# 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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## VOL. I.

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

NO. 29.

## DOMINUS REGIT.

Bore with the burden of a sad world's woe, My heart sometimes, in tears doth overflow; And griefs that love or skill may not allay. Brood o'er the sont, as clouds obscure the day. Then like the sun beam thro' a rift of night, Bhineth this word that puts all fear to flight! "God rules. Shall not the Judge of earth right?"

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

So weary with my struggling and unrest, I fold my tired hands eron my breast. Not mine to question why these hearts must bleed bleed—
Not mine to fathom all the pitcous need.
Mine but to rest upon His tender might—
Mine but to trust his love, in Him delight,
Seeing He rules who surely will do right.
—Senday Afternoon.

#### Cssays and Selections.

For the Progressive Christian Brotherly Love. JULIA A. WOOD.

"Behold how good and how pleasant for brethren to dwell together in unifor brethren to dwell together in unity," is a Scripture lovelier in practice than in simple precept. Brotherly love produces this reality. Self-examination, and self-knowledge are the parents of brotherly love. Knowing our rown naturally deceifful and wicked hearts, this inspires us to be full of charity for the shortenings of our charity for the shortenings of our

der heart reaches out after the objects. conclusions? If the advocates of col-Thorough self-knowledge gives one a "spiritual discernment" of the sins of others. But with what tender pity and compassion for their errors! Feel-

season in reproving that decerned or are scripturally taught not to "suffer sin upon our brother." Brotherly love is as prompt to reprove and exhort such Since it has become necessary for our to forsake it as it is guarded as to the manner of executing this labor of heart-love. The whloe end and aim being to benefit the reproved and glorify Goc, 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 unfrequently 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 reprover finally gets to himself more condemnation than the reproved.

Harsh and unkind reproofs evince the absence of self-knowledge and heart-love for God." If a man says, "I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love says Christ, "That which is born of the God whom he hath not seen? And flesh is desh; and that which is born 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, Nicodemus had been born once, alwickless of Code first, the first of the spirit is Spirit. Marvel not that I said unto thee, Ye must be born agam." It is admitted that Nicodemus had been born once, alwickless of Christian. will, as a matter of course, ensue. When reproofs are necessary, then with what gentleness, forbearance patience, charity and goodness are they given!

ate 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 brother-ly love! It captivates and interests! Sinners are drawn to admire its beauty and virtue. Enis describes some of its sweetness: "Thy lips, O my spouse. drop as the honeycomb; honey and called a birth. For instance, Isaiah to made the last furewell is spoken, and the last tender kiss is pressed upon the cold lifeless brow, then we need Jesus still; we need him to lead us through the dark valley and shadow of death, and to land us safely beside the still waters, in the green pasture of everlasting deliverance. We need him to say to us: "Come ye blessed of my Father, inherit" water to a considerable distance, and the last tender kiss is pressed upon the cold lifeless brow, then we need Jesus still; we need him to lead us through the dark valley and shadow of death, and to land us safely beside the still waters, in the green pasture of everlasting deliverance. We need him to say to us: "Tis better to considerable distance, and when he was gone both doors were standing committee the derive accrets in that body winch they dere not reveal," as we need him to lead us through the dark valley and shadow of death, and to laid us safely beside the still waters, in the green pasture of everlasting deliverance. We need him to say to us: "Thy lips, O my spouse. drop and virtue. Enis describes some of its sweetness: "Thy lips, O my spouse. drop and virtue. Enis describes some of its sweetness: "Thy lips, O my spouse. drop and virtue. Enis describes some of its sweetness: "Thy lips, O my spouse. drop and virtue. Enis describes some of its shind the art thread the last furewell is spoken, and the last thread the last time tender kiss is pressed upon the cold lifeless brow, then we need Jesus still; but the last furewell is spoken, and the last thender kiss is pressed upon the cold lifeless brow, then we need Jesus still; but the standing Committee the standing Committee the

'See how those Christians love one an-

Bremo Bluff, Va.

#### For the Progressive Christian. Seripture 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.

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

low estate."

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 fellowfeeling 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.

Conleges are not high things, heart "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 violaters of positive scriptures.

Where then, are the men who can show that these are incorrect or unfair cates, the advocates of collinear the church which are set up by man. And further, if these arguments fail to be defeated by its advocates, then it makes us violaters of positive scriptures.

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 of the binding injunction of the season; out of editors who have under their influence when our frail bark is tossed, to and fro, a great portion of the church, as rejectopenly manifested sin in others. We ing the truth and as being schismatic, unfriendly world; then we can begin

Annual Meeting to call into question and to an account those who have been suggest) by the teaching of the scriptures what is the cause of our writing, benefit of our fast and assuming men, should they, per chance fall into the hands of an enlightened and impartial not be charged with sin for being

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, yet Christ said, "except a man be born of water, and of the Spirit he cannot enter into the kingdom of God." And in this world originate from our not

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 Striptures; they are they which testify of Him." "Watch and pray." then the words of brotherly love will so bind us that the words of brotherly love will so bind us that the words of brotherly love will so bind us that the words of brotherly love will not the feelsh and a birth of the flesh and the world."

The kingdom prepared for you, from the things unto himself." (Phill. 3: 21.)

Dear reader, think of these things for a moment, then answer me, don't you need Jesus? Your heart will recommend the should make the charge public that the Stunding Committee is like the Masonic Lodge, from a make. (Psalm 22: 31.) Paul says: "But that you will never that the should make the charge public that the Stunding Committee is like the Masonic Lodge, from mittee is like the Masonic Lodge, from that the should make the charge public that the Stunding Committee is like the Masonic Lodge, from mittee is like the Masonic Lodge, from the chird will recommend the charge public that the should make the charge public that the should make the charge public that the should make the charge public that the stoned upon premises so unsatisfactory. He is acquainted with the acquainted with th ing born again, not of corruptible seed, but of incorruptible." 1 Peter 1:23. Pauls says, "Howbeit that was not first which is spiritual but that which is natural, and afterward that which is spiritual; than because the says. "beis 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 be-ginning, the first born from the dead." Col. 1:16; 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 fiesh, these are not the children of God, (Rom 9:8.) and Paul says, "He that raised up Christ from the dead, shall also quicken your 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. Spirit. It is true "The wind bloweth 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.

# Our Best Friend.

to appreciate the inestimable value of having a friend in Jesus, one who

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

schismatic views and inventions, it, of course, as a natural consequence follows that our committee, appointed expression. None but Jesus who was cluded can not with propriety be said Council Meeting for adoption or amendunto such a good, important, and crit- tempted, buffeted, and abused in all to be like the Lodge room. We would ment. It shall be the duty of the ical work, should know (not by what I manner like as we are, but without sin, not want, indeed we would exclude, Standing Committee to appoint faithcould ever come to us, with a heart the reporters for the press from our tures what is the cause of our writing, brimful of sympathy, and whisper genwhich now is considered schismatic; tly into our ears sweet words of comand hence I have propounded a few fort and consolation, and tell us how to cles to report our consultations, and to be these : questions from the text above for the escape all these things also without on many occasions it would not be ad-

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

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

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

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 utter- of a certain class of persons only-of ance of experience from and aged pathough he was not a disciple of Christ; triarch, whose delight was "in the law

The Primitive Christian's Reply. No one else having replied to the above article, and brother Holsinger requesting an answer to the question heading it, "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 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 Beer probably have an editorial room to themselves; and would be 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 the first is his first is.

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 make the comparison and compare the Standing Committee to a Masonic Lodge room, because there is a door-

the body when none but its members and conventions have them.

on many occasions it would not be advisable to have them present to report erator, two clerks, and a brother to done. But because of this can such wanted, and serve the committee genplaces 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 exclud-

5. "It admits into its sessione only those of a certain degree, the third degree of the ministry. In this particular it reminds one of the degree of Royal Arch Musonry." According to the rules of the Church, the Standing Committee cording 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. love;" and that this "love be without dissimulation." Rom. 12:9, 10. It Now Christ was born of the Spirit or, let no such wild delusions ever lead al. We have long been acquainted with love in the down or in the parties of light or in the p 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." I John 3: 18. God looketh on the leart. John 3: 18. God looketh on the heart. John 4: 18. God looketh on the heart. Dorn from the dead." (Gal. 1: 18.) There may be business transactions, proof of conversion. Thus, "I be must be free from deceit. The heart when he arose from the dead; for Perist was born of the Spirit; al. We have long been acquainted with delusions ever lead you astray. We need Jesus now; he is our nearest, dearest friend on the say upon that it is far from an ignorant land.—It has, without doubt, according to Barne's tee, but we do not now remember any within the door or in the portice to listen al. We have long been acquainted with the workings of the Standing Committee which we dare not reveal. We need him when we begin life; we need him in our business transactions, our families; we need our special circles, our families is families in the origin.

I al. We have long the time to get their lugis familie of the time to get their lugis familie of the stand.—It has, al. We first be do not now remember any our nearest, dearest friend on the committee our need him the origin.

I al. We first be all the circles He requires heart-love, being a sure proof of conversion. Thus: "If we love one another God dwelleth in us." I says, "That he might be the first born over the sins of others no less than it hearily feels the deepest nity and can be really feels the dead." (Gal. 1:18.) and the dead." (Gal. 1:18.) hearily feels the deepest pity and gen- water birth is baptism, and that the lays his icy hand upon our vital frame, some of its business somewhat private, tleness in reproving them. Its tender, faithful and loving heart is alive in evaluation as the evening of this secrets of our vision as the evening of life draws of this secrets of our vision as the evening of life draws our vision as the evening ery sense of this scripture: "Do unto others as ye would that others should not called a birth anywhere in the do unto you." Brotherly love is so Scripture: neither is conversion; but help us of then we'need our heavenly. do unto you. 2 Brotherly love is so Scripture; neither is conversion; but help us, oh, then we need our heavenly tion before the world. And we cannot and no objection was made. The sympathetic, patient and compassionate that it would as soon harm itself as
to rashly wound the feelings of another.

Scripture; permer is conversion; but neep us, on, then we need our neavenly the need our neavenly the better the resurrection throughout the Bible is friend, our dear, dear Jesus. When see with what propriety any of the door-keeper was sometimes sent for members of the Standing Committee water to a considerable distance, and the last for each the reader that the careful propriety and the control of the standing Committee water to a considerable distance, and the last for each the reader that it would be feelings of another.

Is the Standing Committee a Secret Or-not to be condemned. Brother Hol-singer, as one coposed to secret organisinger, 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 purest saint in light may be proved to be to be secret organizations. And while est saint in light may be proved to be like the guiltiest sinner in outer darkness, since they have both something

> organization. We are very sorry that any of our brethren should insinuate, and that publicly too, that the Standing Conmittee 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 brothern we editors, ministers and brethren we should all act judiciously, in our labors to promate the cause of our Master, a cause which we hope is dear to us all.

in common, namely, a spiritual nature.

The Standing Committee is not a secret

#### The Gospel Preacher's Reply.

An article with the above heading appeared in No. 25 of the Progressive Christian. Having had an opportu-nity to be present during all the ses-sions of this Committee, I am enabled Lodge room, because there is a door-keeper 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. This Standing Committee bears the same relation to the Annual Conference as executive committees do to oth-There are times in the deliberation of er bodies. Most educational societies are present, as is the case with all de- American Association for the Advanceliberative bodies of the kind, but at ment of Science has such a committee, most of the sessions there are persons as have numerous other bodies, but sepresent, nearly or quite all the time, cret organizations do not have them. and the doors are open the most of the | The duties of the Standing Committee the cause of division and publishing the cause of division and publishing broadcast over the land and to the broadcast over the land and to the brotherhood their unscriptural and broadcast over the brotherhood their unscriptural and broadcast over the broadcast over the land and to the broadcast over the land and to the land and to the broadcast over the land and to the land and ful brethren, who shall visit churches to The duties of said committee then seem

publicly to the world what is said and take charge of the room, call parties

have none.
3. To hear the complaints of aggrieved churches and individuals, and

appoint committees to assist them to reconcile their cases if deemed This embraces the entire list of du-

ties 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 is composed of persons having certain year three queries were ruled out by qualifications. Now because that com- this committee as improper, and caus-David says, "I have been young and mittee is composed of a certain class of ed nearly the entire church to rejoice; persons, does that make it like a Ma- this year one query was considered as sonic Lodge? Then is our fraternity not productive of good, and the deleitself like the Lodge, for it is composed gate was asked to take it back which of a certain class of persons only—of baptized believers. But it is not acbefore a suitable answer could be attached, all of which could better be done in private, and not keep the meet-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 brotheriy love:" and that this "love he without of the flesh which is a water light of the flesh which is a water light."

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 sthe birth of the water in the 5th verse is the same as the birth of the water in the 5th verse, to be born of water, is being born for table home and worship God the report of the flesh which is a water light.

In this world originate from our not god. "And a sonly the birth of the Spirit was required of Nicodemus, he must have been born of water; and as the birth of till we have gained a competence of this world's goods, expecting then to settle down in a comfortable home and worship God the report of the flesh which is a water light.

In this world originate from our not god. "And a still we take 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 report of the flesh which is a water light.

In this world originate from our not god. "It has secrets of its own, which its members DARE not reveal; at least so they tell us when we ask for reasons for correct the strength of its doings." This is a pretty severe charge, to charge it with having in hearing of the flesh in the 6th verse is the same of the god and his righteousness?" All 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 in hearing of the flesh in the 6th verse is the same of the secret part. Well, the Committee the church, and all the secret part of the secret part of the flesh in the 6th verse is the same of the secret part. Well, the Committee of the secret part of

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

There is nothing terrible in death but that our life bath 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

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.

Thorean 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 bonmots was utted 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 decomposi-

#### German Proverbs.

Handsome apples are sometimes

It is not enough to aim-you must Little and often make a heap in time. Would you be strong, conquer your-

To change and to do better are two different things.

Everybody knows good counsel ex-

cept him that bath need of it. Better free in a foreign land than a serf at home. Better go supperless to bed than run

There is no good in preaching to the

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 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 With patience and time the mulber-

ry 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 he 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 e deprives the rulers of wisdom. ile 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

## Education in China.

o fall into large ones.

We have been apt to consider China as a heathen country, and such it is from our Christian stand-point, but it people, and not one who is thought to have a soul. Education is principally schoolmaster would find little employ-

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

# The Progressive Christian. A Religious Weekly.

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

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#### 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. Λ. Μ. 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 those who "carry ecclesiastic power a little too far." On this phase of the 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:

on dress and make it binding in some matters of dress the gospel does not say anything about, such as the round-skirt, without the authority of Scripture, or the example of the old fathers of the

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

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

whatever is not left to individual pref- order of heaven." erence; but the Gospel of Christ is a not left to individual preference.

prohibited by the precepts of principle conform to the order." ples of the gospel is left to individual! gospel; therefore, dressing in uniformity is left to individual preference.

membership or a condition of church sa any can be made."-Miller. fellowship and privileges; but dressing mity may not be made a test of mem- est' as the coat you recommend?" bership or a condition of church fellowship and privileges.

usurpation of power and is wrong; but dressing in uniformity is left to individual preference; therefore, to make not all things combined in the coat I was elected President of the College. dressing in uniformity a condition of have on? membership or church privileges is a ussurpation of power and is wrong.

5. Whatever is left to individual eration on this subject." 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

6. Whatever is neither to our spirit- worn, and still there would be no ar- Gettysburg, Pa., and sister Linnie M. things, therefore be contented with sa-

joined in the precepts or principles of tion of power and is wrong; that uni- | we change? formity 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 "Anothema, maranatha." But we' must now pay some attention to your

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

be acceptable generally in our brother-hood, for there is much to be said in its any good can be accomplished by

After making this statement you give your nine reasons (?) for uniformity, or the order, in dress. These reasons we noticed in a spirit of cander 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 advised by the A. M. may not prevent some one who is in the order, these "Some brethren want A. M. to decide to conform to uniformity. If, after this 6: 1-4; 7: 12. explanation, you read our notice of your pertinent to the case.

by expulsion, would be anti-scriptural, the former case it is law and the sword, a papal usurpation of power, and the but in the latter advice and persuasion. setting up of a NEW ORDER in the To establish the analogy you must show that the law of the Lord requires we will let you try your first reason on a brother who is attached to anoth-1. A perfect law enjoins or prohibits | er style of coat that comes "within the

Elder .- "Brother A , I am anxious to perfect law; therefore, the Gospel of maintain uniformity in dress, and as Christ enjoins or prohibits whatever is you are not in the order, I would like to 'put that matter on its proper basis,' 2. Whatever is neither enjoine! or in the hope that you will then be willing

Pro. A .- "I am willing to hear your preference; but dressing in uniformity reasons in favor of the order; and if I is neither enjoined or prohibited by the deem them satisfactory, I will cheerfully comply with your wish."

Eld .- "The straight-breasted, round-3. Whatever is left to individual skirt coat, when neatly made, is as preference may not be made a test of good, as nice, and modest in appearance

Bro.-"I don't particularly object to Brothren's Normal School, Huntingin uniformity is left to individual pref- that; but is not my coat 'neatly made.' erence; therefore, dressing in unifor- and is it not as good, as nice, and mod-

Eld.-"Yes, it is: but, with other parts of dress simple, neat and plain, lege building, and organized by elect-4. To make anything a condition of all the teachings of the scripture, the ing the following efficers; viz: Presimembership of church privileges which laws of nature, of health, of comfort deal, H. B. Brumbaugh: Vice Presiis left to individual preference, is a are combined in' the coat I am recom- leat, D. F. Stouffer; Secretary, Dr. A. mending."

Bro. A .- I admit this also; but are

Eld.-"Yes, they are; but I have pal of the faculty. other reasons to present to your consid-

Liro. A,-"I will be ready to hear them at any time."

Now, the foregoing dialogue shows pated in by the graduating class only, that your first reason affords no argu- followed by the address by the Presi- his marginal reading: "Be contented, tion in himself or in others, "resisteth poorwill straight line, and a beautiful ment in support of the order in dress, and. The graduating class consisted with mean things." Colleges are not the ordinance of God; and they that our spiritual advantage nor essential to This talk could be extended to cover of brother Gains M. Drumbangh, Mun- mean things, therefore be not content- resist shall receive to themselves dam-

proved (Arg. 5) to be neither to our and does show. Your criticism has priate. spiritual advantage or essential to sal- no effect upon our argument. As your vation; therefore, dressing in uni- first reason relates only to the appear- bandsome Lible was presented to the formity is temporal in its nature ance and service of the coat, you must school, for use in the chapel, by Elder and may not be required as a religious be able to establish its superior nicety Isaac Price, of Schuylkill, Pa., who acor service before it is a reason to any companied the gift with a feeling and only just mean to say that we do not With these arguments we might let one to change. Question: Suppose all animated address. All passed off to fully endorse brother Culp. the matter rest; for we have shown the world should adopt the Brethren's the credit of those who participated in that as uniformity in dress is not en- order in dress, would you or the A. M. the services and to the satisfaction of advise a change? You will allow me the spectators. the gospel, it is left to individual pref- to reverse your remark, "Your" order erence; that it may not be made a test "coat put in general use among the to be a power for good. of membership or a condition of church people generally, would spoil the object fellowship or privileges; that to make of our uniformity." For example, see it such a test or condition is a usurpa- Mt. Morris College. How is it? must

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 self wore apparel. It is true that it is cause of the poor, but the wicked once stated that Peter was unclad regardeth not to know it." Prov. (John 21:7); but even then he seems 29: 7. But in this essay we shall speak of the duty of giving, wheth-"But to put that matter on its proper basis, it can be maintained and will er as alms to the poor or for any 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 enjonied by Christ is as follows: Peter really did wear apparel, the fish-Give to him that asketh thee, and thee, turn not thou away." It that question we are in most serious doubt."—Independent. July 3. from him that would borrow of 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 enough that he can easily pay tailor says: Take heed that ye do not might be able to see, and that is; that not conform to the order preferred and bills; and if he has a special regard for your alms before men to be seen the "outward adorning" spoken of by your alms before men to be seen the "outward adorning" spoken of by your alms before men to be seen the "outward adorning" spoken of by of them; otherwise ye have no re- Peter, is not to be the adorning of the him from preaching the gospel or be-reasons might be sufficient to lead him ward of your Father which is in Christian. The Christian has no outand we have declared to row this truth. Therefore, when thou ward adorning is put And we here declare to you this truth, the uniform; but we hold that the readoest thine alms, do not sound a that there is no room for you to plant sons offered are not sufficient to lead trumpet before thee as the hypoyour foot between our position and those to adopt the order who have no crites do, in the synagogues and in religious adorning by piriting on of apparticular desire to look like somebody the streets, that they may be seen else, especially, when they are poor and of men. Verily I say unto you, uniformity question you have kept as have become attached to some cheap, They have their reward. But plain style of dress. Neither are the when thou doest alms, let not thy reasons sufficient, as a rule, to per- left hand know what thy right suade intelligent, logical thinkers, who hand doeth; that thine alms may have not been accustomed to the order, be in secret; and thy Father which that it is their religious dety and that seeth in secret, himself shall reit will be to their spiritual advantage, ward thee openly. "Matth. 5: 42;

Here again we observe that our first reason, you will readily see that Savior instructs his desciples to straight-breasted coat. To enforce your "general purpose plow does not guard against making a display of such decision by expulsion would be seem well; or in other words it is not guard against making a display of scour well; or, in other words, it is not their good works. In giving we ought to be governed by a desire There is also no analogy between the to do good, and not to attract the relation of soldiers to the powers that notice or win the applause of our require them by law to wear a uniform, fellow-men. As the object of givand that of brethren to the body that ing is to accomplish good, the end advises them to dress in uniformity. In 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 uniformity in dress. To test this case, sake of notority or popularity; act because somebody sees him and may tell it to others. Our Savior's instructions, "Let your from ALL? light so shine that med 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 NO MAL SCHOOL

COMMENCEMENT. The commencement exercises of the don, 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 col-B. Brumbaugh; Treasurer, J. B. Brumbaugh. Elder James Quinter and brother J. H. Brumbaugh, Princi-

On the 10th there were three meet-M. The commencement exercises

ual advantage nor essential to our sal- ment for uniformity; for all that Bro. Bosserman of Polo, Mo. Diplomas were loons. That would never do, and yet vation is temporal in its nature and A. could admit of the Elder's coat, the presented them entitling them to the it is a conclusion drawn in the same may not be required as a religious duty; Elder must admit of his. This is degree of Buchelor in English. The admired as a religious duty; Elder must admit of his. This is degree of Buchelor in English. The admired as a religious duty; but dressing in uniformity has been what our argument is intended to show dress by the President was very appro-

We hope that the school may continue

#### OUTWARD ADDRNING.

"We have given offense to the Primitive Christian by our remark that we have examined several samples of crape 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 Obio Tunkers. The Primitive Christian in its war on crape, quotes as authority the interdict of Peter: "Whose adorning let it not be that outward adorning of planting the hair, and of wearing of gold, or of put-ting on of apparel." Now, allowing that this prohibition applies to men as well as to the women addressed by the A postle, we yet fail to see how crape is either a coiffure 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 himto have had a cont handy. But if the Primitive Christian regards the wearing crape as forbidden under the interdiet against the wearing of apparel, we are willing to give the question whether the Primitive Christains wore apparel more careful consideration. It appears to us that the business in which Lydia, the hostess of Paul and Silas, was engaged may throw some light on the question. We would also like to see argument adduced to show that, if er's coat' which he seems to have girded on him at an emergency had a col-

There is one point in the above remarks which we wish our worthy contemporary, the Primitive Christian. and all other advocates of conformity on the inward, hidden man of the heart. Peter would forbid all outward parel. His language condemns the at tempt of worshiping 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 EXTRAORDINA BY. In response to our appeal for help last week, we have had from J. H. Knepper 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. .87 A brother Two brethren

while he should not say, "see overhanging our financial horizon what I am doing," neither should would be happily driven away. But it he refuse or neglect to do a good will require the efforts and help of EVERY progressive man and woman who reads our paper. Shall we hear

BROTLER L. D. Router, Camber-

land, Md., says: Dear Lettleren: I enclose you two do hars; 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 s considerable worthy of 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 Pro-GRESTYE, and hasten to send you a mite. Drop me a Postal acknowledgng receipt of this. I do not care to rave my donations to a righteous cause addished to the world. I would preer to wait for my reward. I like the PROGRESSIVE, and hope you will not let it go down.' II. R. W.

## SCHIPTURE VS. COLLEGES.

Under the above caption brother John Culp presents a few logical deductions for the consideration of the ings-at 9 A. M., afternoon, and 7 P. advocates of Colleges. If they can anwere in the evening and were partiei- rostram. We are a little puzzled by shall live of the gospel," and any man all the purposes for which a coat is tingdon, Pa., sister Phebe R. Norris of ed with colleges ; but saloons are mean nation."

another conclusion from the same premises which we do not like. "Be contented with mean things;" some colleges are mean things; therefore be contented with mean colleges. But we

#### 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, undwe regret

#### GLEANINGS.

BROTHER Nelson P. Maust left Meyersdale for Illinois last Tuesday morn-

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, ask- still, "Come and preach for us." If I ing 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 put forth, I ask an interest in your your paper shall go down, we will triple prayers in behalf of the children of 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 Glotfelty (now deceased), P. J. Brown, A. B. Hochstetler, C. G. Lint, U. D. Braucher. ... 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 sconer on latter be taken away, or be condemned as a nul-

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 acand 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 Chandaller, Towa, 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 shall give thee the desires of thine last. Keep on battling away in the heart;" Ps. 37:4. The Lord of merpaper 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 borizon 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 or bremo Bluff, Va.

Bremo Bluff, Va. der of dress, but in doing that which is right. Be encouraged; go on with the Progressive; there are yet more than "seven thousand menthat have not bowed the knee to Baal."

ELDER J. C. Cripe of Mishawaka,

ANDREW MOHLER.

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 Lam not mistaken there were many lasting impressions made. After the services, in the afternoon, I had a ism, one single arch spanning the Convery 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 sacing to observe to what extremes men's "a bogus order" without our accompa-

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 (15x20 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 earthy tabernacle. S. R. Holsinger, Norton, Kansas, is their secre-

#### PROGRESSIVE SOCIAL MEETING.

MAY HILL, OHIO. }

Beloved Brethren in the Lord : May he 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 pulling 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 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 men. May God bless you in your ardent zeal for progression. Amen, J. W. Smouse.

> 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-

W. J. H. BAUMAN.

Comforting to Faithful Progressives. ... Thou hast caused men to ride over our heads; we went through fire and brough water :" God shall wound the head of his enemies, and the hairy scalp of such a one as goeth on still in his trespasses;" Ps. 68:21. "How long will ye imagine mischief against a man? Ye shall be slain all of you : as a bowing wall shall ye be, and as a tottering fence;" Ps. quaintance with brother Worst; but 62:3. "They encourage themselves we have been pleased with the spirit 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

## CORRESPONDENCE.

Over the Allegheny Mountain. Dear Progressive:

On the morning of uly 4th our little family and S. J. Giffin left home with Alfoona as our destination. A impover the Alleghenv 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 won-

derful works of God. The first point of interest on this route, ascending the western slope is the viaduct 84 miles east of Johnstown, presenting a masterpiece of Mechanemangh 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 moustains. This place must be seen to be appreciated. We might say much, but we are at Gallitzin; the lights are rilegious article, and would not our- burning and we are underneath the selves have copied it. It is astonish- ground, passing through the Allegheny tunnel tof a mile in length; but we are through gliding rapidly down the prejudices will lead them! Our paper Eastern slope. Now at Allegrippus, is a free rostrum, but we will not suffer a man to call an ordinance of God into the deep ravines below, and our minds are carried back to scenes of long ago when General Braddock nying rebuke. Any man who will do marched through the wilds of Pensylthis must have a conscience which is vania, on to death on the field bearing advocates of Colleges. If they can answer him let them do it. Ours is a free dained that they who preach the gospel your many intelligent readers. We are brother Culp's mode of reasoning, from who refuses obedience to this institut now rounding the curve are to Whipandscape 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

# Zouth's Department.

#### MY BIRD AND I,

The day is young and I am young, The red bird whistles to his mate; He sits the tender leaves among, I swing upon the garden gate: He sings that life is always gay-'A day so fair can never die." I laugh and east my flowers away, We are so happy he and I.

Deep wading through the yellow wheat, My sheaves unbound within my hand, I sink, to rest my tired feet, And noonday heat broods o'er the land; The red bird falters in his song-

We fear the day will never die; The minutes drag the hours along-We are so weary, he and I. I stand alone my work is done; The bird lies dying at my feet;

There's promise in the setting sun; The evening air blows soft and sweet, My bidden sheaves I lay aside; The day is dead: I too must die. When stars come out at eventide, We shall be resting, he and I.

Kate St. Clair Greenleaf in Sunday Afternoon.

#### A Persian Tale;

he should be shut up in a high tower. Into this tower there was only one entrance, which was walled up immediately after the nobleman hadbeen placed there. Thus all hope of escape was cut off, and the make it pay to cherish ill-will or mendacity, for the devil's sake, amen. unhappy man was left to perish. Inside the tower there was a long, winding staircase, by which the played you false? What if your Christian man might fall into the erprisoner reached the top. While friends have forsaken you in time ror of supposing that if his work only looking down from there, he observed his wife, who had come, indulging a faint hope that she warmest love, has concluded that than that. It may be expressed in might be able, in some way or other he prefers to consider and treat those solemn injunctions: "Whatsoer, to aid her husband in escaping from his place of confinement. On enquiring if she could be of you in a few years, when you go fore, we eat or drink, or whatsoever ye any service to him, he replied "Oh, yes, go and procure a black beetle, a little grease, a skein of silk, a skein of twine and a long rone."

you in a few years, when you go do, do all to the glory of God." It is not enough for the Christian to do as others do; he must do the best that he can; and if he does less than that, he defrands the Savier whose name he a skein of twine, and a long rope." The poor wife hastened to obtain through the world, some hasty what her husband asked for, won- greeting, abrupt farewells, and our devoted to business; and if we fail in dering, no doubt at the strange-ness of his request. She soon re jured will be laid away, and, ere turned, furnished with the things. long, forgotten. Is it worthy to ency in the week-night prayer meet-Her husband then directed her to put the grease on the beetle's head, to fasten the silk to its hind leg, the twine to the silk, and the rope to the twine, and then place the beetle on the wall of the tower. On being set at liberty on the wall, the beetle- smelling the grease on its head and not being able to discover where it was, crept up the tower in search of it' till it arrived at the top. The nobleman caught and thus made his escape.

## The Seven Ancient Wonders

They were: 1. The brass Colossus at Rhodes, 121 feet high, built by Ceres, A. D. 288, occupying twenty years in building. It stood across the harbor at Rhodes, and was thrown down by an earth-

3. The Aqueducts of Rome, invented by Appius Claudius, the

us, on the bank of the Nile, coning only one entrance. The build- acknowledgments of this important ing was said to contain 30,000 principle,
An article that satisfies all the pur ble adorned with statutes of the same time beautiful exerts an influence for good. It signifies the union

town of Potolemy Philadelphus, becomes a sort of missionary in the in the year 172 before Christ. It was erected as a light-house, and contained magnificent galleries of marble, a large lantern at the top, the light of which was seen nearly a hundred miles off. Mirrors of are the faults of its workman, and its progressiance were fixed around within the faults of its workman, and its progressiance were fixed around within the faults of its workman, and its progressiance were fixed around within the faults of its workman, and its progressiance were fixed around within the faults of its workman, and its progressiance were fixed around within the faults of its workman, and its progressiance were fixed around within the faults of its workman. enormous size were fixed around the galleries, reflecting everything tration:

"A foolish person builds foolishly, now erected in the same place.

6. The walls of Babylon, built by immense thickness.

soil and his hands clasping a tall there, be sure, you have him to the insunflower, His face was aglow with delight; and when his mother said, "Willie dear, what pleases you so much?" he replied, "Mamma, I'm going to be a man; I've

he was mistaken, as you know. books. They must eat facts.

claims some wee Willie."

head. By thinking, you learn to know what the facts really signify.

## Hate not.

It is not worth your while. Your life is not long enough to has cheated you, or that man has of need, or that one who has won longer hurrying and worrying defrauds the Savior whose name he through the world, some basts. hate each other?

MISCELLANEOUS.

#### THE MORALS OF WORK. A Tract for the Times, Especially for Working Men and Women.

At one time as many as thirteen members of the National House of Representatives were ill from the effects of the bad air of the Chamber. A building must not only be fine in it, and taking the silk from its hind leg, carefully drew up the silk till he came to the twine, and next he came to the rope. Fastening this to a crook, he let himself down, and thus made his escape.

A building must not only be fine in proportions and decoration, but, if intended for use, must be capable of ventilation. A hall in one of our large cities built expressly for concerts and lectures, is so defective acoustically as to be nearly worthless for these purposes. Such failures in churches and public halls are not uncommon. They are examples of bad art and they show impressively how much superior

fitness is to show. Grecian and Gothic temples are very beautiful; but it is not good art to follow any style, however handsome, when something different is better adapted to the purpose in view. Perfection in architecture was never gained by servile imitation, but it has always been founded on a proper independence and was thrown down by an earthquake. It was purchased by a
Jew from the Saracens, who loaded 900 camels with brass.

2. The Pyramids of Egypt.
The largest one engaged 360,000
workmen, was 50 years in building,
and has now stood at least 3,000

and has now stood at least 3,000

and due regard for local requirements.
Propriety goes before Beauty, and
Construction before Ornament. Our
ideas of church architecture are in
need of revision. Although certain
styles have acquired a kind of sanctity
by force of association, it ought to be
clearly understood that no ill-adapted
building is worthy to be dedicated to
holy uses. The structure best fitted to
the requirements of the worshipers is and due regard for local requirements. the requirements of the worshipers is the one that expresses the most religious character; and no pains should be spared to secure the maximum of convenience, even though this involve 4. The Labyrinth of Psalmetich- the abandonment of styles that have become conventional, and the adoption of others whose associations have hithtaining within one inclosure 1,000 erto been of the world, worldly. Withhouses and twelve royal palaces, in a few years a number of churches all covered with marble, and hav- have made practical and praiseworthy

chambers, and a hall built of mar- poses of its creation, and is at the of intelligence and relined taste; it 5. The Pharos of Alaxandria, a gratifies all who use or behold it, and

"A foolish person builds foolishly, in the sea. A common tower is and a wise one sensibly; a virtuous one beautifully, and a vicious one basely. If stone-work is well put togetherorder of Semiramis or Nebuchad-nezer and finished in one year by 200,000 men. The walls were of too much ornament, it means that its carver was too greedy of pleasure; if too little, that he was rude or insensi-7. The Temple of Diana, at tive, or stupid, and the like. So that, Ephesus, completed in the reign of when once you have learned how to Servius, the sixth king of Rome. spell these most precious of all legends, It was 450 feet long, 200 broad, and was supported by 123 marble in their art, as in a mirror—nay, as in papers are daily destroyed because the a microscope, and magnified a hundred fold; for the character becomes passionate in the art, and intensines itself How to Grow.—Once I read of Nay, not only as in a microscope, but a lively, fun-loving little fellow, who was found standing in the garden, with his feet buried in the

most. Is. not this largely true? and does it not apply to every kind of work to which men devote their lives? Above all, is not this, and every other truth that summons to higher and nobler endeavors, peculiarly applicable to the Willie seemed to think that he was a plant, and could draw food was a plant wa an obligation to please his God. Evefor growth from the soil. In this rybody knows well enough what his fellows expect of him-or, rather, what Boys grow into men by means of they have a right to expect—when he food taken into the mouth, but to engages to do a contain to be honest, and be real noble men, they must eat to come up the standard of skill for something more than mere bread which they pay the market price. But and meat. They must feed on alas! there have been so many disapooks. They must leed on pointments resulting from bad work and virtually broken contracts, that the average expectation in these matters is much depressed, and men, half-"By thinking of them, my dear boy. Reading is the spoon with which you get the facts into your cynically, have coined a new beatitude, saying: "Blessed are they that expect little, for they shall probably not be disappointed."

N. Y. Observer.

#### Christian Work.

Now, just as the bread, meat, veg-etables, and fruit you put into your a time when "England awoke to its There was once a prince, who, having been much displeased with one of his nobles, determined to punish him, and commanded that punish him, and commanded that keepers, workmen, all manner of competing laborers, awaken as if it were with an unspoken but heartfelt prayer to Beelzebub, "Oh! help us, thou great lord of shoddy, adulteration and malfeasance, to do our work with the maximum of slimness, swiftness, profit and hard thoughts. What if this man No one will doubt that these words are quite as applicable to America as England. In such circumstances the comes up to the average expectation his duty is accomplished. We warn your utmost confidence, your him that God's requirement is higher ever ye do, do it heartily, as to the Lord. you as a stranger? Let it all pass. ever ye do, do it hearthy, as to the Lord, and not unto men . . . for ye serve the Lord Christ." "Whether, there-

The largest part of our own lives those hours of business to express our Christian character, no amount of religious assiduity on Sundays, or of fluings, can placate a jealous God, or make us a savor of life to men. Can a man honor his Christian profession while he is carning a bad name for botched or slighted work? Can a man grow in grace while he is so lazy and so insensible to the solemnities of a fleeting life and a coming judgment, as to be satisfied with insignificant or contemptible attainment in his daily work? These questions ought to be self-answering. The man who, taking upon him the solemn vows of Christian fealty, did not at the same time acquire a higher idea of duty and become a more ambituous and a better work- TISM, AND PROLAPSIS-ANI. man, should look well to the founda-tions of his hope in God. Alas for it! Christianity suffers a standing rebuke and grievous reproach in the fact that to know a man as a member in good standing of a Christian church, is not necessarily to know him as a reliable and competent workman. There are of course, degrees of talent as well as diversity of gifts. All men are not expected to be equally skilled in difficult work ; but every man is expected to do well whatever he professes to be able to do; and a Christian ought to know that it is not honest for him to undertake any work that he cannot do well, There is much more honor and respectability, and religion, in sticking to what we are fitted for, than in attempting what we can only spoil. Most bad work, however, is the result of carelessness, undue haste, want of conscience in a word, it is bad because it is dis-honest. In all his transactions, the Christian should ever remember that he has his Master's honor, as well as his own, to uphold. Conscious of this solemn act, and mindful that, as the days roll on and we perform our allotted tasks, we are also building characters and making or marring eternal destimies, let each one of us study to show himself "approved unto God, a workman that needeth not to be ashamed.'

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Because you used internal revenue stamps instead of postage stamps. Because you used old out of date

Because you put one cent on for a drop or city letter, when it should be two cents. Because you used a foreign stamp.

Because you wrote the address so badly that no one could read it. Because you wrote the address on the top of the envelope, and it was surely obliterated by the post-office

dating, receiving, and cancelling Stamps.

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