

The Progressive Christian.

BRETHREN'S P. P. CO.

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

1.00 per Annum, in Advance

VOL. I.

BERLIN, PA., FRIDAY, JULY 25, 1879.

NO. 29.

POETRY.

DOMINUS REGIT.

Born with the burden of a sad world's woe,
My heart sometimes, in tears doth overflow;
And grief that love or skill may not allay,
Hoodwinked the soul, as clouds obscure the day.
Then like the sun beam thro' a rift of night,
Shineth this word that puts all fear to flight.
"God rules." Shall not the Judge of earth do right?

O, then my crushing burdens I resign
Into the hands of Him whose love divine,
Straight through the mists and damps of human
We see
Can send a healing beam of light to show
How present suffering, sorrow's fleeting night,
But fits the soul for heaven's unfolding light.
In this God rules, and shall he not do right?

So weary with my struggling and unrest,
God say thou wilt, and I will rest;
Not mine to question why these hearts must
be
Not mine to fathom all the piteous need.
Mine but to rest upon His tender hand;
Mine but to trust His love, His love,
Seeing He rules who surely will do right.
—Sunday Afternoon.

Essays and Selections.

For the Progressive Christian,
Brotherly Love.

JULIA A. WOOD.

"Behold how good and how pleasant for brethren to dwell together in unity," is a Scripture leveler in practice than in simple precept. Brotherly love produces this reality. Self-examination, and self-knowledge are the parents of brotherly love. Knowing our own naturally deceitful and wicked hearts, this inspires us to be full of charity for the shortcomings of our fellow-creatures. It softens the heart of stone and fills it with pity, love, and teaches sympathy. Pity and courtesy are not only binding duties, but are the fruits of Christianity. Discerning through self-knowledge that God fashions all hearts alike—(Psalm 33: 150) all are, by birth wicked and erring, our conduct verifies this: That "a fellow-feeling makes us wondrous kind."

There is no heart conversion or genuine religion without a thorough self-knowledge. Whoever has felt its depths will be constrained to cultivate and cherish brotherly love. The tender heart reaches out after the objects. Through self-knowledge gives one a "spiritual discernment" of the sins of others. But with what tender pity and compassion for their errors! Feeling our own native unworthiness, we charitably lament that of our fellow-associates.

Brotherly love springing first from the love of God, this love inspires us to ever keep close watch and strict judgment upon our own sin, not forgetful of the binding injunction—a Christian duty, to be instant in season; out of season in reproving that discerned or openly manifested sin in others. We are scripturally taught not to "suffer sin upon our brother." Brotherly love is as prompt to reprove and exhort such to forsake it as it is guarded as to the manner of executing this labor of heart-love. The whole end and aim being to benefit the reprovand and glorify God, the manner, spirit, seasonable words are all they should be.—So full of the pity, love and holy counsel of God, that as wayward or hardened as the person may be, his heart is troubled! Judgment and justice are aroused! and loving success crowns such brotherly love! Did we have our glory in view less and God's more, how wise and full of goodness would be our every effort for the cause of Christ. Brotherly love is needed! That will bend the stubborn will, soften the hard heart; will attract the erring instead of repelling them with disgust, yea, not infrequently with bitterness, hatred and variance! To engender this state of affairs, reflects discredit upon those professing, but needing real brotherly love. In such cases outsiders are constrained to say: "Physician, heal thyself." Consequently, the indiscreet reprovor finally gets to himself more condemnation than the reprovand.

Harsh and unkind reprovals evince the absence of self-knowledge and heart-love for God. "If a man says, 'I love God, and hate his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?' And this commandment have we from Him, That he who love God, loveth his brother also." 1 John 4: 20, 21. Love of God first, then love for his creatures, will, as a matter of course, ensue. When reproofs are necessary, then with what gentleness, forbearance, patience, charity and goodness are they given! Truth, pointed and positive as the case may be, will not be withheld, yet it is never inclined to deliver it in any evil manner.

We are taught to "be kindly affectioned one to another, with brotherly love;" and that this "love be without dissimulation." Rom. 12: 9, 10. It must be free from deceit. The heart must feel the power of this drawing, binding love. We are not to "love in word, but in deed and in truth." 1 John 3: 18. God looketh on the heart. He requires heart-love, being a sure proof of conversion. Thus: "If we love one another, God dwelleth in us." 1 John 4: 12. This desire for love over the sins of others is no less than it heartily feels the deepest pity and gentleness in reproving them. Its tender, faithful and loving heart is alive in every sense of this scripture: "Do unto others as ye would that others should do unto you." Brotherly love is so sympathetic, patient and compassionate that it would as soon harm itself as to rashly wound the feelings of another. Words are inadequate to describe the real and enduring blessings of brotherly love! It captivates and interests! Sinners are drawn to its beauty and sweetness: "Thy lips, O my spouse, drop as the honeycomb; honey and

milk are under thy tongue; (holy counsel, with gentleness) and the smell of thy garments (righteousness) is like the smell of Lebanon." Sol. Song 4: 9, 11. It should be the continual prayer of all professing Christians to strive more for general brotherly love. To accomplish it, we must obey His holy counsel which teaches us when, how and what to do. Follow Jesus—imitate in Spirit as well as form. "Search the Scriptures;" they of the which testify of Him. "Watch and pray," then the words of brotherly love will so bind us that the world will exclaim: "See how those Christians love one another."

Bremo Bluff, Va.

For the Progressive Christian,
Scripture is Against Colleges.

BY JOHN CULP.

"Be of the same mind one toward another. Mind not high things; but condescend to men of low estate. Be not wise in your own conceit." Rom. 12: 16.

In the margin of this text it reads, "But be contented with mean things," in the place of "condescend to men of low estate."

Our reason for believing and asserting that the scriptures are against colleges in the church are drawn from the following considerations, viz: That no brother or sister is able to show that colleges are not "high things;" neither is anyone able to show that "men of low estate" handle or control them, or that they may be classed with the "mean things" with which we are to be contented. These are points that we doubt whether any of the college advocates can successfully defeat, and therefore, we conclude that, if we are to be of the same mind one toward another, it is in rejecting those institutions in the church which are set up by man. And further, if these arguments fail to be defeated by its advocates, then it makes us violators of positive scriptures.

Where then, are the men who can show that these are incorrect or unfair conclusions? If the advocates of colleges fail to meet and defeat these conclusions in our paper of free speech, we determine and resolve the following, viz: That to advocate colleges is schismatic and offensive to the gospel and the true brethren. And while our two leading weekly papers reject articles that speak plainly about this error and yet practically endorse it, and do not desire their position as being superior to ours upon the test, it may readily resolve itself into a charge against those editors who have under their influence a great portion of the church, as rejecting the truth and as being schismatic, as practically teaching and maintaining error.

Since it has become necessary for our Annual Meeting to call into question and to account those who have been the cause of division and publishing broadsides over the land and to the brotherhood their unschismatic and schismatic views and intentions, it, of course, as a natural consequence follows that our committee, appointed unto such a good, important, and critical work, should know (not by what I suggest) by the teaching of the scriptures what is the cause of our writing, which now is considered schismatic; and hence I have propounded a few questions from the text above for the benefit of our fast and assuming men, should they, per chance fall into the hands of an enlightened and impartial committee.

Burnett's Station, Mo.

For the PROGRESSIVE CHRISTIAN,
The New Birth.

BY S. C.

The Savior said to Nicodemus, "Verily, verily I say unto thee, except a man be born again (a second time), he cannot see the kingdom of God." Here the second birth is spoken of, that is being born of the Spirit; for, says Christ, "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again." It is admitted that Nicodemus had been born once, although he was not a disciple of Christ; yet Christ said, "except a man be born of water, and of the Spirit he cannot enter into the kingdom of God." And as only the birth of the Spirit was required of Nicodemus, he must have been born of water; and as the birth of the flesh in the 6th verse is the same as the birth of the water in the 5th verse, to be born of water, is being born of the flesh, which is a water birth. Now Christ was born of the Spirit when he arose from the dead; for Peter says, "Being put to death in the flesh, but quickened by the Spirit; and Paul says he was "the first born from the dead." (Gal. 1: 18.) And as Peter says he was "quickened by the Spirit," (1 Peter, 3: 18.) and Paul says, "That he might be the first born among many brethren," (Rom. 8: 29.)

I know that it is claimed that the water birth is baptism, and that the birth of the Spirit is conversion; but notice, this places baptism before conversion. And still more, baptism is not called a birth anywhere in the Scripture; neither is conversion; but the resurrection throughout the Bible is called a birth. For instance, Isaiah says: "Then shall the earth be made to bring forth in one day;" or, "Shall a nation be born at once." (Isaiah 66: 8.) Here the resurrection is called a birth; and Paul says, "who shall change our vile body that it may be fashioned like unto his glorious body," according to the working (of the spir-

it) whereby he is able to subdue all things unto himself." (Phil. 3: 21.) And Paul's anxiety was: "If by all means I might attain unto the resurrection of the dead." (11th verse.) And David says, "And the heavens shall show forth his justice to a people that shall be born, which the Lord had made." (Psalm 22: 31.) Paul says: "But he that by the bond-woman was born according to the flesh (mortal), but he by the free-woman was by promise" (immortal), a figure, or a type of the birth of the flesh and a birth of the Spirit. (Gal. 4: 23.) Peter says, "being born again, not of corruptible seed, but of incorruptible." 1 Peter 1: 23. Paul says, "Howbeit that which is first is spiritual but that which is natural, and afterward that which is spiritual; then he contrasts the two births, for he says this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 53. Paul says Christ is the head of the church; "who is the beginning, the first born from the dead." Col. 1: 18; and John says, "Whosoever is born of God doth not commit sin; for his seed (immortality) remaineth in him; and he cannot sin, because he is born of God." 1 John 3: 9. Christ says, "Neither can he die any more; for they are the children of God, being the children of the resurrection." Luke 20: 36.

The children of the flesh, these are not the children of God. (Rom. 9: 8.) And Paul says, "He that raised up Christ from the dead, shall also quicken our mortal bodies by his Spirit." (Rom. 8: 11.) This is to be born of the Spirit. It is true "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." (John 3: 8.) Solomon says, "Thou knowest not what is the way of the spirit, nor how the bones do grow in the womb." (Eccles. 11: 5.) And David says, "Marvelous are thy works; and that my soul knoweth right well." (Ps. 139: 14.) Hence Christ says, "Marvel not that I said unto thee, Ye must be born again." John 3: 3.

Sterling, Ill.

For the Progressive,
Our Best Friend.

BY JOHN H. PECK.

"What a friend we have in Jesus" is the title of a beautiful hymn that my soul delights to sing. When the dark clouds of adversity hang over us; when the stormy billows of sorrow and tribulation rise high upon every side; when our frail bark is tossed, to and fro, upon the angry waves of a cold and unfeeling world; then we can begin to appreciate the inestimable value of having a friend in Jesus, one who

"knows our every weakness,
And will all our sorrows share."

No human friend could ever fill such a place; none but Jesus could ever see deep down into the recesses of our hearts and become acquainted with the emotions to which no tongue can give expression. None but Jesus who was tempted, buffeted, and abused in all manner like as we are, but without sin, could ever come to us, with a heart brimful of sympathy, and whisper gently into our ears sweet words of comfort and consolation, and tell us how to escape all these things also without sin.

What a blessing it is that we shall not be charged with sin for being tempted, but only for yielding to temptation. "Know ye not that to whom ye yield yourselves servants to obey his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" Then dear weary pilgrim,

"Yield not unto temptation,
For yielding is sin."

But,

"Fight manfully onward,
Dark passions subdue;
Look ever to Jesus;
He'll carry you through."

David says, "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Who can doubt the love and friendship of Jesus, with such an utterance of experience from and aged patriarch, whose delight was "in the law of the Lord."

Beloved, does not much of our trouble in this world originate from our not "first seeking the kingdom of God and his righteousness?" Many of us I fear, put it off till we have gained a competence of this world's goods, expecting then to settle down in a comfortable home and worship God the remainder of our stay upon earth. Reader, let no such wild delusions ever lead you astray. We need Jesus now; he is our nearest, dearest friend; he is a "present help in every time of need." We need him when we begin life; we need him in our business transactions, our social circles, our families; we need him in the silent watches of the night, and through the cares and trials of day; we need him very much when we come to die, when the angel of death lays his icy hand upon our vital frame, and the shadows lengthen before our vision as the evening of life draws near; when friends and relations weep around our bedside and none is able to help us, oh, then we need our heavenly friend, our dear, dear Jesus. When the last farewell is spoken, and the cold lifeless brow, then we need Jesus still, to lead us safely to the still waters, in the green pasture of everlasting deliverance. We need him to say to us: "Come ye blessed of my Father, inherit

the kingdom prepared for you, from the foundation of the world."

Dear reader, think of these things for a moment, then answer me, don't you need Jesus? Your heart will respond, yes, I do. Then seek him to-day; to-morrow may be too late. He is a precious friend, that you will never want to do without, when once you have found him. May God help us all to make our calling and election sure.
Lanark, Ill.

Is the Standing Committee a Secret Organization?

The Primitive Christian's Reply.

No one else having replied to the above article, and brother Holsinger requesting an answer to the question being asked, "Is the Standing Committee a Secret Organization?" we feel that it demands a notice from us. If it was a matter that concerned us as an individual, only, we might pass it by, but the subject being of a general character, and affecting the honor and integrity of the Brotherhood, we shall attempt to answer the question. In proof that the Standing Committee of our Annual Meeting is like a Masonic Lodge there are six arguments offered, and we shall examine them in the order in which they are presented.

1. "It has a room to itself." And is every social company or business body that has a room to itself, similar to a Masonic Lodge? Brother Holsinger and his little family have a house to themselves, and he and brother Deer probably have an editorial room to themselves; and would he admit the propriety of the charge that the house and editorial room are like a Lodge? We presume he would not admit the justice of the charge, and he should not have compared the Standing Committee to a Lodge for such a reason as his first is.

2. "It has a doorkeeper." There were connected with the temple service, and the services performed in other places, doorkeepers. 2 Kings, 23: 4; 1 Chron. 15: 23, in the Mosaic dispensation, and would the allegation be just that those places that have doorkeepers were like the Lodge? We presume brother Holsinger would not say so, nor think so. Then why should he make the comparison and compare the Standing Committee to a Masonic Lodge room, because there is a doorkeeper in the organization of that Committee?

3. "It holds its sessions with closed doors." This charge in the sense the language would imply, is not just, or warranted by the character of the labors of the Standing Committee. There are times in the deliberation of the body when none but its members are present, as is the case with all deliberative bodies of the kind, but at most of the sessions there are persons present, nearly or quite all the time, and the doors are open the most of the time.

4. "The representatives of the press are excluded." And does that make the Standing Committee like a Lodge room? Surely every place from which the representatives of the press are excluded can not with propriety be said to be like the Lodge room. We would not want, indeed we would exclude, the reporters for the press from our church council meetings. We would not admit them into our domestic circles to report our consultations, and on many occasions it would not be advisable to have them present to report publicly to the world what is said and done. But because of this can such places be justly said to be like the Masonic Lodge? We think not, neither does brother Holsinger think so, and yet he will represent the Standing Committee to be like a Lodge because the representatives of the press are excluded.

5. "It admits into its sessions only those of a certain degree, the third degree of the ministry. In this particular it resembles one of the degrees of Royal Arch Masonry." According to the rules of the Church, the Standing Committee is composed of persons having certain qualifications. Now because that committee is composed of a certain class of persons, does that make it like a Masonic Lodge? Then is our fraternity itself like the Lodge, for it is composed of a certain class of persons only—of baptized believers. But it is not according to sound logic nor the laws of mental association to reason because one thing reminds us of another, the two things must necessarily be alike.

6. "It has secrets of its own, which its members dare not reveal; at least so they tell us when we ask for reasons for certain of its doings." This is a pretty severe charge, to charge it with having secrets which its members dare not reveal. Dare is italicized in the original. We have long been acquainted with the workings of the Standing Committee, but we do not now remember any secrets which we dare not reveal. There may be business done by the Standing Committee which it might not be desirable or discreet to give general publicity to, as is more or less the case in all bodies of the kind, and in families, but because discretion is used by the Standing Committee in keeping some of its business somewhat private, to say it is like a Masonic Lodge, is not just, and to say that "it has secrets of its own, which its members dare not reveal," is putting it in a wrong position before the world. And we cannot see with what propriety any of the members of the Standing Committee could say that there are secrets in that body which they dare not reveal," as brother Holsinger declares they have told him. We presume there is some misunderstanding somewhere in regard to this matter.

Where there is no prejudice already existing against the Standing Commit-

tee, we think the arguments used by brother Holsinger to prove that the Committee is like a Lodge will have but little weight. We are a good deal surprised that he should make the charge public that the Standing Committee is like the Masonic Lodge, from arguments based upon premises so unsatisfactory. He is acquainted with the course of reasoning used by the advocates of secrecy to justify their secret organizations. They say that families and churches and other bodies have secrets, and therefore secrecy is not to be condemned. Brother Holsinger, as one opposed to secret organizations would reply, that though there may be private matters and even secrets in families and in other bodies, yet the nature of those secret and private matters is such that the bodies holding them cannot with any propriety be said to be secret organizations. And while he would thus argue against secretism he takes the arguments used by its advocates to prove the Standing Committee is like a Lodge. This he should not do. To argue that, because two bodies, persons, or things, have some common property, they are therefore all alike, is not a proper way of arguing. By such a course of argument, the purportant in light may be proved to be like the guiltiest sinner in outer darkness, since they have both something in common, namely, a spiritual nature. The Standing Committee is not a secret organization.

We are very sorry that any of our brethren should insinuate, and that publicly too, that the Standing Committee of our Annual Meeting is like the Masonic Lodge, when there is no just reason for such an offensive comparison. The Standing Committee is not a self-constituted body. It is a part of the Annual Meeting, and constituted by the Church. Consequently, any insinuations or charges against the Standing Committee, when it is prosecuting its proper labors, are against the Brotherhood as well as against the Standing Committee. As editors, ministers and brethren we should all act judiciously, in our labors to promote the cause of our Master, a cause which we hope is dear to us all.
J. Q.

German Proverbs.

The Gospel Preacher's Reply.

An article with the above heading appeared in No. 25 of the PROGRESSIVE CHRISTIAN. Having had an opportunity to be present during all the sessions of this Committee, I am enabled to present its character and duties. This Standing Committee bears the same relation to the Annual Conference as executive committees do to other bodies. Most educational societies and conventions have them. The American Association for the Advancement of Science has such a committee, as have numerous other bodies, but secret organizations do not have them. The duties of the Standing Committee are defined as follows: "They shall retire to a private room for organization, and the reception of the queries presented by the delegates from the District Meetings, after which all proper queries shall be read before the General Council Meeting for adoption or amendment. It shall be the duty of the Standing Committee to appoint faithful brethren, who shall visit churches to set in order things that are lacking." The duties of said committee then seem to be these:

1. To organize by electing a moderator, two clerks, and a brother to take charge of the room, call parties wanted, and serve the committee generally.

2. To form answers to queries that have none.

3. To hear the complaints of aggrieved churches and individuals, and appoint committees to assist them to reconcile their cases if deemed worthy.

This embraces the entire list of duties performed by said Committee. Were it not for such a committee the business usually performed in three days could hardly be done in ten. Last year three queries were ruled out by this committee as improper, and caused nearly the entire church to rejoice; this year one query was considered as not productive of good, and the delegate was asked to take it back, which was done. Numerous perplexing queries had to be examined at great length before a suitable answer could be attached, all of which could better be done in private, and not keep the meeting waiting for hours while the investigation was going on. Now as to the secret part. Well, the Committee room was beside the church, and all the windows wide open, and a crowd within hearing distance a greater part of the time. The sisters passing through the room most of the time to get their luggage. Sometimes brethren stopping in the door or in the portico to listen awhile, but above all the editor of the Conference Bulletin requested to have the proceedings of the Committee for publication, and the Committee granted me the privilege of reporting them, and did not restrict me in a single point that I remember. I reported what I thought would be of general interest, and it was published in the Bulletin, and read by thousands the next day. Even a gentleman, not a member of our church, took the privilege to deposit his luggage in this Committee room, and listen a little to the proceedings, and no objection was made. The door-keeper was sometimes sent for water to a considerable distance, and when he was gone both doors were standing wide open, and persons passing through the room.

S. Z. SHARP in Gospel Preacher.

Truth is stranger than fiction; for there is less of it.

Seeds for Thought.

Hatred is murder of the will; contempt is murder of the intellect.

There is nothing terrible in death but that our life hath made it so.

Coleridge says, "Evil habit first draws, then drags, and the drives."

Genius loves toil, impediments, and poverty; for from these it gains its strength, throws off the shadows, and lifts its proud head to immortality.

Our heavenly Father has placed some of his choicest blessings on very high shelves. Only those who reach up with long arms of prayer are able to secure them.

Christianity is not a mere development of human nature; it is a divine element communicated to the nature, by which the nature itself is to be renewed and transfigured.

Thoreau says: "When I see a man with a serene countenance, it looks like a great leisure that he enjoys; but in reality he sails on no summer's sea. This steady sailing comes of a heavy hand on the tiller."

Good works do not make a Christian; but one must be a Christian to do good works. The tree bringeth forth the fruit, not the fruit the tree. None is made a Christian by works, but by Christ; and being in Christ; he brings forth fruit for him.—Luther.

One of Bishop Bloomfield's best sermons was uttered during his last illness. He inquired what had been the subject of the two archdeacon's charges, and was told that one was on the art of making sermons, and the other on church yards. "Oh, I see," said the bishop; "composition and decomposition."

Handsome apples are sometimes sour.

It is not enough to aim—you must hit.

Little and often make a heap in time.

Would you be strong, conquer yourself.

To change and to do better are two different things.

Everybody knows good counsel except him that hath need of it.

Better free in a foreign land than a serf at home.

Better go supperless to bed than run in debt.

There is no good in preaching to the hungry.

Charity gives itself rich, but covetousness hoards itself poor.

The end of wrath is the beginning of repentance.

The sun-dial counts only by the bright hours.

Piety, prudence, wit and civility are the elements of true nobility.

God's mill goes slowly, but it grinds well.

High houses are mostly empty in the upper story.

A hundred years of wrong do not make an hour of right.

More men are drowned in the bowl than in the sea.

The fewer the words the better the prayer.

With patience and time the mulberry leaf becomes a silk gown.

Take the world as it is—not as it ought to be.

Revenge converts a little right into a great wrong.

Speak little, speak the truth; spend little, pay cash.

Our neighbors children are always the worst.

Forgive thyself nothing and others much.

Truth may be suppressed, but not utterly strangled.

What comes from the heart goes to the heart.

When God wishes to punish a nation he deprives the rulers of wisdom.

He who blackens others does not whiten himself.

Take care of your plow and your plow will take care of you.

He who saves in little things can be liberal in great ones.

He who avoids small sins is not apt to fall into large ones.

Education in China.

We have been apt to consider China as a heathen country, and such it is from our Christian standpoint, but it is far from an ignorant land.—It has, without doubt, according to *Burne's Educational Monthly*, over 400,000,000 people, of which vast number there is scarcely one who can not read and write. It has 2,000 colleges, and their libraries outnumber ours ten to one.

There are in that land of pig-tailed Mongols 2,000,000 highly educated men, while there is hardly a woman who is educated of all the vast number of its people, and not one who is thought to have a soul. Education is principally a discipline of the memory, and their schools are based upon an entirely different idea from ours. A live Yankee schoolmaster would find little employment in China, even though he understood the Chinese language and literature perfectly.

'Tis better to be an honest man seven days in the week than to be a Christian (?) one day and a villain six days.

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A Religious Weekly.

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

BERLIN, PA., JULY 25, 1879.

BRETHREN'S PROGRESSIVE PUBLISHING CO.

The subscription of the PROGRESSIVE CHRISTIAN is \$1.00 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 to Brethren's P. Co., at Meyersdale, Pa.
All letters and communications to be addressed to Brethren's P. Co.,
BERLIN, Somerset Co., PA.

COUP DE GRACE.

TO ELDER R. H. MILLER.
Continued.

We want to be careful, lest our readers should think we differ where we do not. If your language is to be our guide, (and we take it as such,) then you agree with us that uniformity in dress is not to be made a test of membership. You say,

"To choose one form of dress that is inside the order of Heaven (plain, modest, in accordance with the laws of nature, health and comfort), that abstains from every appearance of the end of pride, is perfectly right; but to enforce it against other forms of dress that are equally plain is wrong. A. M. may select the round coat as the order they prefer, but cannot condemn or expel a member for wearing a plain coat that is not round, because the Scriptures do not condemn any plain modest apparel. Hence the decision of A. M. is only advisory on this point, because the Scriptures are silent on it."

In the foregoing you state our position exactly; and hence there can be no difference between us on the subject of making the order of dress preferred by our A. M. a test of membership. But on the same ground, and for the very same reason, the silence of the gospel,—we say that this preferred order in dress may not be made a condition of church privileges. If your reasoning is sound on the former, ours is sound on the latter: "sound logic in one case is sound logic in all parallel cases." We hold, therefore, that if a brother's dress is "within the order of Heaven," the simple fact that he does not conform to the order preferred and advised by the A. M. may not prevent him from preaching the gospel or being ordained as an elder in the church. And we here declare to you this truth, that there is no room for you to plant your foot between our position and those who "carry ecclesiastical power a little too far." On this phase of the uniformity question you have kept as reticent as death, and we do not know whether you differ with us or not; but we do know that to be consistent and right on this point, you must agree with us.

Again you say:
"Some brethren want A. M. to decide on dress and make it binding in some matters of dress the gospel does not say anything about, such as the round-skirt, straight-breasted coat. To enforce such decision by expulsion would be without the authority of Scripture, or the example of the old fathers of the church."

This again agrees with our position precisely; and we only add, by way of confirmation and giving force to the truth, that to enforce such a decision by expulsion, would be anti-scriptural, a papal usurpation of power, and the setting up of a New Order in the church.

For the benefit of those who may differ with us, we will present a few arguments in syllogistic form.

1. A perfect law enjoins or prohibits whatever is not left to individual preference; but the Gospel of Christ is a perfect law; therefore, the Gospel of Christ enjoins or prohibits whatever is not left to individual preference.

2. Whatever is neither enjoined or prohibited by the precepts or principles of the gospel is left to individual preference; but dressing in uniformity is neither enjoined or prohibited by the gospel; therefore, dressing in uniformity is left to individual preference.

3. Whatever is left to individual preference may not be made a test of membership or a condition of church fellowship and privileges; but dressing in uniformity is left to individual preference; therefore, making dressing in uniformity a condition of membership or church privileges is a usurpation of power and is wrong.

4. To make anything a condition of membership or church privileges which is left to individual preference, is a usurpation of power and is wrong; but dressing in uniformity is left to individual preference; therefore, making dressing in uniformity a condition of membership or church privileges is a usurpation of power and is wrong.

5. Whatever is left to individual preference is neither to our spiritual advantage nor essential to our salvation; but dressing in uniformity is left to individual preference; therefore, dressing in uniformity is neither to our spiritual advantage nor essential to our salvation.

6. Whatever is neither to our spiritual advantage nor essential to our salvation is temporal in its nature and may not be required as a religious duty; but dressing in uniformity has been proved (Arg. 5) to be neither to our spiritual advantage nor essential to salvation; therefore, dressing in uniformity is temporal in its nature and may not be required as a religious duty.

With these arguments we might let the matter rest; for we have shown that as uniformity in dress is not enjoined in the precepts or principles of the gospel, it is left to individual preference; that it may not be made a test of membership or a condition of church fellowship or privileges; that to make it such a test or condition is a usurpation of power and is wrong; that uniformity in dress is neither to our spiritual advantage nor essential to our salvation, and that it is temporal in its nature and may not be required as a religious duty. What more must we show to convince our brethren that uniformity in dress is of no advantage to the church?

If more is necessary we are prepared to show that any and every attempt to impose uniformity upon any member against his preference and free choice, has a tendency to weaken his love, to destroy his consistency, and to make him a formalist; and that such an attempt is a perversion of the gospel and brings him who makes it under Paul's "Anathema, maranatha." But we must now pay some attention to your criticisms.

After having stated several times that the order of dress may not be enforced by expulsion but only by advice and persuasion, you say:

"But to put that matter on its proper basis, it can be maintained and will be acceptable generally in our brotherhood, for there is much to be said in its favor."

After making this statement you give your nine reasons (?) for uniformity, or the order, in dress. These reasons we noticed in a spirit of candor and fairness. We do not pretend to say that they were not sufficient to induce some persons to adopt the order preferred and advised by the A. M. We are ready to admit that if a person has no particular attachment to any other form of dress that comes "within the order of heaven," if he has no bias against singularity; if he has money enough that he can easily pay tailor bills; and if he has a special regard for some one who is in the order, these reasons might be sufficient to lead him to doff his accustomed style and adopt the uniform; but we hold that the reasons offered are not sufficient to lead those to adopt the order who have no particular desire to look like somebody else, especially, when they are poor and have become attached to some cheap, plain style of dress. Neither are the reasons sufficient, as a rule, to persuade intelligent, logical thinkers, who have not been accustomed to the order, that it is their religious duty and that it will be to their spiritual advantage, to conform to uniformity. If, after this explanation, you read our notice of your first reason, you will readily see that your "general purpose plow does not scour well; or, in other words, it is not pertinent to the case.

There is also no analogy between the relation of soldiers to the powers that require them by law to wear a uniform, and that of brethren to the body that advises them to dress in uniformity. In the former case it is law and the sword, but in the latter advice and persuasion. To establish the analogy you must show that the law of the Lord requires uniformity in dress. To test this case, we will let you try your first reason on a brother who is attached to another style of coat that comes "within the order of heaven."

Elder.—"Brother A, I am anxious to maintain uniformity in dress, and as you are not in the order, I would like to put that matter on its proper basis," in the hope that you will then be willing to conform to the order."

Bro. A.—"I am willing to hear your reasons in favor of the order; and if I deem them satisfactory, I will cheerfully comply with your wish."

Eld.—"The straight-breasted, round-skirt coat, when neatly made, is as good, as nice, and modest in appearance as any can be made."—Miller.

Bro.—"I don't particularly object to that; but is not my coat 'neatly made,' and is it not as good, as nice, and modest as the coat you recommend?"

Eld.—"Yes, it is; but, 'with other parts of dress simple, neat and plain, all the teachings of the scripture, the laws of nature, of health, or of comfort are combined in' the coat I am recommending."

Bro. A.—"I admit this also; but are not all things combined in the coat I have on?"

Eld.—"Yes, they are; but I have other reasons to present to your consideration on this subject."

Bro. A.—"I will be ready to hear them at any time."

Now, the foregoing dialogue shows that your first reason affords no argument in support of the order in dress. This talk could be extended to cover all the purposes for which a coat is

worn, and still there would be no argument for uniformity; for all that Bro. A. could admit of the Elder's coat, the Elder must admit of his. This is what our argument is intended to show and does show. Your criticism has no effect upon our argument. As your first reason relates only to the appearance and service of the coat, you must be able to establish its superior nicety or service before it is a reason to any one to change. Question: Suppose all the world should adopt the Brethren's order in dress, would you or the A. M. advise a change? You will allow me to reverse your remark, "Your" order "coat put in general use among the people generally, would spoil the object of our uniformity." For example, see Mt. Morris College. How is it? must we change?

To be Continued.

THE ORDINANCES.

ALMS-GIVING OR CHARITY.

Charity is that disposition of the heart which inclines us to think favorably of our fellow-men, and to do them good. It is the sympathetic and liberal feeling that prompts us to give gratuitously and readily for the relief of the poor, the encouragement of benevolent enterprises, and for the support of the church and the spreading of the gospel of Christ. Giving anything for the relief of the needy is alms-giving, which is a characteristic of the righteous: "The righteous considereth the cause of the poor, but the wicked regardeth not to know it." Prov. 29: 7. But in this essay we shall speak of the duty of giving, whether as alms to the poor or for any other good purpose. Whenever any good can be accomplished by giving, and we have the ability, we ought to give; and we ought to give liberally and cheerfully.

The ordinance of alms-giving as enjoined by Christ is as follows: "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away." It comes strictly under the golden rule: "Whatsoever ye would that men should do to you, do ye even so to them." In relation to the giving of alms our Lord further says: Take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do, in the synagogues and in the streets, that they may be seen of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father which seeth in secret, himself shall reward thee openly. "Matth. 5: 42; 6: 1-4; 7: 12.

Here again we observe that our Savior instructs his disciples to guard against making a display of their good works. In giving we ought to be governed by a desire to do good, and not to attract the notice or win the applause of our fellow-men. As the object of giving is to accomplish good, the end may be effected without sounding a bugle that all may know who did it. It may, however, be in place to notice that while a person should not do anything for the sake of notoriety or popularity; while he should not say, "see what I am doing," neither should he refuse or neglect to do a good act because somebody sees him and may tell it to others. Our Savior's instructions, "Let your light so shine that men may see your good works, and glorify your Father which is in heaven," seem to meet this case. Again there is nothing to restrict Brother Luke from telling what good things his brethren did.

BRETHREN'S NORMAL SCHOOL COMMENCEMENT.

The commencement exercises of the Brethren's Normal School, Huntingdon, Pa., on the 10th instant, are said to have been very interesting. The new Board convened on the evening of the 9th, in the reception of the new college building, and organized by electing the following officers: viz: President, H. B. Brumbaugh; Vice President, D. F. Stouffer; Secretary, Dr. A. B. Brumbaugh; Treasurer, J. B. Brumbaugh. Elder James Quinter was elected President of the College, and brother J. H. Brumbaugh, Principal of the faculty.

On the 10th there were three meetings—at 9 A. M., afternoon, and 7 P. M. The commencement exercises were in the evening and were participated in by the graduating class only, followed by the address by the President, "The graduating class consisted of brother Gains M. Brumbaugh, Huntingdon, Pa., sister Phoebe R. Norris of

Gettysburg, Pa., and sister Linnie M. Bosserman of Polo, Mo. Diplomas were presented them entitling them to the degree of Bachelor in English. The address by the President was very appropriate.

At the conclusion of the address, a handsome Bible was presented to the school, for use in the chapel, by Elder Isaac Price, of Schuylkill, Pa., who accompanied the gift with a feeling and animated address. All passed off to the credit of those who participated in the services and to the satisfaction of the spectators.

We hope that the school may continue to be a power for good.

OUTWARD ADORNING.

"We have given offense to the Primitive Christian by our remark that we have examined several samples of crapes and can discover nothing in them not in harmony with the gospel. That paper enlightens us by explaining that it is not from anything unevangelical in the fabric, but in the wearing of the fabric, that its use at funerals was forbidden by the Ohio Tinkers. The Primitive Christian in its war on crapes, quotes as authority the interdiction of Peter: 'Whosoever adorneth let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.' Now, allowing that this prohibition applies to men as well as to the women addressed by the Apostle, we yet fail to see how crapes are either a 'culture of hair' or a 'gold' ornament. It must then be forbidden as 'apparel.' But we find it difficult to convince ourselves that Peter meant to forbid the 'putting on of apparel,' even if his language seems to imply it. Indeed, there is evidence that Peter himself wore apparel. It is true that it is once stated that Peter was unclothed (John 21: 7); but even then he seems to have had a coat handy. But if the Primitive Christian regards the wearing of crapes as forbidden under the interdiction against the wearing of apparel, we are willing to give the question whether the Primitive Christians wore apparel more careful consideration. It appears to us that the business in which Lydia, the hostess of Paul and Sias, was engaged may throw some light on the question. We would also like to see argument adduced to show that, if Peter really did wear apparel, the 'fisher's coat' which he seems to have girded on him at an emergency, had a collar, either standing or rolling. On that question we are in most serious doubt."—Independent, July 3.

There is one point in the above remarks which we wish our worthy contemporary, the Primitive Christian, and all other advocates of conformity might be able to see, and that is; that the "outward adorning" spoken of by Peter, is not to be the adorning of the Christian. The Christian has no outward adorning. His adorning is put on the inward, hidden man of the heart. Peter would forbid all outward religious adorning by plaiting of hair, or apparel. His language condemns the attempt of worshipping God, by putting on of apparel, and we hope they will be able to see it. Put all your adornments on the hidden man of the heart, and you need not be afraid of putting it on too thick, or of too costly material.

APPEAL EXTRAORDINARY.

In response to our appeal for help last week, we have had from

J. H. Knepper	.50
S. S. Forney	1.00
A right-hand brother	1.00
L. D. Rohrer	2.00
Dr. Beachly and J. M. Lichty	1.00
Friend C.	.57
A brother	2.00
Two brethren	2.00
Total	10.37

This is only the fifth day after our paper went out, and if responses should continue to come in at the same rate for a few weeks, the cloud that has been overhanging our financial horizon would be happily driven away. But it will require the efforts and help of EVERY progressive man and woman who reads our paper. Shall we hear from ALL?

BROTHER L. D. ROHRER, Cambridge, Md., says:

Dear Brethren: I enclose you two dollars; one for my subscription, the other to be devoted to the good cause you advocate. While I do not like everything you publish, I think there is considerable worth in being maintained and for this good I make you the above donation. May God direct you to that which is good and pure, and may much good come through the mediation of your paper.

A brother says:

"Have just this moment read your appeal in the PROGRESSIVE, and hasten to send you a note. Drop me a Postal acknowledgment receipt of this. I do not care to have my donations to righteous cause published to the world. I would prefer to wait for my reward. I like the PROGRESSIVE, and hope you will not let it go down."

H. R. W.

SCRIPTURE VS. COLLEGES.

Under the above caption brother John Culp presents a few logical deductions for the consideration of the advocates of Colleges. If they can answer him let them do it. Ours is a free rostrum. We are a little puzzled by brother Culp's mode of reasoning, from his marginal reading: "He contended with mean things." Colleges are not mean things, therefore he is not contented with colleges; but saloons are mean

things, therefore he is contented with saloons. That would never do, and yet it is a conclusion drawn in the same manner as his. Then we could draw another conclusion from the same premises which we do not like. "Be contented with mean things;" therefore be contented with mean colleges. But we are not going to argue the question, we only just mean to say that we do not fully endorse brother Culp.

IS THE STANDING COMMITTEE A SECRET ORGANIZATION?

On the outside of this paper will be found two answers to the above question, one from brother S. Z. Sharp, and another from brother James Quinter, both members of last Standing Committee, and both intelligent men, and therefore just the persons to respond, knowing whereof they speak. We tender our thanks to the elders for the reply, and express ourselves as pleased with the spirit of that of elder Sharp, in the Gospel Preacher, and we regret that elder Quinter did not answer in the same spirit.

GLEANINGS.

BROTHER NELSON P. MAUST left Meyersdale for Illinois last Tuesday morning.

THE MEYERSDALE church seems to be in a prosperous condition. During the spring and summer about a dozen have been added by baptism and three brethren elected to the ministry. They have now under contemplation the repairing of the Meyersdale meeting-house, or the building of a new one.

Those two brethren who send us two dollars as a token of their desire to see the PROGRESSIVE continued, asking that it be kept as a private matter, have our hearty thanks for the "token." We also thank them for their benediction and for saying: "Before your paper shall go down, we will triple the amount." We hope, however, that the PROGRESSIVE will have friends and helping hands enough that we need not call on them for such favor.

THERE is a black-smith shop at Meyersdale, Pa., that has produced five ministers, as follows: Michael Glatfely (now deceased), P. J. Brown, A. B. Hochstetler, C. G. Lint, U. D. Bruucher. Who can account for this? The shop is near the meeting-house. There is some talk of removing the meeting-house. Would it not be well to take the shop into consideration, too, especially as it stands partly on the street, and must sooner or later be taken away, or be condemned as a nuisance.

BROTHER J. H. WORST of Ashland, Ohio, is now associated with Bro. S. H. Bashor, as an editor of the Gospel Preacher. We have no personal acquaintance with brother Worst; but we have been pleased with the spirit and literary taste of his pen-productions; and feel that he will fill his responsible position with honor to himself, to the satisfaction of his readers, to the advancement of truth, and to the glory of God. This is our desire, prayer and hope.

BROTHER ANDREW MOHLER, of Chandalier, Iowa, writes:

"May the time soon come when more will not be afraid to have the truth investigated and error exposed. Truth is mighty and will prevail at last. Keep on battling away in the cause of truth and right. God will, in the end crown the labors of his people. The PROGRESSIVE is doing good here in opening the eyes of the people, showing to them the fact that Christianity does not consist in the old order of dress, but in doing that which is right. Be encouraged; go on with the PROGRESSIVE; there are yet more than seven thousand men that have not bowed the knee to Baal."

ANDREW MOHLER.

ELDER J. C. CRIFE of Mishawaka, Ind., of the Congregational Brethren, under date of June 18th, wrote:

Editors PROGRESSIVE CHRISTIAN: We have just returned from our communion, and although I was sick all the time, yet we had a glorious time. The best of order prevailed all through the services. The crowd was very large and the best of interest manifested; and if I am not mistaken there were many lasting impressions made. After the services, in the afternoon, I had a very interesting interview with Bro. Nash, of the old brethren, and he stayed to witness the services of the feast and seemed to be well pleased.

We call special attention to the article from the Deacon, quoted by brother Howard Miller. We consider it a religious article, and would not ourselves have copied it. It is astonishing to observe to what extremes men's prejudices will lead them! Our paper is a free rostrum, but we will not suffer a man to call an ordinance of God "a bogus order" without our accompanying rebuke. Any man who will do this must have a conscience which is well seared over. "The Lord has ordained that they who preach the gospel shall live of the gospel," and any man who refuses obedience to this institution in himself or in others, "resisteth the ordinance of God; and they that resist shall receive to themselves damnation."

THE Maple Grove church, Norton, Co., Kansas, was organized on the 23rd of May last. The ministers are N. C. Workman and Michael Lichty, the former an ordained elder, and the latter in the second degree. The church numbers about thirty members, and has five deacons. The members of this church belong to the Maple Grove Colony. According to an action of their council, they are now building a meeting-house of "Kansas Brick." Judging from the dimensions of the building (18x20 feet, 10 feet high at the comb) and the thickness of the walls (3 feet), we suppose that "Kansas Brick" is a name substituted for Kansas Sod. May they succeed in their efforts and enjoy heavenly seasons in their early tabernacle. S. R. Holsinger, Norton, Kansas, is their secretary.

PROGRESSIVE SOCIAL MEETING.

MAY HILL, OHIO.
July 8th, 1879.

Beloved Brethren in the Lord: May the saving grace of our Lord Jesus Christ sustain you, abide with you, and ever enable you to hold up your Gospel Banner, that its rich trophies may be heralded, with sacred triumph, through all the world, to the pulping down of the strongholds of the Prince and power of the air; also to the entire eradication, rooting up, and thoroughly purging all superstition, and manism from the church.

Your weak Brother,
W. S. LYON.

PENN RUN, PA.,
July 16th, 1879.

Dear Brethren Editors: Permit me to say to your many readers that the Ark of the Lord is still moving onward and sinners are made to forsake their sins and come to Christ. I have been laboring in new territory since our District Meeting, and the cry is still, "Come and preach for us." If I am spared I shall commence a meeting to-night, (July 16th) at a place where our doctrine has never yet been heard. Hoping that God may bless the effort put forth, I ask an interest in your prayers in behalf of the children of men. May God bless you in your ardent zeal for progression. Amen.

J. W. MOUSE.

NORA SPRINGS, IOWA,
July 7th, 1879.

Notwithstanding the fears entertained, the PROGRESSIVE since Annual Meeting come to us better than ever. This is not the first time we have looked for a certain thing and found the opposite. New contributors are added, and they come with energy. Hope to hear from such as Leah Cronce. We want the students of prophecy to write more.

W. J. H. BAUMAN.

Comforting to Faithful Progressives.—"Thou hast caused men to ride over our heads; we went through fire and through water." Ps. 66: 12. "But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses." Ps. 68: 21. "How long will ye imagine mischief against a man? Ye shall slay all of you: as a bowing wall shall ye be, and as a tottering fence." Ps. 62: 3. "They encourage themselves in an evil matter; they commune of laying snares privily." * * * They search out iniquities." * * * But God shall shoot at them with an arrow; suddenly shall they be wounded." Ps. 64: 5-7.

PROMISES.—"Thou which hast showed me great and sore troubles, shalt quicken me again." * * * and comfort me on every side." * * * for they are confounded, for they are brought unto shame that seek my hurt." Ps. 61: 20, 22. "The Lord executeth judgment for all that are oppressed." Ps. 103: 6. So "delight thyself in the Lord, and he shall give thee the desires of thine heart." Ps. 37: 4. The Lord of mercy, justice, and judgment will protect and bless you, O ye faithful Progressives, for his languishing cause.

JULIA A. WOOD.

Breno Bluff, Va.

CORRESPONDENCE.

Over the Allegheny Mountain.

Dear Progressive: On the morning of July 4th our little family and S. J. Giffin left home with Altona as our destination. A trip over the Allegheny presents to the stranger and occasional traveler many points of interest; but to one like the writer, who is familiarly acquainted with the route, few things seem to interest save the wonderful works of God.

The first point of interest on this route, ascending the western slope is the viaduct 81 miles east of Johnstown, presenting a masterpiece of Mechanism, one single arch spanning the Conemaugh River. It is one of the few works of man that will endure while time shall last.

We are carried rapidly along by the iron horse to find ourselves at Cresson, the famous summer resort of the mountaineers. This place must be seen to be appreciated. We might say much, but we are at Gallitzin; the lights are burning and we are underneath the ground, passing through the Allegheny tunnel of a mile in length; but we are through gliding rapidly down the Eastern slope. Now at Allegheny, we look out of the car window, down into the deep ravines below, and our minds are carried back to scenes of long ago when General Braddock marched through the wilds of Pennsylvania, on to death on the field bearing his name. A bit of very interesting history here presents itself to our minds; but I suppose it is familiar to your many intelligent readers. We are now rounding the curve and to Whippoorwill straight line, and a beautiful landscape presents itself to view. It is beyond description, far as our eye can see this beautiful morning. We look from the side of the Allegheny

