

The Progressive Christian.

BRETHREN'S P. P. CO.

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

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POETRY.

GOOD AS GOLD.

Though fond of worldly pleasures,
I like a quiet life.
And love a cozy evening pass'd
At home with my old wife.
She brought me neither house nor land,
Her wealth could soon be told,
But she's a fortune in herself,
And that's as good as gold.

She does not wear the finest robes,
Nor dress in silk attire,
But when she looks fair to me,
What more could I desire?
Our home is not the grandest, but,
As it keeps out the cold,
It pleases me and pleases her,
And that's as good as gold.

When matters go a little wrong,
And fortune seems to frown,
I'm not a wife as good as gold,
One can't be too old to frown,
For when I reach my home at night,
She does not fret or scold,
But always greets me with a smile,
And that's as good as gold.

Contented folks are happier
Than those who've greatest wealth,
For gold does not buy happiness,
Nor can it purchase health.
My wife and I will be content,
When we have both grown old,
To be as happy then as now,
And that's as good as gold.

Essays and Selections.

For the Progressive Christian,
The Clothes Question.

BY HOWARD MILLER.

If there is any one thing that is vexed and worried beyond all things else it is the question of clothing in the Brethren's church. If we could all dress alike in cut or material, it would be a pretty good thing—a very good thing; but as it is, it is a fraud of the first water, and I want to show it in the course of this article.

In our neighborhood we have sporadic cases of "order" that is, to say, some brother gets disgruntled (to use a colloquialism) about something his brother or sister has done or has not done, and forthwith brings him to a sense of his duty by reporting his daughter for wearing a hat or the like, and then there is a nice time for a while.

A girl eighteen years old can be, and often is, ceremoniously hustled overboard, because she wears a cheap hat. She may be as utterly innocent of wrong in a sin sense as an unborn child, but over she goes all for a straw hat; while every man in the congregation has any style of head gear he pleases; and one or many of them may be on the docket for every count held in the county for years, and have usurious paper in his pocket, and all that sort of thing, and still slip as clear as a saint, while the wicked girl is cast out—for a hat.

I do not approve of the wearing of the hat, or what is a better way of stating it, I do not disapprove of the bonnet. Nine women out of ten look better in a bonnet than in a hat, if they have the necessary good taste to select harmonious colors. The idea advanced is that the girl is kept in a state of humility, and makes a sacrifice—which is good. But the middle aged sister, or even a girl who readily wears the regulation bonnet, is not humble, and does not make a sacrifice, and has no merit whatever in the way of that which costs her no pains or trouble.

If the church, on the sacrificial principle, demands that a young sister take to a bonnet, on the same plan some old mother in Israel should wear a hat. Each would then feel that she was doing something contrary to her wish, and so make a sacrifice.

In regard to men's clothing, the church order calls for a straight cut, round-cornered coat, like the episcopal clergy and some of other denominations wear. When I want one of these I go to a tailor, get one made and pay for it. It costs eight dollars just for the making. For ten dollars a suit good enough for anybody of plain tastes can be bought. Yet in the name of peculiarity and humility I have to pay eight dollars just for the making of a coat. No matter what material composes the garment the price is the same. To buy an ordinary coat, like the freeman wear, would entail no end of pecking, complaining and worrying till one had better accept the situation and take to the luxury in the name of humility.

Wherever two or three brethren are together, sooner or later they get on this miserable question of clothes. I do not remember to have heard any body of brethren ever talk of their hope of heaven, or of some means to advance their spiritual nature, but I have heard any amount of hat, cap, order, and button talk. At the last A. M. during a lull of railroad questions, I stepped down to the crowd within earshot of some speaker—"Idle and idolatrous fashions of this world" was all I heard, and I turned away. When the time came to consider carrying the good news to a dying world, the matter was deferred.

So it is in the several churches I know. Plenty of time is found to talk buttons but none for Christ. Of course this is all very unorthodox talk. Many men who fairly bow around behind a pulpit abusing other sects and lampooning individuals who differ in doctrine, utterly refuse to hear any criticisms on their own inconsistencies and cry down any one who fails to see them perfected saints. This is very like the salary question. Men who make thousands of dollars a year out of the church never want to hear of a change from gratuitous work to a compensated one. Stick to the good old landmarks! If men's clothes took them to heaven, or had any particular part in it, a reasonable excuse would be had for compulsory military or tailoring, providing the salary could be established that an unwilling compliance is praise-worthy.

I will venture to assert that there is more dog-in-the-manger principle in any given number of returns of hat criminals to the ecclesiastical court than there is a desire to do their souls good. Anyone who is in a position to hear these complaints knows how frequent the saying comes up that sisters are objecting because another is wearing a hat while they conform out of parental compulsion.

And the writer's personal experience has been that more trouble comes from the everlasting and interminable fault-finding of a few, who while in order so far as their clothes go are all wrong in everything they ought to be. Let a man get into an orthodox suit of clothes and his hair in the middle and be merely a moral man, he will be called in good standing even though he is as dead as a stick, spiritually, and could not be trusted to repeat the Lord's prayer, and never gave a cent to the Lord's work, and if called to say grace at table would utterly fail. Yet this brother passes muster as a very good brother indeed—one who is in order. The first thing this brother does is to scan the clothes of his new friend, and the thermometer of his affection and regard for him goes up or down just as the acquaintance happens to be clothed. It is not who he is or what he is, but how are his coat tails? or, as a neighboring bishop once said to me, "You can always tell the tree by the bark." Exactly. You can always tell a Christian by his coat. This is his logic, though my knowledge of the world told me how utterly erroneous his judgment, based on appearances, was of men and things.

The clothes question can never be satisfactorily settled short of uniformity of cut and material, something like the Omaha; and I will here record that at the first of the organization of the Plain Creek Normal School before I was a member of the church, the question of students' clothes came up and I took the stand of uniformity of cut and material: showing the board that a number of secular schools required the same. Since then I have not changed my mind as to the desirableness of such a good, but my knowledge of the church tells me it is an impossibility, and that where churches have given the matter attention, they have run out of the gospel of Christ into the gospel of clothes, and in the earnest attention to buttons and things, have lost unity, peace, love, and, in some cases, their faith.

Personally I have little sympathy with those who get into trouble in this line. There is no secret in the requirements of the church. When we joined we knew what we were going into, and if the church is in error, as she is in some things, the plan for removal of objectionable laws lies not in suffering martyrdom but in compelling a thorough compliance all along the line.

There is a brighter day dawning for us all. It is true that clothes religion has nothing in it, but I will part with it regretfully. Many congregations are beginning at Elkhart and going all through the church, where no difference in dress, and alas! too often, none in conduct, is observable between members and the world. I will show any doubter not only as good and fashionable clothes here and elsewhere in the fraternity as in other churches; and as in evidence of a decadence of spirituality right where I sit the hymns and prayers of a weak and lowly church are audible in their household service held from home to home, while with us only a seditious power meeting is allowed to drag out a weak existence. Some of us are badly at fault somewhere, but in some churches not even the stated prayer meeting of any character is held, yet—may the Lord be merciful—it was good to be there, because we were edited and had our spiritual strength renewed, then let us adopt such a plan, for whether it be new or old, anything that will unite us in love and in the faith of our Lord Jesus Christ, will be approved of and blessed by the Almighty.

I have talked with bishops, ministers, deacons and lay members, and all unite in one accord to say: "Oh, how I wish we could turn our council meetings into meetings where love would flow from heart to heart, as oil from vessel to vessel; where the good of souls would be felt, and a parental love for the erring ones be depicted on every countenance; where the house would be filled to overflowing with sympathetic hearts, who have come not to seek their own but their brother's and sister's welfare; where we would be loth to leave the place because of the good things we have been feasting upon—spiritual things, upon which the longer we feast the more craving our appetites become."

Can there be a higher, a nobler, a purer conception of a religious life than that which leaves us no better than our fellow in all save God given differences; that the poorest brother in the church, when he comes into the sanctuary and when we meet him on the street, is our equal; and that the humblest domestic, with her servant girl wages, shall stand in equal queenliness of position beside the wealthy authoress, when in fellowship with each other?

How noble such a picture! and how sad the fact that all that is noble, and true, and grand, and that the eternal principles of justice should fall before a miserable policy that holds a handful of textile fabric first in value compared to a soul, and which talks of fashions, introducing and compelling one, while a world goes on fighting, shouting, dying and going down to hell through the outworking of salvation through Christ by salvation by clothes!

There is a beautiful promise which says he who has received an injury, or has been wronged, should for his own sake do well to follow. "Excuse him and forgive the rest."

For the Progressive Christian,
Correcting the Erring.

BY JOHN H. PECK.

Since much trouble and ill feeling toward one another, and toward the church generally, often grows out of unwise methods of correcting those who have been so unfortunate as to be "overtaken in a fault," I want to make a few suggestions, which, if adopted and carried out in the Spirit of love, would greatly enhance our facilities to adjust difficulties, and would unite us more in love.

I am convinced that much of our spiritual frigidity comes from improper management of transgressors in the church. Who will deny that nineteenth century of our council meetings have a tendency to make us feel displeased with one another and with the church, instead of edifying one another and building us up in the faith once delivered unto the saints, as they should and would do if properly conducted.

It is a deplorable fact that many times we go away from these meetings, feeling not like Peter did that it was good to have been on the other hand that we wish we might be excused from ever attending another such a meeting. Now I don't say that this is the fault of the elder, the deacons, or any of the members in particular. Neither do I attribute this state of affairs to the Annual Meeting. The more I consider that body with its deliberations and decisions the more I think it is all right in its place, and that it fills a place that could not well be dispensed with.

But where the trouble comes in is because of some of the local churches misapprehending the design of the Annual Meeting, and making improper applications of its decisions, prominent among which I will name that of making tests of fellowship out of many things where the Annual Meeting simply gave advice, or expressed a preference. Now I don't say that this is done out of iniquitous motives; far from it; I believe that all, or at least nearly all of our members want to gain an inheritance in Christ's kingdom, and would not knowingly and willingly do anything that would hinder an abundant entrance through the gates into the city either for themselves or those around them; but there is such a thing as having a zeal that is not according to knowledge. Look at Saul when he was going from Jerusalem to Damascus with authority to bind and bring to execution those "Heretics," as he considered them. He was just as earnest, just as zealous as any of us brethren ever were, but he was mistaken. And so with us, we may think we know something, but how often do we have to look back upon past events when we thought the same, and how ashamed that we were such fools. I simply refer to this to show the extreme unsafety for any of us at any time, to come to the conclusion that we have arrived at a point where we know all that can be learned about a certain thing, and that everybody that differs from us is either a fool or a hypocrite. And right here I want it distinctly understood that I don't consider these thoughts and suggestions of mine free from liability to fall into the same crucible with other thoughts and opinions that have been earnestly and zealously advocated, and afterwards condemned, perhaps by their own advocates, but here let us reason together, and if we can make any improvement upon our present method of correcting the erring, if by any means we might strike upon a plan, that would, instead of making us feel sad and gloomy and heart sore, make us to love one another more, and to feel that it was good to be there, because we were edited and had our spiritual strength renewed, then let us adopt such a plan, for whether it be new or old, anything that will unite us in love and in the faith of our Lord Jesus Christ, will be approved of and blessed by the Almighty.

I have talked with bishops, ministers, deacons and lay members, and all unite in one accord to say: "Oh, how I wish we could turn our council meetings into meetings where love would flow from heart to heart, as oil from vessel to vessel; where the good of souls would be felt, and a parental love for the erring ones be depicted on every countenance; where the house would be filled to overflowing with sympathetic hearts, who have come not to seek their own but their brother's and sister's welfare; where we would be loth to leave the place because of the good things we have been feasting upon—spiritual things, upon which the longer we feast the more craving our appetites become."

Dear brethren and sisters, we can have it so if we all do our part, and that not by adopting my plan but by going back to the plan which Jesus Christ and the apostles taught us over eighteen hundred years ago. I don't say that we don't know what the gospel teaches us in this respect, but I do say that we may fail signally in making the application, so as to produce the desired effect.

To come to the point then I will remark that compulsory measures never make Christians. Now in order that you may see this idea in its fullest magnitude, I will illustrate in this way.

If the church at Nazareth had the power to compel all the adults in Lancaster to unite with us by joining our church, would that make them Christians? Never. Well, then, suppose every adult in Lancaster would come voluntarily to be received into the church, and making the necessary promises, would be received; but after they have

been received some of them persist in doing after their old ways, and refuse to submit to the church; but suppose the church would now have the power to make them submit, would that take them to heaven? Never! Well, then, is it not reasonable to conclude that compulsory obedience is not one whit better than no obedience?

"But," asks one, "do we have compulsory obedience in the church?" Let every one who reads stop and consider, and if you cannot decide whether we have or not, let me ask you a few questions.

Did you ever see a member brought up in council under a charge so grave that he must definitely be expelled, and yet the order of the brethren to do this and so? Did you hear that member plead for a "thous with the Lord" to condemn him? Did you hear anyone in the house gratify his honest and lawful request? Did you hear him ordered to withdraw while the church in his absence decides what to do in this case? and when he was called in did you hear the moderator announce to him that he must (notice that word must), make an humble acknowledgment, confess that he has done wrong and promise to do so no more? The reason I want you to notice that word must, is it is full of meaning. It means that there are only two ways before this poor distracted member. He must comply with the decision or he must be expelled from the church, no matter what confessions of conscience he may have; no matter how much he shudders at the thought of meeting his God with a perjured soul for confessing what he knows and feels at the same time to be untrue he must acknowledge or he must be expelled.

What can he do? he would like to be obedient to the church, he loves her sacred rites, and believes them to be the commands of God; he don't know where else he could go and carry out the commands of Jesus, as he understands them. Besides all this he knows that to be excommunicated will be attended with more or less disgrace; he also knows that it is a kind of custom with some of us to treat all such things differently from us. It seems that you don't any longer endorse the things that you promised to be obedient to, when you went with us down into the water and was baptized in the name of the Father and of the Son, and of the Holy Ghost. Now then unless you can make up your mind now that you have been and are yet in the wrong, and will promise to change your ways, we cannot, according to the Scriptures, hold you any longer as a member of our body. And after you have gone out from us, dear brethren, remember that we shall still continue to pray for you, that the good Lord may show you the error of your ways, and incline your heart again into his testimonies. And at any time that you may feel to come back to us and live with us in the practice of our blessed religion, we will open our doors to you and receive you again into our bosoms, just as we did when you first came to us for admission into our body."

Now, this is what I call compulsory obedience, and what is the farther result? This brother has not been restored to fellowship, he has been expelled from the church, and he has been restored to a wounded heart. He feels that he has been imposed upon; a guilty conscience haunts him, and he finally settles down to the dreadful conviction that his brethren and sisters forced him to tell a lie. Think you he will love his brethren and sisters the more for all this? Ah no! but said to say, there is a wound made in that poor heart which time only, with kind after treatment, which he don't always get, can ease.

But what shall be done with offending members? Shall we allow our members to transgress with impunity, and not try to correct them? Oh no! But when a brother is overtaken in a fault, let those who are spiritual leaders such as one in the spirit of meekness, bear ye one another's burdens, and so fulfill the law of Christ. This is Paul's prescription. (See Gal. 6: 2).

Now as I have clearly shown that compulsory measures never restore, but always destroy, never unite but always tear down, let us try that other method, viz: the spirit of meekness, humbleness, being opposed to harshness, roughness, haughtiness; all of which usually enter into must measures.

Now for the application: Let the elder be an ensample to the flock (1st Peter 5: 3). In all things showing a pattern of good works, (Titus 2: 7) by trying to lead a life worthy of imitation by all the members. Of course every other member should try to do the same; but as the elder has to officiate at council meetings, and as he is generally looked upon as a spiritual advisor, he should take special care to not paralyze his influence for good by improper conduct on his part.

Now if a brother be overtaken in a fault, let all the members meet with him in council, and don't forget to take your Bibles along, and also your concordance if you have one. Let the charge be plainly stated, without manifesting a disposition to magnify the evil. Then ask the defendant if the statement is correct, if he answers in the affirmative no further investigation is necessary. If he denies the charge then produce such testimony as can be had in the case, giving the accused the benefit of every doubt, always remembering that in law a man is considered innocent until he is proved guilty, and by all means have the accusers face to face with the accused, and let nothing be done pertaining to his case, in his absence.

When the church is fully satisfied that the guilty, don't make him go out while the church mixes up a dose that he must take or leave the church; but let the elder proceed first to give him a good sound sympathetic, touching admonition. When he is through let any brother or sister in the house have the same privilege. Let all the scripture and all the decisions of the Annual Meeting and everything that has a bearing upon the case be brought out. Let it be shown to the erring one so plainly that a little child can not fail to see that he did do wrong, and I will venture to say that in nine cases out of ten he will get up of his own accord and voluntarily acknowledge his guilt, and with tears in his eyes appeal to the brethren and sisters to forgive him, and he will try never to do so again. When he does this it is enough, you have gained your brother; you have restored him; you have pulled him out of the fire and he will love all the members more than he ever did. And when he goes home he will feel to thank God that he is connected with an association of men and women that are concerned about him, and feel deeply interested in his eternal welfare.

But suppose he is stubborn and self-willed, and all your kind words and earnest admonitions don't move him, what then? Shall he be compelled to make an acknowledgment or leave the church? No, a forced acknowledgment is worse than no acknowledgment, hence let him go; let him consider over the matter a few days and in the meantime let all the members pray earnestly for him; let them plead with him whenever opportunity presents itself. Make him feel that you love him still, and are anxious to see him mend his ways, and make satisfaction to the church, and perhaps in a few days he will see his mistake, and ask your pardon which should be heartily granted any time, and you have gained your brother.

But suppose with all this he persists in his evil ways and will not be restored, after the first and second admonition (Titus 3: 10), he must of course be rejected. But even then let it be something after this formula: The church being assembled in council with this member present (if you can get him there) an elder rises and says: "My dear brother, here we are again, assembled in council on your case. We have prayed for you and pleaded with you, we have tried to restore you to the faith and practice that you consented to when you became a member of our body. We have tried every available means to show you that you are in error; but it seems you look at these things differently from us. It seems that you don't any longer endorse the things that you promised to be obedient to, when you went with us down into the water and was baptized in the name of the Father and of the Son, and of the Holy Ghost. Now then unless you can make up your mind now that you have been and are yet in the wrong, and will promise to change your ways, we cannot, according to the Scriptures, hold you any longer as a member of our body. And after you have gone out from us, dear brethren, remember that we shall still continue to pray for you, that the good Lord may show you the error of your ways, and incline your heart again into his testimonies. And at any time that you may feel to come back to us and live with us in the practice of our blessed religion, we will open our doors to you and receive you again into our bosoms, just as we did when you first came to us for admission into our body."

Now if that member goes away, and if finally lost after such a course of treatment, every member in the church can have the blessed assurance that his blood will never be demanded at their hands. Paul says, "knowing the terror of the Lord we persuaded men. (2nd Cor. 5: 11). Then dear brethren and sisters, let us try those persuasive measures, not only to get members into the church but also to keep them there. And let us do away with compulsory obedience, for it is contrary to the spirit of Christ, and the tenor of the gospel, and cannot claim the blessings of a just God.

Encouragement.

BY P. R. WRIGHTSMAN.

Dear friends of progression, God bless you all in progressing in holiness, and a closer proximity to God's holy word. I have seen so much priestcraft in Christianity, that I am made to stop and wonder, sometimes; and, in my doubtful moments, even question christianity. I must confess that I have more charity for the skeptic than I ever had in any former period of my life; and I know I am honest. When I see and hear such a howl and cry against progression, or coming closer to God's pure word, and by it call into question some old forms and usages in the church, and of the fathers, I wonder if it is not very similar to the old, idolatrous Ephesians, who, while Paul preached up a growth in grace, they in opposition cried out *en mesa*, "GREAT IS DIANA OF THE EPHESIANS!" This they thought must not be spoken against. Why? Answer, Brother I will tell you: Just because they had long been accustomed to worship the Goddess Diana. Now let us just take this thought home to ourselves, and see if, peradventure, we are not a little guilty in this particular. "Great, great VERY GREAT are the customs of the fathers, and they must not be spoken against!"

Such is now the deplorable state of christianity in some sections of free America. Most of all, these same foolish virgins profess to be the only true children of God. This is not all, but such make a boast of "peculiar characteristics," and preach and distinguish traits, and in their discourse mix up the gospel, and human tradition so much that it requires a christian expert to sort it out; and yet they

would call it all gospel, and insist in us calling it gospel too. But we will not do it, for we are terribly in earnest for God's glory. And when we refuse submission to drink the muddy waters soiled by the priests' feet they call us proud and threaten us with ostracism. If the judgment passed on progressives by these would-be lords were to be our final doom, well might we tremble and quake. But, "Bless the Lord, O my soul!" that God rules, and He will judge us all in righteous judgment.

Now, dear children of God, go into the service of the Master. It will not be long until we, if we prove faithful to God's word, will have joy for grief, and pleasure for pain, for not a hair of your head shall fall to the ground without the Father's notice. But do not forget that it is through great tribulation that we enter the kingdom of heaven. Some men have their kingdom here, but we want our's above. Then, in conclusion, let me say to all progressives, "Pull for the shore." Keep on pulling and ask Him to be with us; for we need Him every hour.

Lovel, Neb.

For the Progressive Christian,
The Guilt and Evil of Covetousness.

BY J. L. FRY.

Concluded.

We all know the persuasive power which the example of the martyrs and early confessors of the cross exercised on those who beheld it. Their entire dedication of their property and lives to the cause of Christ struck at the very throne of mammon. Numbers awoke from a dream; for the first time suspected the omnipotence of wealth, and were seized with a noble disdain of it. They saw men advancing with the standard of a new kingdom; the sincerity of these men they could not doubt, for they beheld them in their onward course, sacrificing their worldly prospects, trampling on their wealth, and snailing on confronting death. The contagion of their example they could not resist; they fell into their train, and enrolled themselves as their fellow subjects. But will not your opposite example, concealing, as its worldly influence does, with the natural propensities of men, operate far more powerfully in detaching men from Christ? Has your conduct ever aimed them to revolt from the world to Christ? Is it not more likely to seduce them from Christ, than to win them to him? And is this thy kindness to thy friend? Has he who died for you deserved this at your hands? He intended that, by the evident subordination of your property to him, you should proclaim to the world your conviction of his divine superiority, and the aim to increase the number of his subjects; whereas, your evident attachment to it, tells them there is a rival interest in your heart, weakens their conviction of your religious sincerity, and thus renders your wealth subservient to the empire of Satan.

"The wicked blesseth the covetous, whom the Lord abhorreth." In order that you may see the guilt of your conduct in its true light, reflect, that the inordinate love of wealth, by disparaging and forsaking the only true standard of excellence, has introduced an irreconcilable variance between the divine and the human estimate of everything possessing a moral quality; and that you, who ought to be giving your voice for God against the world, are virtually siding with the world against him, and acquitting and applauding the man whom the Lord condemns.

The determinate influence of money, we say, appears in this—that it comes at length to erect a new standard of judgment, to give laws, and to found an empire, in contradistinction from the divine empire. The law of God proclaims, "Thou shalt not covet;" but in the kingdom of Mammon this law is virtually repealed, and is made lawful for all his subjects to covet according to rule—submit to a few easy conventional regulations. They possess a code of their own, by which a thousand actions are made legal, and have become familiar, though at evident variance with the divine code. The authorities they plead are such as *custom, convenience, example, utility, expedience*. "Yet their posterity approve their sayings." And their highest sanctions are, the fear of loss, and the hope of gain; for "God is not in all their thoughts." In his kingdom the safety of the soul is placed above all other considerations; in theirs it is treated as an impertinence and expelled. In their language wealth means wisdom, worth, happiness; while the explanation which he gives of it is temptation, vanity, danger. He denominates only the good man wise: while the steadfast and admiring gaze which they fasten on the rich, proclaims that in their estimation wealth is in the stead of all other recommendations, or rather an abstract of them all. And, at the very moment when God is pronouncing the doom of the covetous, and commanding hell to enlarge itself for his reception, they in defiance of the divine decision, are proud to catch his smiles, and to offer incense at his shrine. "The wicked blesseth the covetous, whom the Lord abhorreth."

Thus, if sin has produced a revolution in this part of the divine dominions, it seems to have been the effect of wealth to give to that revolution to consolidation of a well organized empire. Alas! how complete its arrangements, how stable and invincible its power, it has enacted new laws for human conduct, given new objects to human ambition, and new classifications to human character and society;—the whole resulting in a kingdom in

(See Fourth Page.)

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Brethren's P. P. Co.,
BERLIN, Somerset Co., PA.

TO A SUNDAY SCHOOL TEACHER.

You say, "The great question with me is, What can I do as a Sunday school teacher to lead my class to Christ?" and, although you did not solicit an answer, yet your question is so appropriate, and so important to all Sunday School teachers, that we take occasion to attempt an answer in this public way. If our remarks may be of any service to you, they also may be to others.

1. Let the importance of your work be deeply impressed upon your heart. Your work is not one about which you can afford to be indifferent; it is scarcely second in importance to the work of ministers and parents. You are dealing with the minds and hearts and souls of the young, at a time when they may be most readily instructed and the most lasting impressions made. What you say to them will be likely to be remembered, and it will have something to do—much to do—in the formation of their character. They are there to receive instruction in holy things; their minds are ready and their hearts are open, and whatever you present is likely to be accepted with all confidence. (If they have not this confidence in you, you should create it, or give your class up to another.) The impression you make will never be erased, and will have a great influence in determining their present usefulness and their eternal destiny. Such considerations should lead you to an ardent desire and purpose to do all you can to instruct them aright.

2. Remember that the child's method of learning is by observation, and that all young persons are inclined to notice the conduct of their instructors. It will be your duty, therefore, as a Sunday School teacher, to strive to make your life, your conversation and conduct, a practical demonstration of the truths of the gospel. Every inconsistency between your pupils observe will have a bad influence upon them and will lessen their confidence in you. "Example has far more power than precept" is an adage old and true, which no teacher can afford to forget or disregard.

3. Do all you can to secure the regular and punctual attendance of your scholars. A very good way to do this is for the teacher to be constant and prompt in his own attendance. The importance of such an attendance on the part of both scholars and teacher, can hardly be over-estimated. If the teacher should be absent, without being able to give to his class a satisfactory reason for his absence, it will make an impression that he is not as much interested as he ought to be, or that it is not necessary to be there every session. In either case it will tend to destroy the teacher's influence and power. The effect of missing a recitation, now and then, may be illustrated by reading a chapter and passing over every third or fourth verse, be constant and punctual in your attendance, and demand the same of your scholars.

4. Be thoroughly acquainted with the lesson. You might as well undertake to teach the higher mathematics or languages without having studied them, as to undertake the teaching of a Sunday-school class without having studied the lesson yourself. To qualify yourself for the work you should have a good Dictionary, Bible Dictionary, and the Bible with Notes published by the American Tract Society. With these helps, and a proper improvement of your time, you may become so familiar with each lesson that you will find your work pleasant, and will do much more in the same time. The advantages of a familiar acquaintance with the lesson, on the part of the teacher, are so apparent that we need not argue the point. But he should also stimulate and encourage his scholars to study their lessons well. To do this the same methods may be employed that a prudent teacher in our public schools would use to get his pupils to study. It is necessary for both teacher and scholars to study their lessons.

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It is also very desirable to have a singing-school for the purpose of teaching the scholars to sing.

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THE ORDINANCES.
FASTING.

To fast is to abstain voluntarily from the use of food and drink. As a religious duty, or ordinance, fasting is such abstinence in order to mourn for sin or supplicate for mercies. Jude, 20: 26. Under the gospel, no day or time is set apart for fasting. Our Lord, however, sanctioned fasting on proper occasions, and also gave instructions to his disciples how to fast, and hence it is scriptural, as well as reasonable, that as the extraordinary dispensations of God's providence direct, days of fasting, accompanied with unselfish giving and prayer, should be observed by his people. Fasting is appropriate on all occasions when we are made to feel our helplessness or unworthiness, or when we feel the need of God's special interposition and help. When fasting there should be a total abstinence from food and drink, our minds and hearts should be earnestly engaged in meditation upon whatever may have suggested the fast. Individuals may fast when they feel the need of it, churches when they decide that it is proper, and so with the general brotherhood. By a proper fast our dependence upon God for all temporal and spiritual good is impressed on our hearts; we are made more grateful for his numberless blessings, and directed to a proper use and appropriation of his bounties; it also prepares us for all faithfulness, to administer to the wants of the poor, and to send the bread and water of life to famishing souls.

Our Savior's instructions to his disciples in reference to fasting are these: "When ye fast be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head and wash thy face; that thou appear not unto men to fast, but unto thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly." Matth. 6: 16-18.

As in reference to prayer and almsgiving he instructed them carefully to do nothing for outward show or display, in order to win the praise of men, so he also teaches them to fast in such a way as to not attract any particular attention—to do nothing for outward show or human applause. This is the nature of true religion. It does not require the worshiper either to adorn or disfigure his person, but to adorn his character and to crucify the lusts of the flesh. There is to be nothing done to attract attention to the person but everything to develop and display holy, harmless, and useful dispositions and character.

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in religion. He endeavored to lead their minds, as far as possible, away from the things that pertain exclusively to this life, and to fix them upon those things which shall endure forever. There are no carnal ordinances in the Christian religion. "Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on." "Why take ye thought for raiment?" Consider the fowls of the air and the lilies of the field. These temporal things are to a great extent wisely and designedly left to be determined and regulated by mundane circumstances; and we have no right to enact laws in relation to them. All we may do is to see to it that we do not violate the laws of nature and the principles of the gospel.

But as food sustains our lives, and has much to do in the maintenance of health and the regulation of our temperaments and passions, a well ordered fast is, perhaps, the best possible way to bring reason and appetite, judgment and passions, will and affections together on a healthy plane. If any of the fleshly lusts should seem to gain an ascendancy, fast over it and pray against it; if any of the Christian graces or fruits of the Spirit should be waning, seek reviving grace by fasting and prayer. If you expect to be exposed to extraordinary temptations or trials, seek a greater degree of the spirit of Christ, and seek it by fasting and prayer. Christ fasted before he was tempted by Satan. There are devils that can be banished only by prayer and fasting. If there is any important work to be done, in the Lord's vineyard or field give yourself to fasting, meditation and prayer, to gain a clearer view of its character and requirements, a deeper sense of its importance, and a greater willingness to do all you can, in any way, for its accomplishment.

Perhaps no duty is more neglected than that of fasting; and no doubt, many of our irregularities are traceable to this neglect. It is very seldom that we hear a sermon on this subject. If fasting and prayer were to take the place of modern church festivals and fairs, we would see, better, fruits. Fasting was first neglected, then to a great extent abandoned, and this gave room for those abominable, self-worshipping, lust-pandering festivities where sin and sinners strike fraternal hands in worshiping at the shrine of self-glification. We are glad that the Brethren have not yet gone so far from the standard of truth, but we still feel that it is necessary to urge it upon our brethren and sisters not to neglect the ordinance of fasting.

(To be Continued.)

HARVEST.

Harvest is upon the land. In some sections of the country husbandmen have reaped their wheat; in others, they are reaping now; and in others, still, the fields are white—the wheat is ripe—and ready to harvest. The season is one of great labor, but of great joy, because the laborers are beginning to realize the end of their hope. They plowed, and sowed, and watched over the growing grain; and this they did in the hope of reaping, in the time of harvest, a reward for their toil. Now the joy of harvest is felt throughout the land. It has swept like a tidal wave from the South northward, and millions of hearts are made to feel glad.

But what there is a general rejoicing, there is still a great difference in the emotions of those who rejoice. God's children receive the fruits of harvest as a gift from the hand of their Father. They have a grateful joy of which the unbelieving know but little or nothing. The ungodly rejoice because their barns are full, because their tables are furnished, and because their stores are increased; but they do not consider, they do not know whence these blessings come. They look upon it as a matter of course, and as a legitimate cause or cause under their own control—an unavoidable result of their toil. They do not appreciate their rich harvest as a gift, nor do they recognize the hand of the Giver. But the children of God are grateful to their kind Father for all his gifts, for the fruits of the earth, for well-supplied tables, for the means of comfort and doing good. Their hearts swell with gratitude, and their tongues are employed in songs of joy and thanksgiving. The real joy of harvest—a grateful joy—is theirs.

"But when he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send

forth laborers into his harvest." (Matth. 9: 36-38.) So said our compassionate Savior. He saw the multitudes of earth moving onward to dissolution. His comprehensive mind beheld the condition of the whole human family; he saw disease with all of its suffering; death, with its silent gloom; and eternity with all its solemn realities. He saw the eager multitudes that were about him as they fainted and were scattered abroad as sheep without a shepherd. They were fit representatives of the human race; and he was moved with compassion upon them. That compassion which moved the Eternal Word to assume flesh and dwell among us as Immanuel; that compassion that led him to be "a man of sorrows, acquainted with grief," to bear our grief and carry our sorrows; that same compassion moved him to say, "The harvest truly is plenteous, but the laborers are few." The abundant harvest is on the earth; millions are now ready to be cut down by the scythe of time and sickle of death. There is a store-house over yonder in the haven of eternal rest; but it requires labor to gather the harvest of earth into the granary of heaven. It must be gathered in or it must perish. How sad it is to see God's precious grain blighted by sin, withering under condemnation, and being borne downward to unquenchable fire! "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Now, in the time of harvest, when the precious grain is gathered in and our hearts are glad, we should also look upon God's great field and be moved with compassion. Can we not feel a deeper interest in the salvation of souls? Shall not we now pray, and pray earnestly and importantly, that the Lord would send forth laborers, fellow-workers, faithful ministers, into the great harvest field? Can we not help those who are at work? Is there nothing that we can do to save souls? Yes, there is much to be done that we can do, or assist in doing. The great question is, will we do what we can toward the salvation of sinners? Cries for help for the gospel in its primary are coming from all quarters; will we respond to them?

OUR BERLIN LOVEFEAST.

The Berlin congregation held a lovefeast on Sunday evening last. We came together at five o'clock, promptly, in the evening. The meeting was opened in the usual order. Then the eleventh chapter of first Corinthians was read, and the brethren spoke upon the subject of self-examination, in the English and German languages. Then the services were brought to a close, as the manner of the Brethren is, by extending the liberty to prayer to any one—brother or sister—who might be pressed with a desire to give public expression to suppressed feelings.

Then we had a brief recess, during which the tables were furnished and supper made ready. Then we again assembled, opened by singing; part of the 13th chapter of John was read, and the ordinance of feet washing was attended to. During the time this service was being performed the brethren addressed us upon the ordinances of feet washing and the Lord's Supper. Then, after feet washing, and thanks having been returned, we sat down together to eat the Lord's Supper. This meal is composed of meat, bread, soup, made of the meat, both, and water to drink. With us custom is still being used, because some of the more elderly members prefer it, and no one cares to object.

When supper had been eaten, and thanks again returned, it was just eight o'clock in the evening. There were between two hundred and fifty and three hundred members at the tables.

Then the nineteenth chapter of John was read, during which the officiating elder prepared the bread suitably for breaking. Then he made a few appropriate remarks upon the sufferings of Christ, and our duty toward him, and the satisfaction was passed from member to member. All this occupied just twenty minutes of time, and during the satisfaction services the vast audience engaged in singing.

Then the bread was broken, and dead stillness reigned for the space of twenty minutes, interrupted only by the words: "The bread we break is the communion of the body of Christ." This was succeeded by the passing of the cup, during which the hymns "How Great Thou Art, and with thee I go," with the chorus, "O come, Angel Band," and "And did my Savior bleed," with the chorus "Remember me," were sung. The last service occupied twenty-five minutes.

The congregation rose and thanks were returned and prayers made. After which a hymn was sung and the people went away at fifteen minutes past nine o'clock, and the general impression is that we had a good meeting.

Elder Elias K. Beachly, officiated; and brethren Jonathan Keim, Jonas Lichty, Silas Keim, Cornelius Berkley,

Silas Hoover and Wesley Adams, from adjoining congregations joined in the labors and we thank them all for their labor of love.

MISSION BOARD MEETING.

Pursuant to previous notice the Home Mission Board for the Western District of Pennsylvania, met at Berlin, on Monday 7th instant. The board consists of three members, and is composed this year of Jos. I. Cover, S. C. Keim, and H. R. Holsinger. Keim and Holsinger present. It was agreed to send, forth our earnest appeal to all the elders and ministers of the various congregations in the district, to cause collections to be taken as promptly as possible, and in the accustomed manner of each church, for the support of the Home Mission cause. All that we claim from the elders is that they give the members an invitation and opportunity to contribute to this noble work. Send all monies to S. C. Keim, Treasurer Home Mission Board, Efflick, Somerset Co., Pa.

Jos. I. Cover was elected chairman, and H. R. Holsinger secretary of the Board.

Adjourned to meet again at Berlin, on Monday, September 22nd, next.

SUNDAY SCHOOL CONVENTION.

The Committee of arrangements, appointed at the District Meeting of the Western District of Pennsylvania, for 1879, for holding a Sunday School Convention for said District, met at Berlin, on Monday July 7th, and transacted the following business:

1. Having received a number of petitions to change the time of holding the convention to some time later in the autumn, we have agreed to appoint Tuesday, the 23rd day of September, as the time for the convening of the convention. We hope this will suit all as nearly as all can be suited.

2. Will meet for organization, at 10 o'clock A. M. on the 23rd, and continue in session two days if necessary.

Programme will be published next week.

GRABILL MEYERS COMING TO SOMERSET COUNTY.

Elder Grabill Meyers writes us that he will, Lord willing, arrive at Somerset town on the 8th or 9th of August, and remain in the Middle Creek congregation one week. On the 10th he will go to Meyersdale, and will remain in the three branches of the old Efflick congregation, about one week. Thence to Berlin and remain at least one week. This he calls a "flying visit," but thinks it will suit the season of the year. We shall all be happy to meet him.

CLEANINGS.

We are thankful to brother Goe. J. Schrock for a basket of fine cherries.

J. F. We can send no back numbers to subscribers as we only print enough to fill our list.

SINCE the last of March fifty-two have been added to the Beaver Dam church, Ind.

BROTHER Silas Hoover of Somerset Pa., preached in the M. E. church, Berlin, on Sunday forenoon last, to general acceptance.

On the 15th of June, at the Welty meeting-house, Franklin Co., Pa., eight persons were added by baptism.

BROTHER Wesley Adams, of Middle Creek congregation, paid us a visit on last Monday, and we enjoyed a pleasant reunion.

SINCE the 21st ult. five have been added by baptism to the number of the disciples in the Middle Creek church, Somerset Co., Pa.

BROTHER Grabill Meyers is coming to Somerset county in August. See notice elsewhere. Everybody will be glad to see and hear him.

THE Monroe Church, Iowa, since the first of January last, has reclaimed one, received 3 by letter, and twelve by profession and baptism.

WE need money. We pay cash for work and paper. Reader, if you owe us anything, please send it to us by the first mail.

ON the 15th of July in the Efflick Creek Church, Neb., brethren Jacob Craft and Lomax Miller were elected to the ministry, and Bro. John Souders to the deaconship.

WE had the pleasure of the company of brother Silas C. Keim, and wife, of Salisbury, on last Monday. They are "congenial spirits," and believe in the "pure and undefiled religion."

JUNCE Musselman and wife were in Berlin on Monday last, seeing and being seen among their numerous friends. We had the pleasure of a brief interview.

THE District Conference of the Brethren for East Tennessee, will be held in the Pleasant View congregation on the 7th and 8th of November next. The place where the meeting is to be is three miles south of Jonesboro, Washington Co., Tenn.

SINCE the first of last December the Turkey Creek Church, Kansas, has increased from twenty-three to forty-six. Five of the number were added by baptism, the remainder by letter.

WE are thankful to somebody for a dish of fine red cherries, left upon our kitchen table. When somebody claims the dish, we will learn to whom we are indebted for the contents.

ON Monday last brother Michael Hady and wife, of Meyersdale, paid a visit to the PROGRESSIVE family. Bro. H. is favorably known to our readers, as a contributor, and to the office as an old friend.

ELDER Samuel Murray, of Huntington, Ind., has been traveling, attending lovefeasts and preaching the gospel in several counties of that State. He reports a number of additions and very pleasant meetings.

SINCE the late Annual Meeting Bro. Landon West has been traveling and preaching in Augusta, Nelson, Amherst and Roanoke Counties, Va. He expresses himself as being highly pleased with the country and people.

BROTHER Jacob Musser of this Berlin congregation is being much hindered from performing the duties of harvest, by an ugly gash in his foot made by a mis-stroke with an ax in his own hands.

BROTHER U. M. Beachly, M. D., and wife, of Meyersdale, stopped with us last Sunday. They are warm friends of Christian advancement, and liberal supporters of the truth as they understand it. We highly appreciate their society, as we do that of all good people.

SISTER Amanda Musselman, and her sister Ellie, of musical fame in Somerset county, spent the 4th and 5th instant in Berlin, and gave us a call. Sister Amanda is contemplating a visit to her brothers in Nebraska, some time in the fall.

AN elder requests us to send No. 21 to brother —, saying: "I want him to see Annual Meeting and Annual Meeting Plan." I value No. 21 too highly to spare it, or I would send mine." The paper has been sent as directed.

MISS Russell, daughter of Mr. John Russell of this place, favored the Berlin Temperance Union with a spirited little speech at the meeting on last Monday evening. Her delivery is excellent, and her ideas exactly right. Miss Russell is on her way to Japan, as a missionary, and spent a few days at Berlin visiting her aged parents.

ON the 26th ult. the brethren of the Pigeon River Church, DeKalb Co., Ind., dedicated their new church. Bro. Jesse Calvert delivered his dedicatory sermon. There was a lovefeast in the evening. The meeting was continued until the 28th. Nine were added by baptism and two more made application.

BROTHER D. B. Gibson, one of the evangelists selected for the Northern District of Mo., has been doing some work in the District at his own expense, and expects to do some more; then he will give the work over to Bro. Shamberger, and he will go to Central Ill., to labor there during the Fall months. May success crown his labors in the Lord.

BROTHER E. Heyser is still hopelessly laboring at Madison, Georgia. He has been there for twelve years, and although he has not yet organized a church, he feels like continuing the work of sowing the good seed, trusting in God for a harvest by and by. We admire his perseverance, and are inclined to believe that such labor will ultimately accomplish good results; and we hope, too, that Bro. Heyser may rejoice to see the day.

WE had the pleasure of entertaining many of our friends during the late lovefeast, and were much encouraged. We are of a social disposition, and such occasions do us much good. We take delight in making our guests happy. If we were rich we would move to some place like Pittsburgh or Chicago, buy a large house and have it furnished, and then say to all good brethren and sisters who could enjoy our society, "Stop with us!"

BROTHER C. Meyers, Farmer's Grove, Pa., writes: "July 4th. Dear PROGRESSIVE, you failed to visit us last week. Did you forget to start, or did you run off the track? The fact is we are lost when you do not come—all are disappointed. If you can furnish last week's paper, do so; if not we will not complain. Our lovefeast passed off very pleasantly. We held an election for a speaker: result, J. R. Bashore. May the Lord qualify him for the arduous duties of his calling so that he may discharge them all to the honor of the great cause."

"That which gives us our heartiest relish, be what it may, is our God. It may be a sister's hat that cost only seventy-five cents, or it may be the most rigid simplicity that gives us the reputation of model humility, or the pleas-

The Progressive Christian.

A Religious Weekly.

H. R. HOLSINGER & J. W. BEER.
Editors and Business Managers.

BERLIN, PA., JULY 11, 1879.

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Brethren's P. C. Co.,
BERLIN, Somerset Co., PA.

TO A SUNDAY SCHOOL TEACHER.

You say, "The great question with me is, What can I do as a Sunday school teacher to lead my class to Christ?" and, although you did not so explicitly ask, yet your question is so appropriate, and so important to all Sunday School teachers, that we take occasion to attempt an answer in this public way. If our remarks may be of any service to you, they also may be to others.

1. Let the importance of your work be deeply impressed upon your heart. Your work is not one about which you can afford to be indifferent; it is scarcely second in importance to the work of ministers and parents. You are dealing with the minds and hearts and souls of the young, at a time when they may be most readily instructed and the most lasting impressions made. What you say to them will be likely to be remembered, and it will have something to do—much to do—in the formation of their character. They are there to receive instruction in holy things; their minds are ready and their hearts are open, and whatever you present is likely to be accepted with all confidence. (If they have not this confidence in you, you should create it, or give your class up to another.) The impression you make will never be erased, and will have a great influence in determining their present usefulness and their eternal destiny. Such considerations should lead you to an ardent desire and purpose to do all you can to instruct them aright.

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In this sermon on the mount Christ made a special thrust at the prevailing tendency to make a display

in religion. He endeavored to lead their minds, as far as possible, away from the things that pertain exclusively to this life, and to fix them upon those things which shall endure forever. There are no carnal ordinances in the Christian religion. "Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on." "Why take ye thought for raiment?" Consider the fowls of the air and the lilies of the field. These temporal things are to a great extent wisely and designedly left to be determined and regulated by mundane circumstances; and we have no right to enact laws in relation to them. All we may do is to see to it that we do not violate the laws of nature and the principles of the gospel.

But as food sustains our lives, and has much to do in the maintenance of health and the regulation of our temperaments and passions, a well ordered fast is, perhaps, the best possible way to bring reason and appetite, judgment and passions, will and actions together on a healthy plane. If any of the fleshly lusts should seem to gain an ascendancy, fast over it and pray against it; if any of the Christian graces or fruits of the Spirit should be wanting, seek reviving grace by fasting and prayer. If you expect to be exposed to extraordinary temptations or trials, seek a greater degree of the spirit of Christ, and seek it by fasting and prayer. Christ fasted before he was tempted by Satan. There are devils that can be banished only by prayer and fasting. If there is any important work to be done, in the Lord's vineyard or field give yourself to fasting, meditation and prayer, to gain a clearer view of his character and requirements, a deeper sense of his importance, and a greater willingness to do all you can, in any way, for its accomplishment.

Perhaps no duty is more neglected than that of fasting; and no doubt, many of our irregularities are traceable to this neglect. It is very seldom that we hear a sermon on this subject. If fasting and prayer were to take the place of modern church festivals and fairs, we would see better fruits. Fasting was first neglected, then to a great extent abandoned, and this gave room for those abominable, self-worshipping, lust-promoting festivities where saint and sinner strike fraternal hands in worshipping at the shrine of self-glification. We are glad that the Brethren have not yet gone so far from the standard of truth, but we still feel that it is necessary to urge it upon our brethren and sisters not to neglect the ordinance of fasting.

(To be Continued.)

HARVEST.

Harvest is upon the land. In some sections of the country husbandmen have reaped their wheat; in others, they are reaping now; and in others, still, the fields are white—the wheat is ripe—and ready to harvest. The season is one of great labor, but of great joy, because the laborers are beginning to realize the end of their hope. They plowed, and sowed, and watched over the growing grain; and this they did in the hope of reaping, in the time of harvest, a reward for their toil. Now the joy of harvest is felt throughout the land. It has swept like a tidal wave from the South northward, and millions of hearts are made to feel glad.

But whilst there is a general rejoicing, there is still a great difference in the emotions of those who rejoice. God's children receive the fruits of harvest as a gift from the hand of their Father. They have a grateful joy of which the unbelieving know but little or nothing. The ungodly rejoice because their barns are full, because their tables are furnished, and because their stores are increased; but they do not consider, they do not know, whence these blessings come. They look upon it as a kind of a matter-of-course affair—a legitimate effect or cause under their own control—an unavoidable result of their toil. They do not appreciate their rich harvest as a gift, nor do they recognize the hand of the Giver. But the children of God are grateful to their kind Father for all his gifts, for the fruits of the earth, for well supplied tables, for the means of comfort and doing good. Their hearts swell with gratitude, and their tongues are employed in songs of joy and thanksgiving. The real joy of harvest—a grateful joy—is theirs.

"But when he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send

forth laborers into his harvest." (Matt. 9: 37-38). So said our compassionate Savior. He saw the multitudes of earth moving onward to dissolution. His comprehensive mind beheld the condition of the whole human family; he saw disease with all of its suffering; death, with its silent gloom; and eternity with all its solemn realities. He saw the eager multitudes that were about him as they fainted and were scattered abroad as sheep without a shepherd. They were fit representatives of the human race; and "he was moved with compassion upon them." That compassion which moved the Eternal Word to assume flesh and dwell among us as Immanuel; that compassion that led him to be "a man of sorrows, acquainted with grief," to bear our grief and carry our sorrows; that same compassion moved him to say, "The harvest truly is plenteous, but the laborers are few." The abundant harvest is on the earth; millions are now ready to be cut down by the scythe of time and sickle of death. There is a store-house over yonder in the haven of eternal rest; but it requires labor to gather the harvest of earth into the granary of heaven. It must be gathered in or it must perish. Now said it is to see God's precious grain blighted by sin, withering under condemnation, and being borne downward to unquenchable fire! "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Now, in the time of harvest, when the precious grain is gathered in and our hearts are glad, we should also look upon God's great field and be moved with compassion. Can we not feel a deeper interest in the salvation of souls? Shall not we now pray, and pray earnestly and importunately, that the Lord would send forth laborers; fellow-workers, faithful ministers, into the great harvest field? Can we not help those who are at work? Is there nothing that we can do to save souls? Yes, there is much to be done that we can do, or assist in doing. The great question is, will we do what we can toward the salvation of sinners? Cries for help for the gospel in its poverty are coming from all quarters; will we respond to them?

OUR BERLIN LOVEFEAST.

The Berlin congregation held a lovefeast on Sunday evening last. We came together at five o'clock, promptly, in the evening. The meeting was opened in the usual order. Then the eleventh chapter of first Corinthians was read; and the brethren spoke upon the subject of self-examination, in the English and German languages. Then the services were brought to a close, as the manner of the Brethren is, by extending the liberty to prayer to any one—brother or sister—who might be pressed with a desire to give public expression to suppressed feelings.

Then we had a brief recital, during which the tables were furnished and supper made ready. Then we again assembled, opened by singing; part of the 13th chapter of John was read, and the ordinance of feet washing was attended to. During the time this service was being performed the brethren addressed us upon the ordinances of feet washing and the Lord's Supper. Then, after feet washing, and thanks having been returned, we sat down together to eat the Lord's Supper. This meal is composed of meat, bread, soup made of the meat broth, and water to drink. With us mutton is still being used, because some of the more elderly members prefer it, and no one cares to object.

When supper had been eaten, and thanks again returned, it was just eight o'clock in the evening. There were between two hundred and fifty and three hundred members at the tables.

Then the nineteenth chapter of John was read, during which the oldest elder prepared the bread, suitably for breaking. Then he made a few appropriate remarks upon the sufferings of Christ, and our duty toward Him, and the salvation was passed from member to member. All this occupied just twenty minutes of time, and during the salutatory services the vast audience engaged in singing.

Then the bread was broken, and dead stillness reigned for the space of twenty minutes, interrupted only by the words: "The bread we break is the communion of the body of Christ." This was succeeded by the passing of the cup, during which the hymns "There is a fountain filled with blood," with the chorus, "O come, Angel Band," and

"Ade, and did my Savior bleed," with the chorus "Remember me," were sung. The last service occupied twenty-five minutes.

The congregation rose and thanks were returned and prayers made. After which a hymn was sung and the people went away at fifteen minutes past nine o'clock, and the general impression is that we had a good meeting.

Elder Elias K. Beachly officiated; and brethren Jonathan Kelsa, Jonas Lichty, Silas Keim, Cornelius Berkley,

Silas Hoover and Wesley Adams, from adjoining congregations joined in the labors and we thank them all for their labor of love.

MISSION BOARD MEETING.

Pursuant to previous notice the Home Mission Board for the Western District of Pennsylvania, met at Berlin, on Monday 7th instant. The board consists of three members, and is composed this year of Jos. I. Coyer, S. C. Keim, and H. R. Holsinger. Keim and Holsinger present. It was agreed to send forth our earnest appeal to all the elders and ministers of the various congregations in the district, to cause collections to be taken as promptly as possible, and in the accustomed manner of each church, for the support of the Home Mission cause. All that we claim from the elders is that they give the members an invitation and opportunity to contribute to this noble work. Send all monies to S. C. Keim, Treasurer Home Mission Board, Elklick, Somerset Co., Pa.

Jos. I. Coyer was elected chairman, and H. R. Holsinger secretary of the Board.

Adjourned to meet again at Berlin, on Monday, September 22nd, next.

SUNDAY SCHOOL CONVENTION.

The Committee of arrangements, appointed at the District Meeting of the Western District of Pennsylvania, for 1879, for holding a Sunday School Convention for said District, met at Berlin, on Monday July 7th, and transacted the following business:

1. Having received a number of petitions to change the time of holding the convention to some time later in the autumn, we have agreed to appoint Tuesday, the 23rd day of September, as the time for the convening of the convention. We hope this will suit all as nearly as it can be suited.

2. Will meet for organization, at 10 o'clock A. M. on the 23rd and continue in session two days if necessary.

Programme will be published next week.

GRABILL MEYERS COMING TO SOMERSET COUNTY.

Elder Grabill Meyers writes us that he will, Lord willing, arrive at Somerset town on the 8th or 9th of August, and remain in the Middle Creek congregation one week. On the 16th he will go to Meyersdale, and will remain in the three branches of the old Elklick congregation, about one week. Thence to Berlin and remain at least one week. This he calls a "flying visit," but thinks it will suit the season of the year. We shall all be happy to meet him.

CLEANINGS.

We are thankful to brother Goe. J. Schrock for a basket of fine cherries.

J. F.—We can send no back numbers to subscribers as we only print enough to fill our list.

SINCE the last of March fifty-two have been added to the Beaver Dam church, Ind.

BROTHER Silas Hoover of Somerset Pa., preached in the M. E. church, Berlin, on Sunday forenoon last, to general acceptance.

On the 15th of June, at the Welty meeting-house, Franklin Co., Pa., eight persons were added by baptism.

BROTHER Wesley Adams, of Middle Creek congregation, paid us a visit on last Monday, and we enjoyed a pleasant reunion.

SINCE the 21st ult. five have been added by baptism to the number of the disciples in the Middle Creek church, Somerset Co., Pa.

BROTHER Grabill Meyers is coming to Somerset county in August. See notice elsewhere. Everybody will be glad to see and hear him.

THE Monroe Church, Iowa, since the first of January last, has reclaimed one, received 3 by letter, and twelve by profession and baptism.

We need money. We pay cash for work and paper. Reader, if you owe us anything, please send it to us by the first mail.

On the 15th of July in the Elk Creek Church, Neb., Brethren Jacob Craft and Lomax Miller were elected to the ministry, and Bro. John Souders to the deaconship.

We had the pleasure of the company of brother Silas C. Keim, and wife, of Salisbury, on last Monday. They are "congenial spirits," and believe in the "pure and undefiled religion."

JOSEPH Musselman and wife were in Berlin on Monday last, seeing and being seen among their numerous friends. We had the pleasure of a brief interview.

THE District Conference of the Brethren for East Tennessee, will be held in the Pleasant View congregation on the 7th and 8th of November next.

The place where the meeting is to be is three miles south of Jonesboro, Washington Co., Tenn.

SINCE the first of last December the Turkey Creek Church, Kansas, has increased from twenty-three to forty-six. Five of the number were added by baptism, the remainder by letter.

We are thankful to somebody for a dish of fine red cherries, left upon our kitchen table. When somebody claims the dish, we will learn to whom we are indebted for the contents.

On Monday last brother Michael Hady and wife, of Meyersdale, paid a visit to the PROGRESSIVE family. Bro. H. is favorably known to our readers, as a contributor, and to the office as an old friend.

ELDER Samuel Murray, of Huntington, Ind., has been traveling, attending lovefeasts and preaching the gospel in several counties of that State. He reports a number of additions and very pleasant meetings.

SINCE the late Annual Meeting Bro. Landon West has been traveling and preaching in Augusta, Nelson, Amherst and Roanoke Counties, Va. He expresses himself as being highly pleased with the country and people.

BROTHER Jacob Musser of this Berlin congregation is being much hindered from performing the duties of harvest, by an ugly gash in his foot made by a mis-stroke with an ax in his own hands.

BROTHER U. M. Beachly, M. D., and wife, of Meyersdale, stopped with us last Sunday. They are warm friends of Christian advancement, and liberal supporters of the truth as they understand it. We highly appreciate their society, as we do that of all good people.

SISTER Amanda Musselman, and her sister Elsie, of musical fame in Somerset county, spent the 4th and 5th instant in Berlin, and gave us a call. Sister Amanda is contemplating a visit to her brothers in Nebraska, some time in the fall.

An elder requests us to send No. 21 to brother —, saying: "I want him to see Annual Meeting and Annual Meeting Plan." I value No. 21 too highly to spare it, for I would send mine." The paper has been sent as directed.

MISS Russell, daughter of Mr. John Russell of this place, favored the Berlin Temperance Union with a spirited little speech, at the meeting on last Monday evening. Her delivery is excellent, and her ideas exactly right.

MISS Russell is on her way to Japan, as a missionary, and spent a few days at Berlin visiting her aged parents.

On the 26th ult. the brethren of the Pigeon River Church, DeKalb Co., Ind., dedicated their new church. Bro. Jesse Calvert delivered his dedicatory sermon. There was a lovefeast in the evening. The meeting was continued until the 28th. Nine were added by baptism and two more made application.

BROTHER D. B. Gibson, one of the evangelists selected for the Northern District of Mo., has been doing some work in the District at his own expense, and expects to do some more; then he will give the work over to Bro. Shamberger, and he will go to Central Ill., to labor there during the Fall months. May success crown his labors in the Lord.

BROTHER E. Heyser is still hopefully laboring at Madison, Georgia. He has been there for twelve years, and although he has not yet organized a church, he feels like continuing the work of sowing the good seed, trusting in God for a harvest by and by. We admire his perseverance, and are inclined to believe that such labor will ultimately accomplish good results; and we hope, too, that Bro. Heyser may rejoice to see the day.

We had the pleasure of entertaining many of our friends during the late lovefeast, and were much encouraged. We are of a social disposition, and such occasions do us much good. We take delight in making our guests happy. If we were rich we would move to some place like Pittsburgh or Chicago, buy a large house and have it furnished, and then say to all good brethren and sisters who could enjoy our society, "Stop with us!"

BROTHER C. Meyers, Farmer's Grove, Pa., writes: "July 4th. Dear PROGRESSIVE, you failed to visit us last week. Did you forget to start, or did you run off the track? The fact is we are lost when you do not come—all are disappointed. If you can furnish last week's paper, do so; if not we will not complain. Our lovefeast passed off very pleasantly. We held an election for a speaker: result, J. R. Bashore. May the Lord qualify him for the arduous duties of his calling so that he may discharge them all to the honor of the great cause."

"That which gives us our heartiest relish, be what it may, is our God. It may be a sister's hat that cost only seventy-five cents, or it may be the most rigid simplicity that gives us the reputation of model humility, or the pleas-

