meeting. Now if brother B. would use the press the same way; give the same good advice as he does otherwise in his ministerial work, he would then occupy about exactly the right position. Can't you do so brother B.? Then if all of the rest of the editors and members would occupy the same position, and labor mutually as brethren in our Conferences, then we would have no occasion for differences. If we will all meet, or as many as do meet in Conference, would meet to do just the very best that we can do, for all that pertains to the welfare of the church, and advise accordingly in all of our church work, either privately or in the pulpit or press, and if we fail in our Conference work to do just what should be done, then labor patiently as brethren for a better work in the future, than the glorious result would be union, peace, and fellowship, throughout our entire brotherhood, and our power, our force, and efforts would be turned against the adversary. Can we not have it so? Let us try. Would not such a state in Zion be glorious? What comfort we then would enjoy! How sweet would be the fellowship and peace! What good we could accomplish! Let us pray God for it and labor in accordance.
Brownsville, Mo.

The Progressive Christian.

A Religious Weekly.

Having the BIBLE for its creed.

H. R. HOLSINGER, } Editors.
S. H. BASHOR, }

BERLIN, PA., MARCH 10, 1882.

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. Agents are allowed to retain ten per cent. of our money for their services, or to order it in trade, subscriptions, or any goods advertised. All letters and communications to be addressed,

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

HERESY.

As men measure the standard of truth the lines of heresy are drawn. Orthodoxy is always "my doxy," heterodoxy "your doxy." It always has been and always will be. The more positive men are in their belief, the more they deny others the right of opposite conviction. Men interpret the Bible the way they want it to read, and the expression of an honest belief to the contrary is looked upon as a heresy unfit for consideration. History is the same. Its record is always true to this. Honest investigation has made men free from the chains of superstitious slavery. Its outspoken result has been the firebrand which has burned the word heresy upon the forehead of free men. The universe is governed by law. As men live lives of fidelity to the laws of their being they become free. The man who has not the strength to rise above depraved taste and reach the highest standard of being possible within the laws of human life is a slave; a slave to the lower elements of material being. The man who has become a subject of human tradition and the commandments of men, is in the bondage of modern Egypt. But he who sees the law of life and is left free from all restraint, and labors to reach the highest possible standard within the limits of that law, stands within the domain of liberty. He who lives below the law of life is a dwarf. He who bursts over it is a monstrosity. Life everywhere is the same, because the laws governing it are one.

Our conceptions of law are different, and we differ in the application of its principles, though the end in view is the same. "The law of the Lord is perfect converting the soul." To form an addition to that law and submit to it is serfdom, to bind it upon man is tyranny, and to be governed by it is slavery. "All scripture given by inspiration of God is profitable for doctrine, for reproof and correction, thoroughly furnishing the man of God unto every good work." He who by association, pride, self-righteousness or a depraved taste, is incapable of applying every instrument of education within the jurisprudence of the law of the Lord is a dwarf and bound in the chains of materialism. To set a standard this side of perfection is to fail to apply all the instruments and means of grace, and in force is a pro-slavery plea.

Napoleon, Alexander, Charlemagne, Caesar were slaves to ambition. Hume, Voltaire, Paine and Ingersoll serfs in the hierarchy of prejudice and unbelief. The Catholic church is in bondage to tradition and man-made laws. Others are bound by the tyrants of pride, avarice and pleasure. He only is a free man who has an honest conviction of right and rises to the highest standard of the law of God.

Christ was the Benefactor of his race—looking at him as a man: as the Son of God he was the Liberator of humanity; as a Reformer he was the model, and as a Teacher—the embodiment of perfection.

Men have ideas of freedom. They run in two directions, each of which has goals of success. The first is, liberty to make and bind upon men ordinances and precepts not embraced in the laws of God. This liberty has been largely employed among men by church dignitaries, who exercised their function with a tombstone face and a happy heart. It gave them power and position, but in turn the same liberty bound them fast, by fetters as strong as death; bound them to maintain their doctrine first by social ostracism; second, by threats of excommunication; and third, by total expulsion. This was the first stage of the liberty of governing the church by a code of laws not found in the gospel.

The second exercise of this idea of liberty, was to replace the Bible with the decisions of bishops and councils, and finally enforce these with the rack, the thumbscrews, and the stake. Look at the ages of blood and suffering, and see the evidences of this truth. Free men gave their blood and their lives rather than

submit to the slavery enjoined by men exercising the false liberty to bind them. These men exercised the freedom to make these laws. They then exercised the liberty of enforcing them by forcible coercion, and when a man grand enough and good enough arose and disputed their claims and their power, he was cursed from the crown of his head to the soles of his feet, and was convinced or the power of church rule, when they exercised their liberty by throwing him into a caldron of boiling oil, burning him at the stake, or twisting him to death on the rack. And all this work was done in the name of liberty, and of the God, who said, "Blessed are the merciful for they shall obtain mercy."

The other class of the defenders of liberty, are the men who make customs short of the zenith of Gospel law, and while exercising the liberty to disobey the positive recommendations of the gospel, are bound in the fetters of custom and ambition. From these two ideas of liberty has flown the mighty stream of heresy that has blackened the pages of religious history. One ushered in the dark ages, rife with cries, and groans, and blood; the other witnessed the shame and sorrow of France. The Bible is no more responsible for these terrible disasters, crimes and abuses, than is the Declaration of Independence of America responsible for the slavery that stained our fair land, or the political corruptions of her subsequent existence.

In the face of this who are the slaves of heresy? Who have been the heretics of all ages of the world? Luther was called a heretic, and yet he ushered in the reformation. Men who pleaded for and defended the gospel as God gave it, were proven heretics, and as a convincing argument were burned at the stake. And even now the man who heaps upon your shoulders more than the gospel teaches, proves to you that he is right because he has conference on his side, and nails the proof by calling you a dissenter and a heretic. Men in some parts of the country disfellowship their brethren upon the grounds that they are not loyal to the decisions of conference. They exercised liberty and made these decisions, and now they exercise it farther by excommunicating those who are not loyal to them. And the worst of it is they do not obey the tenth of it themselves. They cannot be obeyed, they are too contradictory.

Is a man a heretic because he differs from his brethren? Must he be cut off and sent to destruction because he is unable to see divine power in the contradictory decisions of men? And if he has an honest sentiment of this kind must he keep it to himself or be condemned? Men in the church who plead for the gospel, the whole gospel and nothing but the gospel, are the heretics of the day. They have always been in all ages and always will be. But such heresy only lasts for this world. In the world to come we shall know as we are known, and the right shall rule.

THREE TAVENS.

It will be news to some of our readers at least to learn that the *Brethren at Work* has undergone quite a revolution within the last few weeks. It is now owned and published by brethren D. L. Miller and Joseph Amick, and we presume will also be under their editorial management. We are much pleased with this change, as both the brethren who now own the paper are good men, and are heart and soul in sympathy with Christian progression. We feel to thank God and take courage from the movement of affairs in the church. A mighty transformation has come over the Brotherhood within the last year, and it is evident to every observing mind that God is in the work. The *Gospel Preacher*, one of our leading weekly papers has changed from a radical conservative organ to an outspoken advocate of the Gospel alone, and progress in Christian life and the application of every creature of art and science to the subserviency of the cause of Christ, wherever they may be used. Ashland College is under progressive government, and is exerting a power in favor of the truth. And now the *B. at W.* has been providentially wrested from the control of those who would prostitute the use of the Christian press to the establishment of an ecclesiastical hierarchy, and aid it in its work of tyranny, and has almost miraculously fallen into the hands of men who will not long suffer its columns to be so perverted. Truly

"God moves in a mysterious way
His wonders to perform."

And when men undertake to pervert the right ways of the Lord, and He undertakes the vindication of His own cause, men are but as grasshoppers before Him.

A shrug often takes away a man's character as effectually as does the most defamatory ob-
scuration.

WHO WRITES PROGRESSIVE EDITORIALS?

S. H. BASHOR; Dear brother: Why is it that in all our church papers except the PROGRESSIVE, the editors sign their initials to their editorials, or in some way mark them, that their author is known to the readers? Why do you not do so? We cannot always tell who is the author of the editorials in the PROGRESSIVE, though we would like to. Yours in Christ.
J. Z. R.

Remarks.

One reason why each of the editors of some of our papers signs his initials to his productions, is that he may be known by his readers. It answers two purposes; gratifies his ambition and satisfies public curiosity. In the *Primitive* it is: brother Quinter says so and so, or brother Brumbaugh says so and so, and each carries with him his corresponding influence. In the *Brethren at Work* it is Miller; or Eshelman, says thus and so, and their favorites are correspondingly delighted. The practice is unprofessional, and is characteristic of few first class journals. When any thing is published on the editorial page of the PROGRESSIVE CHRISTIAN, it is enough that our readers know, and can say the PROGRESSIVE says so. Holsinger or Bashor saying a thing passes the credit or authority from the journal to the individual. Let the PROGRESSIVE be the authority, no difference which of the editors pens the statement. It has been rather amusing to read the *Gospel Preacher's* weekly review of the PROGRESSIVE, and in its surmising gives credit to Holsinger for what Bashor writes, or vice versa. Had they given "the PROGRESSIVE" the credit, they would have saved its editors some amusement at their expense.

True some of my writings have been signed, the reason of which was the statement concerned me individually, or the writer was intended to be known for sufficient reasons, or the article was written for the first page as in the reply to Howard Miller, and was afterwards published on the editorial page and my name left stand by the proof reader.

I write from one to three columns of editorial matter each week; sometimes more and sometimes less. If you will give the PROGRESSIVE as authority for what you read in its columns that will be sufficient. But, brother Jacob, if you are very anxious to know who writes the articles on second page of our paper, I will tell you: brother Henry is the proof reader; attribute all grammatical and typographical errors to him; and if anything improper, mean, or dogmatical is said, give him the credit, as he is used to that sort of thing, and is able to bear it. All the rest, and especially the learned, logical and profound things credit to me. Occasionally brother Henry writes a good thing, but some people suppose he does it in his sleep, so you can give me the credit, and he will likely never know the difference.
BASHOR.

PARTIAL ACKNOWLEDGEMENTS.

Elder C. G. Lint in *Brethren at Work* of Feb. 26th tries to correct brother Eshelman's misstatement in regard to the use of napkins at the Meyersdale lovefeast. He says he meant to say "some were furnished." Now come, Conrad, make a clean breast of it; "own the truth, and shame the devil." It is a matter that should not have been mentioned, but in point of fact there is not a word of truth in it. If you believe it you have been deceived by somebody, as we can prove to you by a score of witnesses good and true.

The active Justice of the Peace is true, and no one denies it. And he is a Christian gentleman, and no one disputes it.

The whiskey making business is after this wise; brother S. had loaned a man an amount of money. That man failed in business, and brother S. to save his money had to take the property. On the property was a distillery. He wants to sell it, and offers it cheap, but must first have a purchaser. In the mean time his son, who is not a member, is occupying the property and working the distillery.

The brother owned the distillery while he was a member of elder Lint's church. Lint owes the said brother something like six hundred dollars which he refuses to pay, which is one cause of the bad feeling between them.

QUERIES.

1. What is the Gospel, and when and where does it commence?

2. What was the keys of the kingdom given unto Peter for?

I am taking your paper and I ask the question for information. Please answer through the columns of your paper.

3. What does it mean: "Unless you have believed in vain"? First Corinthians. 15: 2. Please give us some light on that subject. Who are those that have believed in vain?

NAME LOST.

The above queries are respectfully referred to our contributors, as we cannot now at least give them the attention required to a satisfactory answer.—EDITOR.

RIP VAN WINKLE.

This is the title to a very beautiful and remarkably cheap little volume just issued by the Useful Knowledge Publishing Co., New York. The volume comprises all the most interesting articles usually included in "The Sketch Book" of Washington Irving. It contains 240 pages beautiful type, excellent paper, press work and extra cloth binding, and is sold for only 20 cents, or by mail, 25 cents. This is the second volume published under the programme of the Literary "Rebellion." It certainly surpasses both in quality and cheapness any of the famous books of the Literary "Revolution." The reading public certainly appreciate the work of Mr. Alden, whose skill and energy will be recognized in this new enterprise. The Company announce as in press, uniform with Rip Van Winkle, Green's Larger History of the English People, in 5 volumes, \$1.50. Carlyle's French Revolution, 2 vol, 70 cents, Creasy's Fifteen Decisive Battles, 35 cents, and Schiller's History of the Thirty Years War, 35 cents. These same four famous histories are also to be issued all in one volume, "model octavo," for the amazingly low price of \$1.25. Specimen pages and catalogue will be sent on receipt of postal card by the publishers, the Useful Knowledge Publishing Company, 162 William Street, New York.

GLEANINGS.

Brother S. J. Peck of Falls City, Nebraska, died on the 23rd ult. So writes brother N. J. Berkley.

Beavertown, Montgomery County, Ohio. Can any one give us the correct name of postoffice for above place? We want to address Wm. F. Huston.

Brother E. L. Yoder labored with the Brethren at Meyersdale over last Sunday, and expects to be at Salisbury over next Lord's day. By and by it will be our turn, we hope.

A correspondent writes us that not long ago he heard a man denounce education as a dangerous thing in the church. On the same day he heard him swear and was too ignorant to know it. Ignorance is bliss. Down with the schools!

Brother I. D. Parker has resigned his position as the president of the board of trustees of Ashland College. Brother D. Bailly was elected to the vacancy in the board, and brother W. Saddler was made president. So we learn from the *Preacher*.

Prof. Stubbs has resigned his relation with Ashland College, as vice president and professor. He will now apply himself, to preparation for another professorship to which he has a call, and which he expects to accept after he has recuperated his health sufficiently by rest and recreation. Our best wishes go with him in all his undertakings.

A brother says he is sorry that the elders have closed the doors of the church against the girls. He can't understand why it is that the girls must lay off their hats, and change to something else, when the boys continue to wear their hats and clothing as before. He seems to forget that we men are the "Lords of creation" and that it is for us to command and for them to obey.

Brother David D. Bashor of West Alexandria, Ohio does not want so much disputing through the PROGRESSIVE, especially not personalities. If brethren have personal misunderstandings, he thinks they should settle them according to the gospel rule. He thinks if this were done there would be a better state of affairs in the church. We agree with him and will endeavor to avoid all personalities in the future.

Sister Kate Gamble of Lostine, Union County, Oregon, Feb. 1st., says: The PROGRESSIVE keeps us posted in church matters. We are glad to see you so persevering. Hope you may get many new subscribers, and that the paper may live and grow and be a blessing to many. I am sorry people will spend so much of their time and talent in writing on the clothes question. Give us something good and edifying; something that will do our souls good; something about charity, love to one another, forbearance &c. Let us have scripture for all we do. The Bible alone should be our guide.

A correspondent writes us, "not for publication; but to correct a false impression," which the reading of brother P. J. Brown's article, in No. 8, may have made, with regard to Mr. Vallandigham, with whom he had personal acquaintance, and who he claims was not a policy man, but, "of all men probably no one was more scrupulously honest in his political opinions, or stood firmer in their maintenance, than did Mr. Vallandigham. Whether he was right or wrong has nothing to do with the question, but where he lived and was best known, no man, not even his most bitter ene-

THE PROGRESSIVE CHRISTIAN.

my, ever seriously accused him of political dishonesty or hypocrisy."

Mr. Vallandigham had his friends and his enemies, as every man of mind and will must have. He is dead, his soul is in the hands of a just and merciful God, and will receive according to the deeds done in the body. We are yet living; let us do well, for we too must appear before the judgment bar of God.

CORRESPONDENCE.

FROM THE MIAMI VALLEY.

Elder S. H. Bashor closed his meeting in Green County on the 27 ult. with eleven additions to the church. Nine of the baptized were of the best class of young ladies in the community, one an exemplary young man, and another a married lady that we have been wishing to see in the church. The outlook was very poor when the meeting commenced. This church has been suffering from misrule for several years; but the old orderites have pulled out, and by this revival the church has been greatly revived and strengthened. A better day we hope is dawning upon her.

Brother Bashor made many warm friends for himself here, notwithstanding the effort that was made to prejudice the minds of the brethren against him before he came. I hope the clerical busybody who wrote epistles to several of the brethren, warning them of the trouble Bashor would make them, when he hears of the success of the meeting will repent of the wickedness of his heart and be a man. I am tempted to write an article and expose him to the brotherhood, and in that way prevent him from imposing on the brethren in the future. If he wants to know how much trouble brother Bashor made them, let him ask those parents whose sons and daughters were converted to God, and they will thereupon thank God for the trouble and pray for more of it. Such work as brother Bashor has been doing here in the Valley should give trouble to only one class of beings, but while it does that, it gives joy and comfort to all God's children as far as the news goes.

Through much opposition we succeeded in getting Bashor here to hold several meetings, the result of which was over 40 conversions. It certainly paid well, and we thank God for it. We hope they will all walk in all the commandments of the Lord's house blameless, and at last be permitted to meet them on the evergreen shore.

Brother Bashor is now wielding the sword of the spirit to brother Beer's congregation. Hope he will have good success there. I had long desired to attend some of Bashor's meetings, and while he was here I had the pleasure of attending a number of them, and it is no more a mystery to me that he has met with such wonderful success in the few years of his ministry. A man whom God has so wonderfully blest with all the necessary qualities ought to succeed. The wonder with me now is that every body is not converted under his preaching. We cheerfully recommend him to the brethren everywhere.

JAMES A. RIDENOUR.

Ellerton, O.

IN FAVOR OF NICE CHURCHES.

What is the reason there is so much said about the nice meeting houses? Brother Eshelman says that the Berlin Church has a steeple and a bell in it, and a pulpit, and stained glass, and then asks: "Does the old tree bear such fruit?" Perhaps if some of our meeting houses would be nicer there wouldn't be so much tobacco spit on the floor, so thick that it scales off. E. says that they close meeting with a benediction, and says, "Does the old tree bear such fruit?" He is going after the order of the church and not after the Bible. I wish all would read both papers, that they could see both sides. I read both and I see that they don't quote scripture to prove their arguments. Eshelman comes back to the "order" of the church. As for nice meeting houses there is no harm in them. We have our fine houses, with window blinds and have fine window curtains over the windows, and fine carpets in them, and fine mantles and the walls hanging full of pictures. Why not have God's house in keeping with our homes? As for organs, read the last Psalm for yourselves, and see if God goes a gainst organs. We can worship God in one place as well as in another. Let us all live closer to God's laws. I heard a preacher say once that some live out the order of the church nearer than they did the Bible. If we would have more wholesome preaching and not so much church order, there would be more good done. If we would go together and read the word of God, and sing and pray and talk to one another about heaven and its joys, which are unspeakable and full of glory, there would be more life and spirituality among us.

ELI HARDMAN.

Cambridge City, Indiana.

FROM JOHN CULP.

Forty eight horses and mules burned up in one of the livery stables in our town last night. One animal escaping badly burned ran about five miles away and died.

Last Sunday it set in a sleeting in this section of Mo., and by Monday noon we had nothing more than stubs of limbs on all trees of brush timber, damaging and destroying very many fruit trees. It is almost a terror in this country.

The next time Howard Miller writes an article for the middle brethren he will please not come in under the good name *Old order*. He would lash one heavy if one would say there is a good deal of progressive sentiment about him, and at the same time make material encouragement and give credit to those who are expelling them.

I wish Howard could be made sensible of the congratulations that he is receiving of his middle brethren here, and the thrust that he has stimulated against the old brethren by his intimation, as being old order and yet with them who are so strong for the "general usages of the church."

If I am permitted any advice in his course in wanting to be with the middle brethren, it is that he comes out frankly like a man and confess his change, and not do like nearly all of the rest of his brethren have done: start in a cheating from the beginning.

JOHN CULP.

Warrensburg, Mo., Feb. 23.

CONFERENCE IMPROVEMENTS SUGGESTED.

I propose the following plan to dispose queries that may come up from year to year. Let a committee be appointed to sit in 1882, to receive queries and shape them to send to all individual churches to vote on, and said vote to be sent back to the committee of 1883, which vote will either accept or reject such decisions. The above named committee can also appoint a committee and send where needed. This would give one year to decide all queries, and would avoid hasty action. If queries are decided as above named the general church decides and not a small minority as at present. If churches can do business at home by majority, why not in the general church? If the above plan was carried out it would remove the great evil of jealousy in the church to a great extent. Inasmuch as we have no authority in the Bible to hold an annual council, had we not better work on a cheaper plan than the present. True in Acts 15, the disciples had a called council, for the reason that they had no written word to go by to decide queries, and had to go to Jerusalem to inspired men for counsel; but to-day we have the Word. That is life and spirit to decide all queries that are essential to our salvation, in all churches everywhere. The time is at hand that the voice of the laity must be heard. They find the means, but have but little voice in the work.

MARTIN HOKE.

Huntington, Ind.

PROVING ALL THINGS.

I have been a reader of your valuable paper but a short time. When it first came into our congregation it was pronounced poison, as some claimed it was the cause of division in the church, and I thought so myself. When brother Jacob Cripe was here holding a protracted meeting for us, he wanted me to subscribe for the paper, and at last I made up my mind I would try it, and so put my name down. I thought it would be worth what it cost to find it out any way. When I came home I told my wife what I had done. She said she thought I was very foolish for taking the *PROGRESSIVE* when I could get the *B. at W.* for \$1.50, and it is so much larger too. But as I do not believe in condemning a thing before I have a cause, I am taking the *PROGRESSIVE* and am well pleased with it so far and expect to take it the year out, the Lord will. My prayer is that this contention may soon cease to be, and in its place peace and union may reign supreme. Dear brethren, work for union, and God will assist you in your noble work.

B. F. REDDING.

Michigan City, Ind.

MOVEMENTS AT BEAVERDAM, MD.

The Conservatives of Beaverdam Congregation have purchased three acres of ground adjoining Beaverdam—and are making preparations to build a New Meeting House, within two hundred yards of the old meeting house. Said house is to be composed of brick—thirty six feet, by sixty—with all modern conveniences. It is a mistake. One meeting house is sufficient at Beaverdam. Besides the location is an out of the way place: more especially when the weather is disagreeable, and the roads muddy like at the present. Moreover it does not seem to be prompted by true christian charity, to have two meeting houses in such close proximity: under the present unsettled condition of the church.

B. L. BLESSING.

FROM INDIAN CREEK, PA.

Our series of meetings at Indian Creek church is now closed. Brother Johnson of Uniontown labored for ten days, holding forth the word of truth in its purity, simplicity and beauty. The meetings were well attended and good interest manifested by the members and outsiders. We believe good impressions were made on many minds. The result was the church was much edified and built up. Five souls added by baptism and one applicant, with others counting the cost. Brother Johnson did his part well, making the word so plain that the most unlearned could understand their duty to God and man. All who would be were surely benefited by his preaching. He preached a series of discourses which we know could not fail to give satisfaction. He handled his subjects with bare hands fearlessly and in a genteel manner. His motto seems to be preach the Gospel regardless of the opinions of men. Our meeting was all that could be expected, and we feel that we truly had a time of refreshing from the presence of the Lord.

Praise the Lord, O my soul.

W. A. HARMAN.

Stahstown, Pa.

INFORMATION WANTED.

As there is much fault found with the Brethren for holding close communion, and some are standing out side of the church for no other cause, will you give us the gospel reason why our church holds close communion and also the gospel forbidding free or open communion? We are often asked why we do it, and we have as yet failed to give entire satisfaction. We appeal to our brethren for help, and that immediately, either through the *PROGRESSIVE* or privately as you prefer. We think it will be of great help to many of our dear members throughout the Brotherhood.

Dear brethren continue to contend for the right though you should be compelled to stand alone. God will be with you and bless you. And don't forget to pray for us.

N. C. WORKMAN.

Bell, Kansas.

We have for sale at this office a small work on Close Communion, by Elder Landon West, for 60cts, which is the best that can be done upon the subject, and will give our brother all the satisfaction desired.—EDITOR.

ENCOURAGEMENT FROM DARK COUNTY, OHIO.

Brothers Jesse Stutsman and Silas Gilbert, of the Pittsburg church, Ohio, closed a five days meeting in this vicinity, on the 7th inst. Two were baptized on the 7th. Previous engagements made it necessary for them to leave in the midst of a growing interest more apparent than on any former, similar occasion. I have no doubt but many more would have been added could they have remained a fortnight longer. We are sorry that brother Stutsman's voice is failing from disease of the vocal chords. We fear he will soon have to abandon the calling to which he is so admirably adapted. Brother Gilbert is not yet four months in the ministry, but possesses the rare gift in logic and delivery that would lead a critic to suspect years of experience. Come again brethren, and stay longer. You can do much good here.

A. PEARSON.

North Star, O., Feb. 9th.

DAYTON, OHIO, NEWS.

Friday evening, Feb. 23rd, elder Landon West preached his farewell sermon to an attentive audience, in the Christian church, west Dayton. It was the ninth in the series. All were interesting, instructive, and edifying. Truly we again had a season of spiritual rejoicing, both in hearing the Word preached, and in having the pleasure of worshipping with our brethren, some of whom we had not seen for months. During these meetings we learned the names of forty members residing within the city limits. The great question with every one is, why not have a separate church organization in the city of Dayton?

"In God we trust. He is our help and our shield." May the Lord reward our brother for his labor of love among us.

SAMUEL KIEHL.

Dayton, Ohio, Feb. 28.

PROGRESSION AT ROARING SPRINGS, PA.

Progression is doing some good work in our locality. Though tradition is holding its course with a tight unmerciful grasp, dealing destruction right and left; not unlike the "pestilence that walketh in darkness" or the Samiel winds of Arabia, that not only destroy life but decomposition of the body follows almost immediately. The first evil destroys the soul and makes it smell of the *nether pit*, while the latter only affects the body.

JNO. G. SNIDER.

Roaring Springs, Pa., Feb. 22.

AN ORGANIZATION AND MINISTER CALLED FOR.

I received those papers and was much pleased with them. Would like to unite with your church and serve the Lord, and would be much pleased if some of your ministers would come out here and organize a church. I have been a reader of the *Primitive* for over three years, and like it very much. We had the pleasure of having elder George Long, from Lowell, Kent Co., Mich., to preach here. He commenced preaching on the second of this month and continued until the eighth, and left a very good impression on the minds of the people. Four were received into the church; two of them were Methodists and one a Baptist, and the other a new convert. We have no church organized here of the Brethren yet.

SARAH A. NEIDIG.

Amber, Mich.

THE GOSPEL AT LAPORTE, IND.

I closed a protracted meeting at LaPorte, Indiana, on the 17th of February. On the fifth day four were baptized, among them a minister from the Christian church and his wife. On the seventh day two more, and on the Monday following eleven more were added in the presence of a large crowd. On that day I delivered a discourse on baptism to a full house. Meeting was continued until Saturday when six more were baptized, and two applicants that were not prepared; in all twenty-five. This makes thirty-three additions to the LaPorte church. Brother Threaves is the main speaker and a worker in the cause. Brother Reader assists him and bids fair for usefulness.

J. CRIFE.

Daily, Mich.

FROM SWANTON, O.

Our special effort is in the past. The Swancreek church commenced a meeting Jan. 22. Eld. John Nicholson came to our assistance, arrived on the 24 of Jan. and held forth the word with power. The immediate result was 24 Baptized and 2 reclaimed, making 26 in all, who turned in with the Lord. 14 of the number were attendants of Sabbath school. The meeting closed Feb. 15th. Others are counting the cost. May the Lord help them to come out on his side, and the good work to go on. All are much encouraged. The Lord be praised. Remember us at a throne of Grace.

E. HORN.

A GOOD WORD.

I have taken the *PROGRESSIVE* for the last six months, and think it is a paper we should not be without. Am confident that could the *PROGRESSIVE* be introduced into many families that are prejudiced against it now, it would be the means of removing very much of that animosity that now exists against it.

As for me and my house we are for the Bible and not commandments and usages of men. We wish you success dear *PROGRESSIVE*, and believing the progressive platform to be the gospel plan of salvation.

H. A. SWITZER.

Collamer, Ind.

NICHOLSON'S WHEREABOUTS.

I commenced a meeting near this town on the 26th inst. To-night our meeting is in this village. This is a very hilly country. The weather has been quite pleasant for a few days. The people are quite clever and accommodating, and make us welcome wherever we visit. We expect to leave for home this week.

JOHN NICHOLSON.

Warnock, O., Feb. 28.

MARRIED.

KIMMEL—HETRICK.—At the residence of brother Daniel Hetrick Feb. 21, 1882, Brother T. QUINER KIMMEL and sister KATIE HETRICK, all of Elderton, Armstrong Co., Pa.

GROVE—STUTSMAN.—On the 9th of February, 1882 Mr JORDON GROVE and Miss KATE STUTSMAN, all of Cambria County, Pa. STEPHEN HILDEBRAND.

OBITUARIES.

BOWMAN.—Passed away from earth, the 20th ultimo, at Lebanon Church, Shenandoah Co., Va., in the 14th year of her age, LULU, beloved daughter of J. W. and ELIZA BOWMAN. The subject of this notice was a bright, amiable child; though timid and retiring with strangers, towards her friends and loved ones she was ever kind and affectionate. To know her was to love her. But it was in the schoolroom that the writer knew her best. Of a bright inquiring mind; industrious and fond of study she was making a marked progress in her studies when the summons to join the school of angels in heaven came to her. She has entered that tuition which shall go on enlarging, expanding the soul throughout the ages of eternity. Why one of such promise should be so early called away, we shall never know, till like her, we have begun our lessons in heaven, if happily, we are so fortunate as to be received into that school. Till then, ah, till then we will continue to wonder and puzzle our minds trying to fathom the depth of divine wisdom and justice through the poor medium of human reasoning. To her dear ones left behind like soft winged messengers of peace and rest, comes the sweet assurance of her fitness for the kingdom of heaven. She died with a smile upon her face. Death had no terrors for one so guiltless. To her Christian parents heaven now, doubtless, seems more real and home like. Another link is added to the chain that binds their hearts to heaven. Farewell, Lulu, loved daughter, sister, pupil and schoolmate! Sadly we'll miss thee; but will not deplore thee, since, safely housed in heaven thou wilt be saved so much sorrow and pain that thou wouldst have known here, hadst thou been permitted to remain.

HER TRACHEL.

(Brother at Work please copy.)

THE PROGRESSIVE CHRISTIAN.

For the PROGRESSIVE.

BY J. P. HETRICK.

Will the church divide? This perplexing question has vexed the minds of many good people in the church. Has bereft many of sleep, and caused them to spend tearful nights. Not only in the last year but for a goodly number of years, this has been the case. From time to time questions and differences of opinion relative to church polity and manner of doing things, have presented themselves, over which it seemed impossible to hold the body together. But these same vexatious questions have been met and disposed of, or so hushed up that they disposed of themselves in some way or other, and the church still lives and moves on in a body with a few minor exceptions. No one has been specially injured, and if any were hurt they generally got well again.

Well do I remember when the Annual Meeting was held in Wayne Co., Ohio, I think in the spring of 1872, when the matter of feet-washing was so much agitated among us, some cried for the single mode and some the double mode. We made ourselves generally ridiculous before the world. Some were very desirous that all discussions should cease, and that the advocates of the single mode should be restrained in very narrow limits. A good old bishop, a leading star in the church then, when I approached him on the subject of the adhesiveness of the church, broke entirely down, all suffused in tears, and said between his sobs, he feared the church must divide on that question; could not be held together any longer. I sort of pitied him. Thought may be time and experience had opened his eyes and he beheld the inevitable doom before us. Thought may be he did know of something very grave, and we must divide. The thing must come to a summary close. Feelings then run very high. A partisan spirit seemed to prevail. Men seemed determined in their blind zeal to contend for their views, regardless of the teachings of divine revelation.

Relative to this the Episcopal council was held that year, near Annual Meeting grounds. It was writing about this council that brought Holsinger into disrepute at next Annual Meeting. Though at this council there was much said, great things were projected, but very little came of it after all. But when on the following Thursday, May 23rd, after much disputation, the matter was settled, or rather left to be disposed of in a more quiet way, then all breathed easier, much as if another lease of life had been granted to the church against which God declared the gates of hell should not prevail. Brethren returned to their homes, some to vent their spleen on those whom they had thought to curb, if not eat them out of the church. Others to brood in silence; and still others to foment new troubles, while the larger and more sensible class went home to work for Jesus; just as if no Episcopal council had convened; as if no vexed question had been discussed. The congregations went on in the work of the Master, and as fast as they beheld the light of the Spirit guide, and the finger of God point them in the way, they changed in the matter of feet-washing; all in good will, in fellowship and love. And more of it; they will continue to do so approaching nearer and nearer the divine light. There is no earthly power that can prevent the masses from following Jesus. Designing teachers may arise and shine for a few days, but they will lose their influence and fall, and then the shame of their nakedness will be seen. How well do I remember my feelings toward some of the brethren on the occasion of that disputation. Thought surely they must be influenced by a spirit of evil. Like many now, judged harshly. But how changed when in after years I became acquainted with them. When side by side we preached Christ to the lost. When we sat at the same table of the Lord. How I learned to love them as God's dear children. One of those brethren has for many years been as a father to me. How all evil vanished upon a better knowledge of them. Then we might have broken fellowship, but now not till death. No never. Now, I think, the church will not divide. Why should it? We are not so great a people. We are not like Abraham and his nephew, that the land has become too narrow for us. We are but a handful of the mighty mass that goes singing on to the grave. We are but a feeble people, but by the help of God, we shall do valiantly, we shall not divide. We are but a band of brothers. We may once in awhile sell a Joseph into Egypt, but be assured, we must either here bow to Him and eat of the corn which he has stored through God given wisdom, and in the future see him in the first chariot next the King, or perish because of our own unwillingness to eat of the manna of truth that he has gathered.

Why should we seek to disfellowship one another? Have we become so changed in any way? We are just the same in faith as we were in all the years of the past. We do however have this simple exception, that is a development in an opposite direction. But as individuals, as brethren of one great Father's household, in the one faith in the one hope, in the one love, in the practice of the institutions of God's house, we are one and we may not so easily be divided on these matters. All that seems to be wrong, we, like Paul and Barnabas, are disputing over men, but these are not without us, but within us. If each one can just conquer that little John Mark of envy or jealousy, all will be well. Not change, only giving vent to opinions held long ago. Such too as will not injure either us or our brethren; unless in our grasp for power, only belonging to God, we try to bind each other's consciences, or thrust our own ideas upon one another as if they were God-given, and salvation depend upon them, instead of upon the atonement of Christ and grace of God!

That there are persons among us who are seeking to divide the church and cause discord among brethren, does not for a moment admit of a doubt. Such have been among us for years in the past. Then they did not hold the important positions which they now hold, hence not able to create the discord that they now can. That there are such among us, and in high places too, who don't care, is very clear to the intelligent mind. An elder, of some prominence, said to me one time, when talking about division, and upon what it seemed to hinge at that time: "I don't care we must have order." Upon another occasion a year later, the same elder said relative to the same matter: "Better part, better part at once." These utterances of his, were not made in a spirit of kindness either; but as if he would be revenged on me for resisting his encroachments upon a God-given free conscience. To say that I was shocked is putting it mildly. To say that confidence in the man and his Christianity, was shaken is only touching the matter easily. That he failed to grasp the responsibility of his situation and properly appreciate its duties is only too evident. The men who seek division under the pretense of loyalty, and the men who don't care, only so we have order, are the dangerous classes in the church, and should take heed lest they be brought into condemnation. The man who would wreck an enterprise by dividing it, and the man who does not care, will never lead to satisfactory results. Shepherds seek to keep their flock together. Good shepherds feel grieved when the flock is threatened with loss of any of its number. They seek not to drive away but to gather in to the fold.

One good brother when asked why he thought that the church would divide said, "that he feared, Standing Committee would be composed of brethren that would not try to maintain the union." This was spoken by a good conservative elder in good standing. If such be the case, this were indeed a sad state of affairs. If those who should feel themselves in a measure at least, entrusted with the unity of the church, should prove so reckless as not to try to the utmost of their ability to retain its full unity. If it were thought for a moment to be so, it were infinitely better to postpone Annual Meeting entirely for some years till a better state of feeling should prevail. I can't bring myself to think that, when the matter is properly weighed and fully understood by the mass of the church, that such a state of affairs were possible. There is certainly not a large party in the church that will be ready to assume the terrible responsibility of separation, coupled with the awful amount of evil that such a result must entail upon us.

The party that favors division must before God and man assume the fearful accountability for all the due consequences that may arise in such an event. Who among us, in a state of sanity, is willing to be accountable to God for thus dividing congregations? For dividing families? For putting contention between husbands and wives? Between parents and children? Between brothers and sisters? Who desires to be responsible for thus alienating chief friends? Who desires to be responsible for the bitter litigation that will ensue on every side for the possession of church property? With the very small rupture that now exists, see the results magnify this a hundred times, and then stand amazed at your work. Already do we stink in the nostrils of our neighbors. Then we must be abhorred by the Lord himself. If we divide these things will come in their bitterest forms. Neither will they die with us. Nor with our children, nor with our children's children. No, they will live on from generation to generation in time. In the long annals of eternity the bitter lament of lost souls will be heard from the black vaults of the damned,

lost, lost, because of division! Souls bought with blood will be lost because of such separation. No war so bloody as a religious war. None attended with such far reaching results. God only can see it. Eternity alone can measure it. The pen of an angel cannot portray it.

Let every brother and sister think of it. Let all solemnly think as to what we are doing in this matter. Let the inquiry fill each heart: am I willing to meet the issues of such a result at the great day of God Almighty? Let not any try to persuade themselves that they are commissioned of heaven to divide the church. All such inspirations, like Guiteau's, come from the devil. God never gives such inspirations. They are all fragrant with sulphur, and come from beneath. Not one of them has heaven's seal upon it. They come not bedewed with the breath of heaven. Let each remember, be he individual or party, that no difference what our strength is, we can not afford to do wrong. Either we must overcome the wrong or the wrong will overcome and destroy us. These things run about the same in churches as in political parties. The party that commits itself to wrong doing will meet with disaster. The masses who suffer such a state for a time, will arise in their power and in fury kindled by holy indignation, will stamp out the wrong and the party with it.

Brethren, count the cost. Remember God sees. He hears. Remember our children from behind us in their innocence are beholding us, and if we want them to arise and call us blessed, we must labor for unity among brethren. Labor for it at all times. How I hate the word, DIVISION. The ideas associated therewith are repulsive to me. May God overshadow us. May his divine Spirit keep us from rushing into the fearful whirlpool that will destroy us. There is no good to come out of division. All the good is on the other side. Then whatever be the order, let all stand united. As I am writing for the PROGRESSIVE, let me say to all its readers, not Barabbas, but Christ. Not division, but union. Union for God, in Christ, and to the end.

Philadelphia, Pa.

ACTION WANTED. For the PROGRESSIVE.

BY J. R. DENLINGER.

Will we not see that progression be advocated through our district meetings everywhere, in the way of petition to the Annual Meeting? Southern Missouri has made the start. We can expect more of the same conservative work elsewhere. First we ought to stand in Vindication of a free rostrum, since we have learned what onesided church organs have brought about.

Second. That all papers assailing any one's reputation and character should be stopped or made to be willing to give the defense. If we do not do something in a legal way and meet the evil, we will have these fightings to contend with for a long time. It can not be done in the same columns. Is it possible that we must have a one-sided sheet until a faction is brought to perfection? Would not a stitch in time save nine?

Third. Will we not protest against committee men expelling any one without a fair trial? And hold them responsible for the reflection that they bring upon any one in this way?

Fourth. Will we not endeavor to get a definite answer to all questions where we have not thus saith the Lord for it: That the gospel shall be sufficient.

Fifth. Is it possible that we can not reach some way to have frequent changes as brother Sharp has suggested? Is it possible that those Districts that always send the same man have no others that could be trusted or capable of tending to the work? If it is so laborious, let us not impose on good nature. If honorable, let us not confer it all on one man, and spoil him.

I remember upon one occasion, that there were objections to one member on account of having been on committee work for the same party three times. And in our opinion if any man is so fortunate or unfortunate as to need a committee three times from Annual Meeting it would be prudent and wisdom for him to decline. It was a question with me for a long time how it comes that some of the members on the Standing Committee get on so many committees, until about a year ago I heard one of the members say: "Get a committee. If I was on a committee from Annual Meeting, I could do something for you." I do hope for a better day.

As time is money, many people believe that an hour spent in Sabbath devotion will pay the interest on six full days' sin.

For the PROGRESSIVE.

A LETTER TO A BROTHER.

Your card is at hand. I did not expect you to approve all that is published in the PROGRESSIVE. Please remember that it is a "free rostrum," for the interchange of opinion. We expect adverse sentiment. But we often get nearer the truth by exchanging ideas. That is the mission of the PROGRESSIVE. The foundation upon which the PROGRESSIVE element of the church are endeavoring to build is that which was taught and exemplified by Jesus Christ and the Apostles, and the aim to measure every thing by the Lord rather than by the decisions of Annual Meeting. These are well enough when they do not trench upon the authority of the gospel. You know that every organization has in it men who aspire to honor and power, and they are very apt to reach too far when once power is conferred upon them. And when they themselves become the law making power they become doubly dangerous. Without a free rostrum it is impossible to hold them in check, hence the PROGRESSIVE CHRISTIAN. I am tired of the contention, but to yield to the unjust demands of ambitious men in high places, the encroachments attempted upon Christian liberty, and the tendencies to a hierarchy in the church, is neither just to ourselves, our children nor the cause of Christianity in the world. I feel it a painful duty to say that in my opinion the *B. at W.* has generated more trouble than any other one thing in the church. It has certainly exceeded all others in bitterness against those who differ from its views. I regret the necessity that compels me to say as much.

Bitter controversy in matters not plainly revealed in God's word is folly. Enacting ordinances not warranted by the gospel, and then excluding members because they conscientiously object, is tyranny. Both these have been done among us. I am in favor of a strict adherence to all that is taught in the gospel. Where the "Lord" is specific we must be likewise. Where the gospel allows liberty according to our environments, we must also allow it, else we will come under the denunciations of the spirit for adding or detracting. In the matter of dress, I hold that taking into consideration the surrounding circumstances in a given case, it is not a difficult matter to discern the manifestation of evil when they are present. When another differs from me in style or form of dress, unless I am able to point out plainly, to the satisfaction of an unbiased tribunal of members, that evil is actually present, I have no right to interfere. There is in my judgment much tolerated that is harmful, and some forbidden that is not harmful.

Let us all try and use more forbearance and cultivate fraternal affection, and then many wounds will heal without the tinkering of ecclesiastical doctors. Fraternally.

G. B. REPLOGE.

PROVE ALL THINGS.

I have just finished reading the PROGRESSIVE No. 6, present volume, and my heart is overflowing with confession for the noble few who have been imbued with power from on high, to make them brave enough to stand on the walls of Zion, and preach the Gospel and nothing but the Gospel. And I feel assured there are many more who would bid you God speed, but for "fear of the Jews", as it were, and many others if they would only subscribe for the PROGRESSIVE and become better acquainted, thus learning what both sides have to say.

My dear brethren and all those who are helping you to build up the church on the Gospel plan alone; the only one that will stand in eternity; you are persecuted for righteousness' sake and could rejoice did it not come from the brethren who ought to love you more. They have so long boasted they have no discipline but the word of God, and now preach so much that they can give no thus saith the Lord. When I read that whosoever addeth to the word is equally guilty with the one who takes from, I am amazed and wonder that our intelligent brethren have not been called to Gospel order before they went so far. I would to God they would every where cease fighting with the pen or orally (for where "there is no law there is no transgression") lest they be found fighting against God. For if this thing is of God it will stand and the gates of hell will not prevail against it. And what a glorious reunion will it be when the Gospel alone will be preached in its purity; when man will lay no other burden upon his fellows than what Christ has laid; when traditions of men cease to be taught as the commandments of Christ. I love the PROGRESSIVE and will as long as its basis is the word of Christ, the only standard of faith, hope, and practice. My prayer to God is: Spare brother Holsinger's life many years, that he may see the ripened fruit of his indefatigable labors for thy glory. I and eldest daughter are the only members of the Brethren in this neighborhood, and I often wish we had a good, live PROGRESSIVE minister here. I believe some good could be done. S. M. SNADDER.