

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, MARCH 28, 1879.

NO. 12.

POETRY.

THE POPULAR CREDO.

(THE portrait of Charles P. Shaver, at the Loan Exhibition, has revived interest in this remarkable man. He died at Allegheny some twenty-five years ago, at the early age of twenty-nine years. An intimate friend and associate of Stephen G. Foster, he was also highly gifted, and some of his poetical writings have passed longer than the memory of the man himself. "The Popular Credo" is one of his best, and will doubtless be recognized by hundreds who never before knew who wrote it.)—Pittsburgh Courier.

Dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes!
If a man is down give him a thrust—
Trample the beggar's hand the dust!
Presumptuous poverty's quite appalling,
Knock him over: knock him for falling!
If a man is up, lift him higher!
Your soul's for sale, and he's the buyer!
Dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes!

I know a poor but worthy youth,
Whose hopes are built on a maiden's truth;
But the maiden will not marry with ease,
For a woe-crown which claims are these—
A hollow heart and an empty head,
A soul well trained in villainy's school—
And cash—sweet cash—he knows the rule:
Dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes!

I know a bold and honest man,
Who strives to live on the Christian plan,
But poor he is, and your will is—
A scorned and hated wretch, is he—
A home, he meets a staring wife—
Abroad, he leads the life of a life—
They struggle against a fearful odds,
Who will not bow to the power of dimes!
Dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes!

So get ye wealth, no matter how!
"No questions asked" is the rich I know!
Spend by night, and steal by day,
(Doing it all in a legal way.)
Join the Church, and give the thanks here,
Learn to cheat, and insult your Maker!
Be hypocrite, liar, knave and fool,
But don't be a miser, that's the rule!
Dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes!

Selected by JACOB BAHR.

ENCOURAGEMENT.

Brethren, while we journey here,
Fighting our way, and should not fear,
For we have, but we've a Friend,
One that loves us to the end!
Foreward then with courage true,
Long we shall not dwell below,
The joyful news shall come:
"Child, your Father calls, come home."

In the way a thousand snares
Lie to take you and ensnare;
Satan with malicious art
Watches each unguarded heart.
But from Satan's snare be free,
Satan shall soon in glory see,
Soon the joyful news will come:
"Child, your Father calls, come home."

But of all the foes we meet,
None so oft mislead our feet;
None so ready to insinuate
Like the fox that dwells within.
Yet let nothing spoil your peace,
Christ shall also conquer these,
The joyful news will come:
"Child, your Father calls, come home."

Essays and Selections.

For the Progressive Christian.
The Present Prevalence of Covetousness in This Country.

BY J. L. FRY.

Continued.

"Whatever men are taught lightly to respect, gradually acquires the rank of a virtue." Well, therefore, has it been said, by a master philosopher, that "honors of a state, direct the esteem of a people; and that according to the esteem of a people, is the general direction of mental energy and genius." The consequence of affixing the highest worldly rewards to wealth, is, that to be rich is accounted a merit, and to be poor an offence. Nor is this the worst; a false standard of morality is thus created, by which it is made of less consequence to be wise and virtuous, than to be rich.

The appalling degree to which such a standard has obtained among us, may be inferred from the manner in which it has imprinted itself on our language. It is true, that many of the terms and phrases alluded to may sometimes be employed with an exclusive reference to property, and of philosophy, that "honors of a state, direct the esteem of a people; and that according to the esteem of a people, is the general direction of mental energy and genius." The consequence of affixing the highest worldly rewards to wealth, is, that to be rich is accounted a merit, and to be poor an offence. Nor is this the worst; a false standard of morality is thus created, by which it is made of less consequence to be wise and virtuous, than to be rich.

What is ordinarily understood by good society? Certainly the exclusion of nothing bad but poverty; it may exclude every one of the virtues provided there be a sufficiency of wealth. And when we speak of making a meeting or a society, we think of employing any other process, if money be the means of admission, than that of raising the price, and thus erecting a test of wealth? We find ourselves in a world where a thousand conflicting objects propose themselves to our attention, each claiming to deserve our supreme regard; but who thinks of disturbing the ratified decision of generations, that of all these objects, money is the main chance? Whatever attainments a man may be making in other respects, yet, as if wealth were the only prize worth contending for in the race of life, he only is said to be getting on in the world who is increasing his property. The term gain is not applied to knowledge, virtue, or happiness;

it is reserved solely to mark pecuniary acquisition; it is synonymous with gold, as if nothing but gold were gain, and everything else were comparative loss. And the man whose gains are known to be rapidly increasing, is not only spoken of by the multitude, under their breath, with marked veneration and awe, but, as if he more nearly approached the creative power than any other human being, he is said to be making money; and having said that money is exhausted, he is considered to be crowned with praise.

Could we ascertain the entire amount of national excitement and emotion experienced in the course of a year, and could we then distribute it into classes, assigning each respectively to its own exciting cause, who can for a moment doubt that the amount of excitement arising from the influence and operation of money, direct and indirect, would not only exceed that of either of the others, separately considered, but would go near to surpass them all together? And when it is remembered that this cause is always in operation; that it has acquired a character of permanence; that our life is spent under the reign of wealth; how can it be otherwise than that we should become its subjects, if not even its slaves? When year after year, the assembled wisdom of the nation is employed for months, discussing in the hearing of the nation, questions of cost and finance, trying the merit of every proposition by a standard of profit and loss, and thus virtually converting the throne of legislation into a table of exchange, it can only follow, that the same standard will be generally adopted in private life to try individual questions. If the body politic be so constituted that the exchange is its heart, then every particular pulse in the community will aim to find its health, by beating in unison with it.

Thus the spirit of gain, which in most countries is only one power among many, may here be said to be tutelary and supreme; and the love of money, from being an occasional pursuit, becomes in innumerable instances, a rooted and prevailing passion. Nor is it possible for piety itself to escape the infection. To live here is to live in the temple of mammon; and it is impossible to behold the reverence of the multitude, to stand in the presence of the idol, without catching the contagion of awe, and yielding to the sorcery of wealth. Are our religious assemblies exempt from the debasing influence? "My brethren," saith the Apostle James, "have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come also a poor man in vile raiment; and ye have respect unto him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say unto the poor, Stand thou there, or sit here under my footstool; are ye not then partial in yourselves, and are become judges of evil thoughts?" The apostle deprecating that homage to wealth which implies that it is honorable for its own sake alone, and that poverty is disgraceful, however borne; a homage which, while it is sinful everywhere, cannot be practiced in the sanctuary without offering peculiar insult to the throne of God. But did not the apostle draw this picture prophetically of the present day? Could he now witness, says Scott in his comment on this Scripture, what takes place generally in this matter, and give his opinion of it, would he not repeat the curse, that we are influenced by covetous reasonings and erroneous calculations; and utter it in words even more severe? And would he not find, it may be added, that the influence of wealth has penetrated deeper still; that it not only sits in the presence of God while poverty stands, but that it often rules there while poverty serves; that in that sacred enclosure, where men should take rank only by superiority of spiritual excellence, wealth, in many instances, lords it over character and reigns with a sway as undisputed as it exercises in the world?

Has the management of our benevolent societies escaped the prevailing evil? The guardians of the funds of benevolence, indeed, cannot too carefully protect them from exorbitant charges, and a wasteful expenditure; but at the same time, they are not, under the plea of economy, to refuse to the tradesman a remunerating profit. Yet tradesmen are occasionally heard to complain that such is the fact; the grinding system of some of our religious committees leaves them to do business for nothing. Besides which, is there not, in many instances, too much reliance placed on the efficacy of money for the accomplishment of religious objects? too much deference paid to wealth in the selection of chairmen, officers, and members? too evident a disposition to estimate the prosperity of an institution by the amount of its funds? too much of a pecuniary rivalry with kindred institutions? and too little delicacy about the means employed to swell the funds, provided only the increase take place? Is it not equally true of the institution that "makes haste to be rich," as of the man, that it "cannot be innocent?"

Are our public meetings of benevolence free from that taint? Is there nothing questionable in the way in which money is raised on these occasions? nothing of a worldly mechanism for raising benevolence to the giving point? nothing of the anxiety of a pecuniary adventure felt, by those most deeply interested, at the commencement of a meeting? and, as the pecuniary experiment proceeds, is not that anxiety increased as to how the speculation will

succeed? Are there not occasions when our platforms exhibit a scene too much resembling a bidding for notice?—the writer feels that he is treading on delicate ground; nor has he advanced thus far on it without trembling. He is fully aware that many of those scenes to which he alludes have originated spontaneously, unexpectedly and from pure Christian impulse;—would that the number of such were increased! He does not forget that some of the agents of benevolence who are most active in promoting a repetition of such scenes, are among the excellent of the earth. He bears in mind too, that among those whose names are proclaimed as donors on such occasions, are some whom it is a privilege to know; men whose ordinary charity is single handed. And he feels convinced that the ruling motive of all is, to enlarge the sphere of Christian beneficence to the glory of the grace of God. Nor can he be insensible to the unkind construction to which these remarks, however humbly submitted, are liable to expose him; or to the avidity with which the captious and the covetous will seize and turn them to their own unwholesome account; or to the force of the plea that the best things are open to abuse, and that it is easy to raise objections against the purest methods and means of benevolence. Still, however, he feels himself justified in respectfully submitting to the Christian consideration of those most deeply concerned in the subject, whether our anxiety for the attainment of the glorious end, has left us sufficiently jealous for the purity of the means; whether some of these means do no call for reconsideration; whether they do not too directly appeal to motives which the gospel discountenances and disowns; and whether they rely sufficiently on the power of Christian appeal to the mechanical spirit of the age is not beginning to influence the supply of our funds to the injury of the spirit of genuine benevolence.

But does not the very fact, that novel and questionable means are sometimes resorted to for the purpose of replenishing the funds of benevolence, imply that ordinary and approved methods had failed to answer that end? In other words, that the charge of covetousness against the professors of the gospel, generally? But, besides this presumptive evidence of the charge, it is easy to substantiate it by two direct proofs—the first, derived from their conduct in the world; and the second, from their conduct in the church. Who has not heard of the morality of trade as differing materially from the standard morality of the gospel? Yet how small the number of Christian professors who perceive the guilt of this moral solecism! How few who do not easily fall in, for the sake of pecuniary advantage, with the most approved worldly methods of increasing their profits? Blinded by the love of gain, and justifying themselves on the ground of custom and self defence, the sense of right is overruled, and conscience itself becomes a victim on the altar of mammon. The other proof of the covetousness of the church may be deduced from the very fact, that its contributions to the cause of mercy are annually increasing. For it proves, either that having reached the standard mark of liberality we are now yearly exceeding it, or else that, with slow and laborious steps, we are only yet advancing toward it. If the latter does not the increase of every present year cast a reproach back on the comparative parsimony of every past year? Will not the augmented liberality of next year reproach the niggardliness of this?

315 Crown St., Phila.

For the PROGRESSIVE CHRISTIAN.

An Explanation.

BY HOWARD MILLER.

Some people have complained that my writings do not have enough Christ in them, and upon this topic we will have a little talk. People are differently constituted, and they are hardly responsible for their mental and moral build. One man is emotional, he laughs or cries, or whoops and jumps, at a meeting just as the spirit takes him. Another of a different mould sits as impassive as iron under the conditions that excite his brother. This may be seen in a Methodist meeting, and without disrespect, I think I state a fact when I say, that as a rule the quiet man is the more stable Christian. Nevertheless, if a man wishes to jump and shout let him first estimate the height of the ceiling and then let loose his sheer exhaustion comes. His brother in a corner, over whom a great peace has fallen, has not a word to say, not a leap to execute, and sits quiet. The superficial observer and the gymnast are apt to doubt the quiet man's Christianity. The reticent man bears the imputation and goes on his way with all the blame on him.

Doubtless Thomas the doubter was a quiet man. He failed to see the cause or the reason for enthusiasm. Yet when he at last felt the spear wound and exclaimed, "My Lord and my God," he was the best Christian in the world, by a theological sense. Men have different work to perform. Look at them. There is James C. H. Baisbaugh who deals in his big capitals and soul stirring personal talks, Stephen Bashor who is an evangelist or nothing, Peter Beaver who advocates the old ways, John Harshey who would have clothes a part of the law, Henry

Holsinger, a free rostrum, and so on. These men cannot change their lines of work; they can not change their nature. Imagine Harshey as Bashor, or to be a criticism of Holsinger! My lot seems to be a criticism of the house in which we live, and I have been talking about closed blinds and bad ventilation till some of the believers in medieval architecture have threatened if I don't go in and keep quiet they will find some way to kill me.

Perhaps I have not put enough gospel in my articles. Writing is an exceedingly easy thing for me, and my productions are generally an instantaneous photograph of my views during the hour in which I write. Some people think that an article plentifully sprinkled with the name of Christ is a good article, and that a sermon full of quoted fragments of scripture a gospel sermon, or a man's life a Christian life because he is continually putting scripture references into his conversation. It is your right to criticize me. I have no qualms of conscience in dissection you alive. But I do not wish to be thought heartless because I do not make a big noise and turn myself into a concordance. Some of the most disinterested acts of my life are in the service of the church. I have given it my pen, my time, and my labor, I have spent all my money and abandoned a rising fame in the scientific world to reap the temporal harvest so faithfully portrayed in John Harshey's letter to me.

While I came home once with the mud of seventeen Ohio counties splashed all over me, as I went from one church to another to tell them of our new plan of work in the mission field, this was just being done, a sister in a remote township in Iowa writes me that she wishes "I would die" so that no mission service might be organized. If I had been one of the emotional character I would have wilted long ago, but I have stood to the line like a stone wall and that is where I'll be when the end comes.

There has been but little time for emotional expression. I have worked, not talked, and if I have not always done my work well it was from inherent failings. The church is a queer one. An outsider knows nothing of us but a faint outline of practice, the common member knows the rudiments, the preacher gets a little farther, and after some of us have gone the rounds of the large machinery of councils, district and Annual Meetings, we see the effects and workings of a body without discussion, causes and effects that have never been described and which must be seen to be appreciated.

The various geographical regions differ. The Shenandoah and Western Pennsylvania are two—Northern Illinois and Eastern Pennsylvania two more, and so on. Occupying a position not held by any before, and being viewed by the different individuals from their different elevations, each has declared his belief according to the color of his spectacles. It takes a man of far more than the ordinary caliber in his estimate of men and things, to look aside his personal prejudices and look at matters from a plane superior to self. As for me, I am finally answerable to a higher tribunal than any on this earth, and to that court I relegate my verdict as to motives, etc.

It is my misfortune to fail to see the force of Voltaire's statement that speech was given us to conceal our thoughts, and I have been in the habit of uttering whatever went through the sieve of truth independent of policy—that mean blight of the Dunkard church—and no doubt I have often hurt the feelings of my friends by indiscriminate thrusting. To such I here, by apologize, as I never at any time meant individuals. When I make a demonstration at an individual he and all around know it without doubt.

Nearly every article I write, or sermon I preach, or comment I make, is translated by some auditor as a personal thrust and he goes away hugging his wound or raising a tremendous outcry, when I meant only the dissemination of knowledge or the inculcation of a truth. Finally, brethren and sisters, the church is big enough and the world wide enough for both of us, and let us be patient with each other. Wherein I fail to have the name of Christ in my articles do you not fail to put the spirit of Christ into your lives. Elk Lick, Pa.

For the PROGRESSIVE CHRISTIAN.

Liberty of Choice.

JULIA A. WOOD.

As God formed all human beings free agents, it seems to be more godly to resort to no measures, private or public, aiming to discourage persons from doing their duty. True conversion—implicit trust in God's way, feels no need of any kind of intrigue to accomplish its desires. As well as to faithfully serve God with "fear and trembling," we are taught to be "void of offence towards God and man"—adhere closely to Scripture counsel. Example: All Protestants claim to use the Bible as their man of counsel. Its teachings are followed with "many minds" and diverse ways. We, the Brethren Church, taking Christ for our Exemplar profess to keep His commandments—the sacredly described "way, the truth and the life." So far as this practice goes, it is scriptural, commendable and full of spiritual and holy promise.

By closely and impartially searching the Scriptures, we find in our fraternal

ity, that some of the "weightier matters" have long been rather dormant; here and there, sadly neglected. Christian conscientiousness, after failing in renewed Scriptural efforts to remedy this in one way, finally concludes to resort to another—the "lawful and expedient" one of publishing a paper.—"Progressive Christian"—a free rostrum for reasoning together upon our opposite views, scriptural and conscientious belief.

God said: "Come let us reason together." But our opposer says: "Nay!" Some denounced it before it had been examined. This is unfair. Every criminal should be heard before hanging. Never hang first! Ponder upon this:—"The heart of the righteous studieth to answer, but the mouth of the wicked poureth out evil things." Prov. 15:28. Charity, patience, and forbearance are the things! "By long forbearance a prince is persuaded." Hasten and rashness are only productive of confusion, prejudice and other evils. Taking the Bible for our judge, we do need general reasoning together upon points of difference—vital in themselves. But this conscientious, earnest, scriptural, honest and fearless PROGRESSIVE CHRISTIAN has been introduced to some "sight unseen," seemingly to prejudice them against obtaining for themselves a personal acquaintance with it. Forgive them this indiscreet course; "lay not this sin to their charge!"

That "evil communications corrupt good manners" is too true. But there is the Holy Bible to protect you against your possible corruption while reading it. If any regard the progressionists as a wicked number, may we not humbly hope there may be at least one righteous person among them? God grant that this much is true. While none are in themselves perfect, where, yet from the depths of our hearts, let us strive and pray that we are as true Christians as we are conscientious in our course for essential, lawful, and expedient progression in heart-religion. All need it—you, I and everybody! Sin is sin, whether with a progressionist, or non-progressionist, and it should have its just and scriptural reproof anywhere we find it. In this duty, a true Christian has no "respect of persons" or party. Creature preference dare not usurp the right and honor due our Creator.

If none are too much prejudiced to the PROGRESSIVE to read it impartially, by Bible rule, for one year, this fair trial proving it objectionable, or false in any way, then they should let it alone. Don't hang first! Unmerciful! Give it a hearing for its life! If guilty according to God's Word, we will deserve condemnation! Meanwhile, "be pitiful and courteous" towards the honest PROGRESSIVE. Remember also the Golden rule—a Christian rule! a lovely rule! Much good springs from that, and no little evil from its opposite. Like true brethren and sisters, subscribe for the PROGRESSIVE, and hear, yourself, our reasoning together. No need whatever of wrangling. This reasoning is for the general and extensive prosperity of languishing Zion, not for fallible man. Write for the paper; give us your views for or against us. Do it with a Christian spirit, based upon Scripture counsel. Our company may finally do us much good. We humbly feel our natural unworthiness, and welcome anything goodly to purify our religion.

No quarrelling need be expected. Christians are above that. But truth, in the right spirit and time, must not suffer. Upon this point, read prayerfully, Isaiah 58th chapter. Truth often pains; but bear it patiently and resignedly, without malice or prejudice, when scripturally given. "He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding." Prov. 15:32. Let us reason together; let us have liberty of choice as to hearing the PROGRESSIVE CHRISTIAN upon this subject.

That saintly old Paul must have had trials and opposition when he "reasoned upon judgment" etc. At one place he said we were "bold in our God to speak unto you the Gospel with much contention"—a Godly contention—a pleading for truth and unmasking error. Said he: "Neither at any time used we flattering words." Nor of men sought we glory, neither of you, nor yet of others." 1 Thess. 2:2-6.

By our belief of Scripture, we oppose secret societies. Consequently, we wish our reasoning together to have a general hearing, especially by the Brethren Church. Truth will never lose anything by investigation. Liberty of choice entitles each rational being to give it a chance. Any effort against it truly savors of "the Papal error that the Bible should not be read by the common people," or about the same, that no papers not holding all their opinions be allowed to get an easy passage into other's hands. "My people doth not consider." Pause and ponder upon your course in this direction. You may be found fighting against God! "If He is for us, who is against us?" Allow liberty of choice. Raise no obstacles; awaken no prejudice; "keep thy heart with all diligence;" "watch and pray lest ye enter into temptation;" examine yourselves; prove your own selves: love as brethren; be pitiful, courteous, patient, charitable and "forgiving one another, even as Christ forgave us." Preach the Word! through pulpits and press. Then God will surely bless us in these things; causing the "wilderness and the solitary place to be glad for them; and the desert shall rejoice and blossom as the rose." Brethren, Va.

For the Progressive Christian.

Will it Pay?

D. F. RAMSEY.

As we pass hastily through life we hear on every side the question asked: "Will it pay?" Sometimes it is answered affirmatively, sometimes negatively. Now brethren, inasmuch as we are passing through troublesome times,—times so terribly wicked; times that are trying the souls of men, and invoking the displeasure of God,—would it not be wisdom to pause and ask ourselves the question, "will it pay?" to observe wickedness in high places, and enter no protest? Will it pay to sit still, fold our arms, close our eyes, and hold our tongues, when we see our Senators and Representatives, men that above all should not only enact wise laws, but see that they are enforced, to see them transacting business on God's holy day, contrary to the laws of high heaven, the States, and the United States? Will it pay I ask in the name of Him who gave us liberty and independence, and more privileges as citizens than were ever enjoyed by any nation or people under the sun, to call on Him by our actions, to curse us, to blot us out of existence, for forgetting Him who has given us all these blessings we so richly enjoy? Will it pay to displease God, and have him send famines, pestilences, earthquakes, and epidemics, such as are now transpiring in the eastern countries, such as occurred last summer in the South, and still lingers to some extent? Will it pay to fold our arms and say let it come, with all its terrible and destructive fury, desolating our homes from ocean to ocean, from lakes to gulf? Or will we pray God that none of these things come upon us?

Considering the fact that life is short compared with eternity, will it pay to sit idly by and see thousands passing from this life to eternity and not sound the warning voice; not heeding the Macedonian cries that are coming daily to our ears; to let the missionary cause die, and pass into forgetfulness? Brethren, life is short. Time once lost is lost forever. Will it pay to stop along the journey, amass a fortune, eat, drink, and be merry, or will it pay better to render unto God the things that are God's? Don't forget that covetousness never pays; but bear in mind this fact: it pays to be rich in good works. Then we are led to ask, will it pay to withhold from God what belongs to him, and consume it upon our lusts? Will it pay to neglect our prayer and social meetings—family worship, Sabbath schools, every effort for the advancement of the Master's cause, and the good of our own souls?

Will it pay to take the word of the Lord for our counsel, or the traditions of men? Will it pay to be Christ like, loving, forgiving, non-offending? Or will it pay to be self-willed, encourage disunion, debate and strife, which not only mars our peace with one another, but is displeasing, disgusting, and abominable in the sight of God.

In conclusion, will anything pay short of heaven? If not, let us "earnestly contend for the faith which was once delivered to the saints." Jude 3. And go on unto perfection. In due time we shall reap if we faint not.

East Conemaugh, Pa.

For the PROGRESSIVE CHRISTIAN.

Astonished.

BY W. J. H. BAUMAN.

In reading the extract from Dewitt Talmage's sermon, published in PROGRESSIVE No. 6, I felt astonished to see that there were in the world 60,000,000 less Christians than Mohammedans; 250,000,000 less than Buddhists; 360,000,000 less than Pagans; 670,000,000 less of even professed Christians than Mohammedans, Buddhists, and Pagans combined! But my astonishment increased when I contemplated the fact that out of the 90,000,000 of professed Christians there were but comparatively few who were real Christians.

Still more was my astonishment increased at such a state of things, when I thought of the moral, social, intellectual, scientific, literary, and spiritual pre-eminence of the Christian religion above ALL others. I mean of the Christian religion as taught in the BIBLE. Certainly the religion of Christ occupies said position of pre-eminence. The fact is admitted even by infidels. Its appeals are more pre-eminently to the elevating qualities of human nature. I am very sadly astonished to think that there should be so much time wasted in disputation about church formalities and to matters of mere taste, whilst the more important and elevating principles of Christianity, such as education, moral and intellectual, social and literary, religious and spiritual refinements, which are so essential to the development of Christian character, and to the subduing of selfishness, and to the gaining of influence over the affections of men, and to the advancement and spread of the religion of Christ, should be neglected.

O, brethren, is it possible that we can be guilty of spending our time, which at last is but short, in contending about coat collars, etc., whilst so many millions of our fellow beings are groping in heathen darkness and superstition? Just think of it, 670,000,000 of Mohammedans, Buddhists, and Pagans, besides the millions who don't belong to either, and only 90,000,000 of professed Christians, of whom we can probably claim only a fractional percent as real Christians! Is not this enough to make one blush when we think of the fact that we are putting forth so little effort to save men from the thralldom of sin and vice? (See Fourth Page.)

The Progressive Christian.

A Religious Weekly.

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

BERLIN, PA., MARCH 28, 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 other orders are given.
Payment, when sent by mail, should be made in Money Orders, Drafts or Registered Letters. Non-acceptance of the paper will 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.

THE SURE CURE.

In some places there is a malady of the heart which manifests itself in improper conduct at religious meetings. It is contagious in its nature and very damaging in its effects. We have heard of cases where it raged to such an extent that the worshippers thought it best to discontinue their services. The infection manifests itself in various ways: Sometimes a diseased person will make considerable unnecessary noise; sometimes whisper or even talk aloud; sometimes wink, or squint, or make wry faces, or smile, or snicker, or laugh; and sometimes he will be so restless that he will shift his position frequently, and, perhaps, run out and in or in and out, &c.

This malady was so general, years ago, that it was thought advisable to legislate against it. Our civil law, therefore, is opposed to any conduct at or near religious meetings that would disturb or molest the worshippers of God. Various penalties are attached to violations of the law, more or less severe, according to the aggravations of the case, implying that the symptoms of the disease are subject to the will of the invalid. A sufficient number of cases have received this legal treatment to prove that the symptoms may be controlled to a considerable extent, and that persons who are afflicted with this heart-malady may subdue its manifestation, at least, while at religious meetings, and feel none the worse of it. But this is only dealing with the symptoms, while the disease remains the same; and there have been cases where the legal treatment has so augmented the real heart-malady that it manifested itself in terrible forms when away from religious meetings. In cases of legal treatment, or prosecution, there is, invariably, a good deal of commotion and dissatisfaction in the community where it occurs, and, frequently, those who are prosecuted imbibed ill will if not permanent hatred and opposition. This treatment, therefore, while it is lawful, is not a sure and satisfactory cure, and we think it is not expedient. We now propose to give a few wholesome suggestions.

1. When persons meet in religious assemblies, those who conduct the services should make known the character of the meetings, and explain the order and conduct that shall be observed. This is not necessary at every meeting, but it should be done at such times as are most suitable, to acquaint those who generally attend with their privileges and duties. In this country most persons know how to behave themselves at religious meetings, and know, too, that misdemeanor is punishable by law.

2. Members ought to be particularly watchful, that not a look or word or act of theirs may be censurable or encourage any impropriety. All purely worldly matters should be dismissed; while they are joyous, there should be no boisterous talking or laughing; and as soon as the house or place of worship is entered there should be a reverent frame of mind and disposition of heart, with which every action should correspond.

Brethren should not walk through the house of worship, or sit in it, either, with their hats on their heads; they should not chew or smoke or snuff tobacco in the house of the Lord; they should not put themselves into the positions of loungers or loafers, but should sit erect, and, as a general thing, with their eyes open. Sisters, too, should observe proper order. The members should manifest, in all their actions, a deep interest in the services, so as to be proper examples to the entire congregation.

Where these principles are habitually observed by the members, there is seldom any extensive misconduct in the congregation. In too many cases improper behavior among others is the result of some carelessness on the part of members. Believing that "an ounce of preventive is worth a pound of cure," we recommend seriousness and prudence to our fellow-members everywhere. But with all our careful instructions and admonitions, and with our most prudent and upright conversation and conduct, there will, sometimes, be persons who will misbehave themselves and disturb the congrega-

tion. In all such cases there should be a prompt effort made to cure the disease lest it should become chronic and also be transmitted to others. Now for the treatment.

1. Mild cases should have mild treatment. In first and small offences there should be a special visit made to remind them of their wrong and ask them to observe becoming decorum. In very many cases, if persons who are guilty of little variations from the line of duty should be promptly—but always mildly and affectionately—admonished, it would be an effective antidote. Such admonition should be in private.

2. Aggravated cases or gross violations of law and order require a different treatment. Where persons molest the worshippers or disturb the congregation by their disorder they should be brought to account. If they are let alone, they will repeat it, and others will be encouraged to follow their example. But here we must be careful how we undertake the case. The whole treatment should be such as to evince the deepest interest in the welfare of the offender as well as the congregation. Do not hastily apply the legal treatment by prosecution, but try the law of love and expediency. Be sure to have sufficient evidence to establish the case. If you lack in this, you will be defeated even in law. Having the necessary testimony, appoint two members, who will be likely to have a good influence with the offender, to visit him, and tell him of his wrong. If he admits it you are ready to proceed; but if he denies it, then name, and, if necessary, call witnesses to establish the case. This being done, you proceed by trying to show him the evil of his conduct and example, and that it may not be overlooked or dropped. Show him that you are sorry that things are as they are, but that something must be done in justice to the congregation and the cause, and to counteract the pernicious influence of his example. This preparatory course judiciously observed will prepare your subject for the Sure Cure. Now offer him his choice between coming before the public congregation to acknowledge his fault, ask pardon and promise to behave himself aright, and being prosecuted and allowing the civil power to dispose of the case. In nine cases out of ten the former course, (which is the expedient course,) will be chosen; the respect of the offender, of his friends, and the entire congregation will be gained; the evil influence will be more than counteracted, and the best results will follow. It is a safe remedy—a sure cure. We have tried it and it has never failed. Try it and report. If he chooses prosecution, let him have it, but not till pleading is vain.

DEEDS AND MOTIVES.

Words are signs of ideas, and are used in collocation to express thoughts and feelings. The mind is the seat of ideas and thoughts, but emotions, desires and purposes are of the heart. The manifestation of feelings and utterance of thoughts are prompted by the heart. "Of the abundance of the heart the mouth speaketh," and of the same the entire man acts. Where there is no dissimulation, words and actions are true expounds of the mind and heart; and, therefore, they constitute the media by which men are judged.

A wicked heart may prompt a fair exterior, but a good heart will not suggest the saying or doing of anything wrong. The sinfulness or holiness of words or actions is in the condition of the heart. A man by accident may kill a friend or burn a city, yet no one charges him with crime; but the slightest injury, purposely done, is a sin. There is no virtue or holiness in a good act when it is done by accident or compulsion or through unworthy motives, but he that giveth a cup of cold water from proper motives shall have his reward: Not the Pharisee's boasting harangue, but the poor publican's heartfelt confession was acceptable to God. Speaking "with the tongues of men and of angels," without love, leaves a man as "sounding brass or a tinkling cymbal;" but "a word fitly spoken is like apples of gold in pictures of silver." If without love and proper motives, a man should give all his goods to feed the poor or his body to the flames, it could do him no good, but the smallest sacrifice or suffering, prompted by the love of God, will turn to his everlasting remembrance. Ananias and Sapphira gave much with impure hearts and they "fell down and gave up the ghost;" but the poor widow, who cast two mites into the treasury, received the Lord's commendation. A man may make a profession of religion, and be excluded from the kingdom, he may preach the gospel and "be a cast-away," he may conform to the ex-

ternals of religion, "having a form of godliness, but denying the power thereof: from such turn away;" but a man cannot be an heir of the kingdom, an accepted child of God, a partaker of the divine nature, without giving a suitable outward expression; therefore, "by thy words thou shalt be justified and by thy words thou shalt be condemned."

A wolf may "come to you in sheep's clothing," but when you see an animal that looks like a wolf or bear or lion, do not play with it in the hope that it may, after all, be a sheep or have a sheep's nature. "It might bite and devour" you. A man may have the garb of a christian—a plain, modest, economical dress—may wear a long face, talk scripture, sing and pray, observe the ordinances of the church, may give liberally for charitable or religious uses, and he may do it all to be seen of men and to make himself a name, or even for a meaner, baser purpose; but the humble, meek, gentle, self-denying, long-suffering, forbearing, forgiving, loving, faithful and zealous child of God will not follow the world or conform to the world in its vain and sinful fashions and customs. When a man swears, lies, defrauds, steals or knowingly and willingly lives in the practice of anything that is wrong in its inherent nature or tendency you must not mistake his character and suppose that he may still be a good man. A good man is a true man; hypocrisy is on the other side.

Rough, bitter, angry, grievous words are not the product of a kind disposition, sweet temper, loving and well-meaning heart; and they can do no good. "A soft answer turneth away wrath, but grievous words stir up anger. Impeachment of motives is not brotherly kindness; and a cutting retort is not self-denial, meekness and gentleness. Wit is not always prudent, and knowledge is not wisdom. Cowper says:

"Knowledge and wisdom, far from being one,
Have oft-times no connection. Knowledge dwells
In heads replete with thoughts of other men;
Wisdom, in minds attentive to their own.
Knowledge, a rude, unprofitable mass,
The mere materials in which wisdom builds,
Still unsmoothed, and squared, and fitted to its place,
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more."

A loving heart manifests itself in kind words and deeds; yet we must not forget that "faithful are the wounds of a friend." Love points out a brother's error and danger, but does it for his good. Love is not suspicious, envious, exacting, proud or domineering; and it does not behave itself unbecomingly or uncharitably. "The kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." Look well to your heart that it be filled with loving emotions and pure desires and purposes; look to your mind that it be well stored with a knowledge of Christ and his word, and then will your fruit be unto holiness, and in the end you shall realize eternal life.

"Whenever we grow tired of the church, and feel so unpleasant towards it, we will quietly withdraw and leave the body in peace unmolested."—S. H. B. in *Preacher*.

Well, now, perhaps that is all right, but people are of different dispositions. There are some men who, upon meeting with trouble and opposition, become moody and melancholy, and immediately begin to devise some quiet method of putting themselves out of the way. There appears to be a phania of this kind common to the present age of the world. And not only in the world, but the same weakness is observable among Christian professors. We often see it in the church. When members cannot make their points which they have proposed in good earnest and for the good of the church, they become discouraged, stay away from preaching, neglect the council meetings, and, finally, "quietly" withdraw and leave the body in peace unmolested."

We have known some ministers of this disposition. If anything occurred in the church, or if their path was crossed by some fellow laborer or fellow-member, they would stay away, neglect the appointments; others would come to church, but sit back behind the stove, or in some corner, and let the meeting go on as it could. So they would continue to pont, until some good brother or sister would coax them back, or somebody would beg their pardon. If this would not be done, they would "quietly" withdraw and leave the body in peace unmolested."

Some of the disciples of Christ were inclined in this direction. When they could not comprehend some of the teachings of their Master, they went back and walked no more with him. They just "quietly" withdrew and left the body in peace unmolested."

All right, for some people, but it does not suit us. We are not inclined to suicide, nor to surrender of any kind. And in regard to the church and religion we feel like Peter: "Lord, to whom shall we go? thou hast the words of eternal life." Although there are a few things in the church that we feel are not as they ought to be, still, it is our home, into it we have been born; its members are our brethren and sisters, its people are our people, and their God, our God; here will we live, here will we die, and here be buried also. In the language of the patriot: "Our country right or wrong; when right to be kept right, and when wrong to be made right;" so are we with the church. Our church right or wrong. With all its wrongs it is better to us than any other. But we shall not sit down at ease in Zion, as long as our people attempt to turn "judgment into gall, and the fruit of righteousness into hemlock, or rejoice in a thing of naught." Amos 6. We shall stick to the boat as long as there is a plank left to stand upon. Even a mutiny shall not cause us to jump overboard. We are not afraid of an insurrection. We do not feel as though we had any fear. Our anchor has been east; our hope reaches within the veil.

WILL YOU?

We visited a number of localities during the winter and everywhere we found members who were not taking any paper, and who readily subscribed for the PROGRESSIVE. Our observation and experience convince us that there are many more such places in the brotherhood. Then we have the hearty assurance of many of our readers that they are highly pleased with our paper. Taking all these things into consideration we feel sure that, WITH A LITTLE EFFORT, many of our agents and readers could obtain a few more subscribers for us. We need your help in this way; and are giving you a very cheap paper so that you can afford to work a little for it. Do not wait to receive a special appointment as agent. We hereby authorize and solicit all our readers to solicit subscribers for the PROGRESSIVE.

Some of our agents are doing very well—better than we expected, but others seem to have stopped with their first effort. YOU CAN help. Will you?

WHERE ART THOU?

Now-a-days persons who are conscious of the weakness of their cause tell us they do not believe in discussion. They will admit that your way is right, too, and say they do not like discussion. Near akin to these is a class of persons who either have no position on some important questions, or, for some cause, do not want to commit themselves. They are liberal in their opposition to free discussion, and, too strange, they take up column after column in the church papers in writing on both sides of a question, and then conclude without telling where they stand. They will say that they stand on the gospel; but this is not saying much now, for nearly everybody says so. The Universalist stands on the gospel, and so do Arminians and Calvinists. Some of these evasions remind us of the drunkard who gave an excuse for his crooked course that he had business on both sides of the road. Adam, "where art thou?" Come out from thy hiding place.

SEAM AND SALVAGE.

In our editorial last week entitled "The Dress Question," occurs this sentence: "The Savior's coat was woven from the top throughout, with a seam from top to bottom." As the Scripture says, "The coat was without seam," our charitably inclined readers, who are posted in Scripture, have no doubt concluded that it was an accidental omission of the syllable "out." The facts are that it was a misuse of the word "seam." It was *salvage* that we meant. If the coat was woven, or wrought, as the margin has it, from the top throughout, then it had a salvage from the top to the bottom. The German says, it was *unsewed*, worked from the top through and through.

We call attention to this error, lest a misunderstanding should occur.

DEATH OF BROTHER SAMUEL MEYERS.

It has become our painful duty this week to chronicle the death of our worthy brother Samuel Meyers, senior, whose affliction we have noticed in our last several issues. He passed peacefully and calmly away, on last Saturday evening, 22nd inst. at the age of 76 years, 5 months, and 6 days.

Brother Meyers was a worthy and esteemed citizen, an intelligent and devoted Christian, and a kind husband and father. He served in the office of deacon nearly forty years, and was always faithful in the discharge of his duty. His loss will be felt in his family, in the

church, and in the community; as there was no good work or enterprise in the neighborhood in which he did not have an interest. The PROGRESSIVE Publishing company will sorely feel his loss, as he was one of its earnest patrons. But we have good reasons to believe that our loss will be his great gain.

Brother Meyers was born in Somerset county, on the farm upon which he is now buried. He was a son of Michael Meyers, for many years the Elder of this congregation. His brothers Jacob, Henry, and Martin (the latter still living,) were all active and influential ministers among the Brethren.

He leaves a widow, well stricken in years, and seven children, all honorable members of society, and all active members of the church, one excepted.

His funeral took place on Monday forenoon, and was one of the largest that we have attended in this county. Service by the senior Editor and Jacob Blough, from the words: "And their works do follow them."

"None of the editors of the *Primitive Christian* know anything of any proposal on the part of 'The Deacon brother,' to exchange with us, having received no number of the *Deacon* at our office from Bro. Beaver. Consequently, we are unjustly censured by the brethren of the PROGRESSIVE CHRISTIAN, and we would respectfully submit it to the judgment of those brethren, whether it would not be more in accordance with brotherly love and Christian law, to ascertain the truth of charges against brethren before they are published in their papers and condemned as we have been. And if we have given Bro. Beaver cause of complaint, should he not, himself have made that complaint, rather than authorized the brethren of the PROGRESSIVE CHRISTIAN to do it? Or do they make the complaint without authority from Bro. Beaver? We have not violated Luke 6:31. Can the brethren of the PROGRESSIVE CHRISTIAN and *Deacon* say the same of Matt. 18:15-17. Brethren, our position as editors is influential, and our profession high, and it becomes us to look well to our doings and the spirit manifested in them. We are sorry that this explanation is necessary but justice to ourselves seems to require it."—J. Q. in *Primitive Christian*.

Well, now, that would be too bad if brother Beaver has deceived us, and caused us to bring this accusation unjustly. We had always regarded him as a man of truth and candor, and from his remarkable tenacity for the old order, we had fondly hoped that he had maintained his integrity. If he did not send his paper to the *Primitive* and *B. A. W.*, and solicit an exchange, and they refused, then he is guilty of wilful prevarication, and professional crookedness. We are always ready to lend a helping hand to those who are weak and poor, but we do not allow ourselves to be imposed upon more than once.

But if our *Primitive* brother will adjust his spectacles properly and read again, he will hardly be able to find where we have "condemned" them, or to show where we have violated Matt. 18:15-17, as he insinuates we have. He has not sinned against us, but was accused of a fault against another which we kindly told him, and those are said to be our best friends who tell us of our faults. But if this is the way we are going to be rewarded for our good intentions, we suppose we had better just let others tend to their own affairs, and we go on doing all the good we can for ourselves and others.

ACCORDING to an elder of Kansas, brethren who lay off their fashionable garments and throw away their tobacco before crossing the Mississippi, "will have loving brethren to receive" them. Cheap love, that, and rather partial, too. These things they ought to do before they cross the Mississippi, but are there not some other weighty matters? Then, we know of some brethren east of the Mississippi who even love their enemies. Would it not be well to slip some of these west so that even a sinner might be loved?

WESTERN PENNSYLVANIA DISTRICT MEETING.

This meeting will be on the 20th of May next, in the Punning's Creek church, Bedford Co., Pa., in the meeting-house at Six Roads, twenty-two miles south of Johnstown, and fourteen miles west of Mann's Choice, on the Bridgeport and Bedford Railroad. Brethren coming by railroad to Mann's Choice will be met by conveyance, if they give timely notice. For further information address John B. Miller, New Paris, Bedford Co., Pa.

Our Copy Book.

"Concerning Tobacco," Howard Miller; "Which Way?" C. H. Balsbaugh; "Free Discussion," A Friend; "Judgment," E. E. Roberts; "Antioch Church History," S. M. Minnich; "The Church Militant," W. G. Schrock; "The Christian," M. Hady; "Weightier Matters," Julia A. Wood; "Who shall be able to stand?" Wm. M. Hamilton.

Our visit at Indian Creek ended on the 23d instant. After our last report, one more was added by baptism, and one was restored.

The members at Indian Creek manifest a lively interest in the cause. We were particularly pleased with their earnestness in singing. They have been practicing together and all their young members sit forward and show where they belong. They expect to re-open their Sunday school in a few weeks. They have tried it, found it good, and feel like continuing the good work.

J. W. B.

ANSWERS TO CORRESPONDENTS.

HIRAM MUSSELMAN. The four marriage notices appeared in No. 8.

JAMES WRAY. Yes, we keep Rairich's Cure Oil on sale at this office. Price 50cts a bottle.

SIMON MILLER. Money Orders should be drawn on Meyersdale, or Somerset, and made payable to Brethren's P. P. Co. Registered letters, and all other mail matter to be addressed to Berlin, Somerset Co., Pa.

GLEANINGS.

THE Covington church, Ohio, has lately been reinforced by the addition of eleven members by baptism.

BROTHER John G. Snyder, Martinsburg, Pa., wants the address of Dr. Hardman, who lived in Ohio, where Morgan made his raid into that State.

BROTHER Jacob Lingenfelter, of Everett, Pa., paid us a business visit Tuesday last. He was in good spirits.

BROTHER Howard Miller will preach at our Berlin meeting-house, Saturday evening. Sunday and Sunday evening next. To-morrow evening, &c.

ELDER S. Z. Sharp is in the State of Indiana, preaching and working for Ashland College. He reports good success in both causes.

BROTHER Archy VanDyke and his family have started for Nebraska. We wish them a safe trip and a pleasant home.

The new edition of the Brethren's Tune and Hymn Book is now ready and on sale by the publishers, Quinter & Brumbaugh Bros., Huntingdon, Pa. Price \$1.25.

OUR Golden Text this week was a great favorite with our venerable deceased brother John H. Umstead. Who will send us favorites of other veterans?

THE Brethren at Altoona, Pa., contemplate organizing a church there. They have a meeting-house and a number of zealous members. It is probable that Eld. James A. Sell will locate there. We know of none that would be likely to fill the place any better.

Eli Slifer, addressed by Howard Miller in to-day's paper, is a prominent Methodist in Union Co., Pa., and formerly Sec'y of the State. He is the father-in-law of Andrew Dill late candidate for governor in Pa. and has traveled largely in the old world.

ON Friday, January 31st, the church in Clinton Co., Indiana, elected Brethren Sanford Saylor, Joseph D. Neher, and Solomon Bickelstaff to the ministry. May they study to show themselves approved unto God, workmen who need not be ashamed, rightly dividing the word.

BROTHER Balsbaugh accompanies his last contribution with the following note: "A fragment for your columns to awaken thought and lead to scrutiny."

That is what we want: something to awaken thought and stimulate good works.

ON Sunday last, morning and evening, Brother Howard Miller preached at Meyersdale, Pa., by invitation of Eld. C. G. Lint, the latter suffering from the effects of a cold. The congregation at Meyersdale should remember Brother Howard, as he has been a faithful helper.

Be it remembered that we send the PROGRESSIVE CHRISTIAN, commencing with the time the order is received, ONE YEAR FOR ONE DOLLAR, or any length of time at two cents a number. You can order for yourself, for your relatives or friends, or for anybody. We would be glad to have you order the paper for your ministers or for the poor.

THE Cedar Creek church, Huntingdon Co., Ind., has enjoyed a refreshing season. Brother Jesse Calvert was with them from Feb. 22nd to March 9th, during which time forty-two were baptized; two were restored, and there were two more applicants for baptism, making a total of forty-six. The Lord will work, but his people must be diligent in the use of the means of grace entrusted to their hands.

The following is the programme for the S. C. Convention to be held at the Spring Creek church, Cass Co., Ind., commencing at 2 o'clock p. m., April 21st.

1. The influence of Sunday Schools in general. Joseph Amick, Solomon Aukerman.
2. The propriety of Brethren's holding Sunday Schools. John Wright, Joseph Leedy.

"Mene, Men finished it. Peres: Thy kingdom, and und wanting. rsians." Dan. 5: 18.

3. The manner of conducting Sunday Schools. J. C. Murray, W. S. Toney.
4. The best means of securing the attendance of parents and children. Dorsey Hodgden, J. S. Snowberger.
5. How can opposition to Sunday Schools among the Brethren be best overcome. J. R. Cramrine, J. S. Snell.
6. Singing. Benjamin Neff, Wm. Sumner.

ELDER E. K. BURCHLY, of Waterloo, Iowa, spent about three months with the Brethren in California last fall. He reports that there are two organized churches in California, one called California, the other Stanislaus. The former was organized over twenty years ago, and now numbers from 150 to 170 members, scattered through eight or ten counties. In this church there are seven ministers, three of whom are ordained elders, who live more than a hundred miles apart. The Stanislaus church was organized a few years ago and now numbers about thirty-five members, but little more than half the number it contained at its organization. There is only one minister in this church at present. Eld. Burchly is hopeful for the future of the churches of California. We would infer from the tone of his report that the Committee appointed by the Annual Meeting to visit California is not needed now. It is probable that his visits from house to house accomplished more good than a dozen councils by as many committees would have done.

CORRESPONDENCE.

To Eli Miller.
Dear Brother:—On the broad plane of humanity we are all brethren and sisters and I was agreeably surprised to hear from you as I did in the PROGRESSIVE. Your early associations you say were of Dunkard cast. The grand old Dunkard smithy has turned out many men well known in the literature and politics of to-day—that is their parents were Dunkards.

The Coventry church you refer to exists to-day just the same, and the last time I was there Bro. John Price and I were in the pulpit together; but Bro. Price has gone before us to that silent land since you wrote your article. I am glad you are reading our paper for in it you can trace the religious hopes of the young of our church and you can see the workings of that element which makes the church an agricultural one to-day.

When last in Lewisburgh as a resident, I was learning to distinguish the nominative case and to add fractions. The problems of to-day are weightier ones of how to get a Dunkard church into Lewisburgh and into Patagonia, both of which problems have the troublesome factor of what we call the old order element who oppose any such move.

You who are an honored and useful member of the Methodist church, upon whose boundaries the sun never sets, may wonder why the church has never worked out of Coventry into Pottsville, and why the crystal waters of the Dark Continent have never once closed over the symbolic birth and death of Christ. I too have wondered why this is so, and why, as you see by the paper, I am persecuted by the element who were men when you helped at Coventry fifty years ago.

All things work together for good to them that love the Lord, and we hope, someday, to see the church grow. And, my dear brother, if you will take the train at Lewisburgh and go up to the Buffalo Valley church when they have a lovefeast, if the church have a baptism to perform additionally, you will see, as nearly as it is possible to represent it to-day, the ceremonies and observances in vogue at Corinth and Ephesus nearly two thousand years ago.

Or if you will get me the church at Lewisburgh, when there, I will tell you all as best I can why we observe the ordinances as we do. In the meantime you will always be welcome to the columns of the PROGRESSIVE, and I think you will like it in the main.

You must be getting old, for I remember distinctly for twenty-five years and so remember you. I have won some little of a name and I have stood before the sea of over ten thousand upturned faces while I told the old repeated story to the huge crowd, something of honor has been mine, but, honestly, I would count it as nothing in the trade for just one day in the glorious autumn when I angled for the minnow in the creek as a boy. I have been there since. The creek bubbles along just the same, but it is shallower. The river is not so wide as it was. The old academy is a small affair now beside the University of Virginia. Men who scared me nearly a quarter of a century ago are only men to-day—the boy of then is a man of to-day and he is married to the little girl who carried chips in her sun-bonnet from old boat-yard.

There is also a change in the village out on the hill-top. The inhabitants know no first of April moving day. The town has grown, but the cemetery has grown too. Your little grand-son is there. In Dunkard faith all children see salvation and by the grace of God when you turn comes to go out on the hillside may you and he and all of us be in the land of the Leaf together. Fraternally.

Howard Miller.
Eli Lick, Pa.

The welfare of our church is greatly dependent upon the periodicals. May each be made a blessing to the church, and to the publishers.

From Sister Margaret Deardorff.

Dear Brethren:—

Please let me have a place in your paper to say a few words to Bro. Minnich. In his article headed "Honoring God and Man," he says: "A few weeks ago, there was a discourse delivered somewhere—on the head covering of the sisters. The preacher took his text from I Cor. 11. 'That the head of the man is Christ, and the head of the woman is the man, and every man praying or prophesying with his head covered dishonoreth his head, that is Christ, but every woman praying or prophesying with her head uncovered dishonoreth her head, the man.' So far that preacher was right. But when he said that the power the woman ought to have on her head when she prays does not glorify God nor herself, but it was only to glorify the man, he made a big mistake, by 'adding,' which is forbidden. The apostle Paul does not make use of the word only. I think that preacher must be a poor scholar in the Scripture. No wonder he had to roam over sea and land to prove his position and after all could not do it. Neither can anyone else on the face of the whole earth, prove that the power the apostle says the woman ought to have on her head when she prays does not glorify God as well as man. There is more meaning in the word power than many are aware of. In fact, obedience to the commandments is the crowning act of religion. And who dare say that the Apostle did not command the woman to have a covering or power on her head. If the word ought in this place is of no account, then 'you ought to wash feet' is of no account also.

I positively believe that any sister that disregards the command of the apostle when she prays dishonors God as well as man; for if it was a shame for a woman to pray with an uncovered head in the apostle's time, it certainly is a shame now in our time. Brother Minnich says: 'To see a cap on the head of a thoughtless and giddy young girl'—he says girl but suppose he means sister—'is a dishonor to the cause of our Master.' This may be so, but I would like to know whether a hat or no covering at all on such heads would make the cause any more honorable. I admit that a cap on the head of a light-minded and giddy young sister don't fit very well. They are unequally yoked together. But whether Bro. Minnich has his cap glasses on or not, he ought to see that the unconscious cap is not the cause of dishonor, but the giddiness. I say, too, 'there is a fitness that ought not to be overlooked; but the Gospel does not change so as to fit us now in our times. It is as unchangeable and steadfast now as it was in the apostle's time; and if we want to be Christians, we must fit ourselves to the Scripture and not them to us. I do not know what kind of a covering Bro. Minnich is in favor of; but to judge from what he says, I should think he don't believe in any covering at all, for he classes them among the childish things. We ought to be very careful and not be too ready to annul or set aside any command in the gospel because some thoughtless and giddy heads dishonor it. We every now and then hear of trouble in some churches on account of some young sister contending to wear a hat for a covering in time of worship. They contend that it is not for pride. Now I would like to know what else it is. It certainly cannot be for comfort, especially in cold weather. Let me tell you, when the hats go out of fashion, they will not want to wear them. Then they will want something else that is more in fashion with the world. They don't like to be odd or to be called peculiar people, which the apostle says we are. He tells us to be obedient children, not to fashion ourselves to our former lusts in ignorance. I am glad that I can say we here in the east have no trouble about the head covering of the sisters. We have a great many young sisters, too, but they all know what is becoming women professing godliness.

Now I have written this article, whether it will be acceptable or not. At first I thought I would hold my peace; but I am a strong advocate of woman's rights, not in wordly or political matters but in defending the faith once delivered to the saints.

MARGARET DEARDORFF.

POSTAL CARD JOTTINGS.

BURR OAK, Kan., 3-17.
Came to Burr Oak on the 8th inst. Preached twelve sermons. Turnout at attention good. Immediate result—three baptisms. One more applicant. I start for home this morning. Many thanks to dear brethren, sisters and friends in Kansas. God bless you all for the kindness shown to the least of his disciples.

W. J. H. BAUMAN.

MINERAL POINT, PA., 3-17.
To-day we met at the house of old Bro. Giffins for worship. He is the oldest member in the Conemaugh church. Has been a deacon for fifty years. His race is almost run. In the evening met with the Brethren and sisters of East Conemaugh, at their weekly Prayer-meeting. Found them all lively in the interest of the Master, and nearly all progressive brethren. There are about sixty brethren and sisters in the town of Conemaugh, including one minister and one deacon; but no meeting-house.

S. HILDEBRAND.

COVINGTON, OHIO, 3-17.
March 21st, 1879.

The PROGRESSIVE is coming regularly to all the subscribers, as far as I know, and all are well pleased with it. I know the tendency of waking up a renewed interest in many. In the congregation at Pleasant Hill we have organized a Sabbath School. Last Sabbath was the first. We had some seventy scholars, ten classes. We have

three meetings (i. e. public preaching) per month. Every Monday evening social prayer meeting. We have these meetings from house to house, as we can make it more interesting to be with families, &c. May the good Lord prosper the Progressive cause.

H. G. ULLERY.

The PROGRESSIVE CHRISTIAN is the escape valve for progressives, through which the long pent up and repressed force, steam, must be let off. Sometimes there is just a little 'toot, toot,' and again there is a terrific scream, that makes the hills ring and the echoes shout madly. Then again there are danger signals, and cries of 'down brakes,' but the train with its present conductor, (H. R. H.) engineer (J. W. B.), and fireman (H. M.) will, we trust, safely pass all dangers—go safely over the bridges, (minutes of A. M.) turn the course of prejudice; and all that cannot be cut through must be tunneled under—so smoothly and evenly the train will glide into the depot of the future, a motive and a power—laden with passengers from every station.

L. H. M.

Easton, W. Va.

Be not dismayed. The leading spirits in all religious reformations have suffered persecution. If a man gets in advance of popular opinion he is stigmatized 'enthusiast.' Persevere; press our cause; plead for liberty and forbearance with logic, seasoned with Godly zeal, and sooner or later popular opinion will change, and those who indulgentia theas will come in the wake, only to regret that they had not been in the van. Many may suffer exile from the home of choice, but after awhile we can rejoice together, being reunited on better principles. Right will prevail. May God preserve our minds from evil thoughts.

A. PEARSON.

North Star, Ohio.

ANNOUNCEMENTS.

DISTRICT MEETINGS.

Western District of Pa., Dunning's Creek Congregation, Bedford County, Pa. For particulars address Eld. John S. Holzinger, Adam bank, Bedford Co., Pa.

Middle District of Indiana, April 23rd. Address A. Leedy, North Manchester, Ind.

District No. 1 of Virginia, will be held at the Valley Meeting house, Hotelltown county, on Friday and Saturday, April 18th and 19th, 1879.

Northern Ind. May 1st, in the Whiteland Meeting-house, Elkhart county.

Southern District of Iowa, at Mt. Etna, April 7th.

Southern District of Ind., in the Stony Creek congregation, April 9th.

North-western District of Ohio, at Eagle Creek Church, Hancock Co., Ohio, May 24th, at 10 A. M.

Southern Iowa, at Mt. Etna, Adams Co., Iowa, April 7th.

First District of West Virginia, Lanes's Creek Church, Big Spring meeting-house, April 18th and 19th.

Northern Kansas and Southern Nebraska, Burr Oak, Jewell Co., Kansas, April 7th.

Valley Forge, Lehigh Co., Pa., May 27th, 2 o'clock P. M.

AMONG THE CHURCHES.

In Olivet College, Michigan, a revival has resulted in the conversion of about 40 students, who have united with the church.

The Presbyterian General Assembly of Victoria, Australia, reports 15,000 members and 62,000 attendants at public worship.

The Baptists of Vineland, N. J., are having troublesome times over the communion question. Some of the brethren communed with the Congregationalists and were expelled for it. Then others withdrew out of sympathy with the expelled ones.

The Baptists of Philadelphia are to have an opportunity of finding out 'in what sense, if any, the Mosaic Dispensation was one of grace,' as the Rev. Mr. Buchanan is to read an essay on that subject, on Monday morning, before the ministerial conference.

In Michigan the Baptists of Battle Creek have brought charges against their pastor, the Rev. L. D. Palmer, and at Pontiac the Congregationalists have in like manner treated theirs, the Rev. Mr. Utley.

The Sunday school lesson last Sunday was the one hundred and thirty-ninth Psalm, from the first verse to the twelfth. Its subject is, 'The All-seeing God.' It teaches that there is no use of trying to hide from God, for he is not only able to see everywhere, but is everywhere present.

The subject for discussion in the Ministers' Association of Philadelphia for Monday last, was: 'How shall we train children in our families and Sabbath schools so that they may grow up in sympathy with their doctrines, order and worship as Presbyterians?'

For the benefit of the 120 Chinamen who are in Boston, a mission is held in the Chambers Street Chapel. Miss Harriet Carter, a diligent city missionary, is in charge. About thirty of the 'heathen' are in regular attendance. Each scholar requires the undivided efforts of one teacher. Some of the boys are making fine progress.

The will of Mrs. Clarissa C. Cook, of Davenport, Iowa, distributed legacies to the Protestant Episcopal Church to the amount of \$160,000 and provided a \$75,000 home for the Friendless. Her heirs are going to contest the will alleging that at the time of making it she was of unsound mind and under undue influence. There are twenty of these selfish persons, and as the will now stands they will get about \$300,000, but they want the whole property. The lawyers are willing to have them fight for it.

Brooklyn is on the tip-toe of expectation as to Edward Eggleston's dramatization of Pilgrim's Progress, and wondering what will be the result of its performance in the 'Church of Endeavor.' It is understood that the drama is to be well mounted, and the actors are to play it after the most thorough and careful practice. There is no reason why the work of Bunyan should not be at least as thrilling when put on the stage as 'Uncle Tom's Cabin.'

In the recent Sunday School Convention the Rev. John H. Vincent, D. D., complained of the want of a grade of literature intermediate between that which is wanted for the little folks and that which suits adults. The lack is a serious one, and the matter for surprise is that the publication societies do not seem to have been impressed with a just idea of the importance of supplying literature adapted to the wants of the boys and girls who are beginning to be old enough to think actively for themselves. One of the leading religious publishing concerns commenced two or three years ago, a series of this class of works for the old boys, but for want of proper business management the endeavor was not a great success, and was dropped. Our very small children have enough, such as it is, and the big people have a great deal more than they are likely to read. One of the great troubles in the way is that so few people know how to write what will interest and profit a big boy.

The members of Pittsburgh Conference of the Evangelical Association met in Salisbury, Somerset county, Pa., March 13, 1879, to hold the 29th annual session. Shop L. Bowman presided. The session was one of the most important ever held by this body. The cause of missions received due attention, and in a short time the neat sum of five hundred dollars was secured. The next session of this Conference will be held in Johnstown, beginning March 18, 1880.

The appointments of local interest are as follows: Johnstown District, J. A. Grimm; Johnstown, L. M. Boyer; Fairview, J. Smith; South Fork, W. M. Covert; Cambria Circuit, F. P. Saylor; Stoytown F. J. Strayer; Somerset, S. M. Baumgardner; Bedford, D. K. Lavan; Indiana, J. Porth; Mechanicsburg, S. Milron.

CLIPPINGS.

A MIRACLE.

At night all bare of verdure

The brook 'neath beechen leafless

Went rapid on its way.

A few short hours I left them;

Lo! when I came again,

The brook, slow thrills of silver,

Wound down a leafy line.

The hill was green and shining

With turf of tender blade,

A gleam in the meadow

A gay mosaic made.

If I had stayed and waited,

And watched there day and night,

No sign of their magic

Could I have brought to light.

Oh! miracles most splendid!

Oh! magical things,

Of which our learned divines

But understand the sign.

How dare we speak it lightly,

As a thing of common thing,

The name of this great miracle,

The miracle of Spring!

T. Independent.

ASKING TO GO HOME.

The Springfield (Mass.) Republican

has a pretty story of two little children

who went alone, on a recent Sunday,

to church, when a minister from out

of town preached. They took a seat near

the front, and after the minister had

gone well into his sermon, the smallest

child whispered to his sister that he

would like to go home. People who

sat behind them heard the little girl tell

him that he must not go without asking

the minister's permission; so hand in

hand they left their seat, and stand-

ing before the clergyman, the little

chap lisped out his petition. The min-

ister was naturally surprised, but, with-

out interrupting his discourse, nodded

his assent. That did not satisfy the

children, and again the boy asked per-

mission to go, and was answered by

another nod. Then the little girl, fear-

ing the minister had not understood

her brother, said, 'Please, sir, may we

brother and I go home.' The minis-

ter stopped and verbally granted the

request, and with a sweet 'thank you,

sir,' and a courtesy, the children went

down the aisle together.—Ez.

INCREASE OF NEWSPAPERS.

According to George P. Rowell &

Co.'s American Newspaper Directory

for January, 1879, the total number of

periodical publications in the United

States is 8,703, against 8,340 one year

ago. There are 13 more daily and 307

more weekly newspapers than were re-

ported in the edition for January, 1878.

The total increase in the United States

of all sorts is 363.

THE TRUEST BEAUTY.

The truest beauty is not that which

suddenly dazzles and fascinates, but

that which steals upon us insensibly.

Let us each call up to memory the fa-

ces that have been most pleasant to us,

upon that we have loved best to look

in solitude, and oftentimes lament our

slumbers,—and we shall usually find

them not the most perfect in form, but

the sweetest in expression.

ONCE A YOUNG MAN PREACHED BEFORE

the Conference on Lot's wife. He had

a poor time; once or twice it seemed

that he would break completely down.

He saw the late Bishop James before

him, and that made matters worse.

'Bishop, what do you think was the

matter with me this morning? I can

do a great deal better than that.'

'Quite likely,' replied the Bishop.

'The trouble was in your subject. You

knew my good to come to a Methodist

minister from meddling with other

Life is itself neither good nor evil, it is the scene of good or evil, as you make it; and if you have lived a day you have seen all; one day is equal and like all other days; there is no other light, no other shade; this very sun, this moon, these very stars, this very order and revolution of things, is the same your ancestors enjoyed, and that shall also entertain your posterity.

When you are come to the other side of the water, and have set down your foot on the shore of glorious eternity, and look back again to the waters, and to your wearisome journey, and shall see in that clear glass of endless glory, nearer to the bottom of God's wisdom, you shall then be forced to say, 'If God had done otherwise with me than he hath done, I had never come to the enjoyment of this crown of glory.'

SECULARITIES.

Several prisoners escaped from the Somerset jail

last week. One has since been re-captured. The

building is said to be insufficient.

Mr. W. F. HILLIER, who for several years was

groom in the office of the Christian Family Com-

pany, and afterwards of the Christian Observer,

has returned to London, England, and is now a

compositor in a printing office. He writes us an

interesting private letter, under date of Feb. 12th,

in which he speaks of changes in London, during

his sojourn in our country. He is a careful and

diligent student, a consistent member of the

church of England, generally in his demeanor,

and a staunch temperance man.

The French floating battery, Arrangoite, foundered

off Hyres on Wednesday, Forty-seven men

were drowned out of a crew of 122. A storm arose

during the firing practice, and the Arrangoite

sprung a leak. The ship Scavain, near by, was

unable to render any assistance.

A bill has been introduced into the Senate which

enacts that all capital criminals shall be taken to

State Penitentiary to be hanged; fixes the time for

the springing of the trap at any hour before sun-

rise, and gives the hangman \$100 fee for each case.

The number of applicants under the pension ar-

range act now amounts to 23,000 and more are

to come in. This number is not a true indication

of the amount that the Government will be called

on to pay, for many claims will be disallowed.

Commodore Smith, in his official estimate, put

the number of pensioners who would legally be

benefited by the act between 45,000 and 46,000, re-

presenting about \$25,000,000. He still holds to those

figures, which were based on official estimates, and

(Continued from First Page.)

The above figures when considered in connection with the moral preeminence of the religion of Christ are certainly astonishing, and should make us feel the necessity of acting more effectively than we have been doing. Do you wonder why I should place education among the attributes of Bible Christianity? Well I will tell you. A knowledge of language is certainly necessary to be enabled to intelligently address ourselves to many millions of men, embraced in the above figures; hence being educated in the languages is necessary. Through the mirror of natural law God's existence and attributes are seen, hence the necessity of learning and forming a knowledge of natural science. The day of miracles is past, and the facilities for demonstrating natural sources are developed now to a much greater extent than formerly. God himself suits his intercourse with men to the times and the immediate condition of men; and godliness, which means being like God, is recognized by Paul in this, that he became a Jew to the Jews, and a Greek to the Greeks. He adapted himself to the peculiar customs of the people among whom he labored; so he did not violate any *general* principle. We should, therefore, be aroused and quit chinking at grates whilst we are swallowing camels.

You might just as well try to make me believe that baptism was not in Christ's commission, as to deny that it is the church's duty to "Teach all nations." The one is just as obligatory as the other. You could just as easily make me believe that feet-washing is wrong, as to make me believe that muzzling the preacher by withholding from him his lawful support is right. And you might just as well try to make me believe that black was white as to make me believe in theistic evolution, which means bringing something out of nothing, such as pouring water out of a pitcher when there is none in it, or teaching something we know nothing about ourselves, or learning something without being taught, or making a certain impression with an opposite mould.

Brethren let us be consistent in these things, and there will be more love and good will among ourselves. The Master's cross will become more acceptable. The affections of men will become more tender, and it will not be long till superstition will be superseded by the enlightening influence of the gospel, and the banner of Christian freedom, Christian morality, Christian sociality and love, Christian power and benevolence, will float in every land and in every clime. Let us quit this croaking doctrine, that it is in harmony with God's will, that only a few should be saved, and instead of that fling out the banner of the cross and let it float skyward, seaward, high and wide, until the knowledge of God shall cover earth and sea, and in hamlet, hovel, and palace, songs of praise will arise to the Creator of the universe. Amen. So may it be. Yours in astonishment, Nora Springs, Iowa.

For the PROGRESSIVE CHRISTIAN,
Antioch Church History.

S. M. MINNICH.

CHAPTER I.

In order that the reader may know where I stand, and why I stand where I do, I give the last act first. On Tuesday, March 4th, two official brethren visited us, and the following summons was read to our viz:

"Bro. S. M. Minnich, you are requested to appear at the church meeting on Saturday, the 8th of March, to answer to charges preferred against you; First, for publishing in the PROGRESSIVE CHRISTIAN that which is not true concerning the Antioch church, in which you stated that 'self aggrandizement and fashionable popularity' is the foundation of the trouble at Antioch, and not fashionable dressing; and other things being published in a railing manner. Saying the 'dogs of war' were turned loose upon the flock by the shepherd, etc. This also is believed to be from your hands and meant for the Antioch church."

By order of the Official Council. These words, "dogs of war," etc., occurred in an article from my pen, entitled "Shepherds and their Flocks," and was published in the PROGRESSIVE of Jan. 10th. I said to these brethren, "If you read the article you know it was from my 'hands.' But why did you think it was 'meant' for the Antioch church, when the Antioch church was not named nor referred to in the article." The random shot must have hit the "Official Council" from the way they flustered.

On the morning of the meeting my wife and I were getting ready to obey the call of the "official council," but concluded not to go for these reasons: Bro. Giff, who had been over the road on the day before, on horseback, told us he was going a-foot on account of the bad roads. Bro. Shalls also informed me that morning, that the Elder said that if Brother Shroyer and I did not attend this council, there would be a council convened at Antioch to hear our cases. I knew Bro. Shroyer was not going, and hence the court would come to us. On Monday the Elder informed a brother that my suit had been tried and sentence passed, and all I had to do was to accept the decision. On Tuesday my wife and I were notified by two official brethren, to appear before the council in the Antioch church on the next day. Appeared on Wednesday, before the council, and learned from the minutes of Saturday's council, that the charges made against me at this meeting are these, viz:

"First, For asserting that the number 5 expresses a greater number than have a home in the Antioch church. Second, For stating that it was not fashionable dressing but fashionable popularity and self-aggrandizement that have caused the local trouble at Antioch." The reader will notice that the "dogs of war" and the "etc." are left out. Left out, I suppose, because the "Official Council" knew the other charges would cast no light without them. My sentence was as follows: "The church unanimously resolved (the 'official council' resolved long ago) to have him (me) retract in as

public a manner as the above named statements were made, that is he shall have it published in the PROGRESSIVE CHRISTIAN (if *Primitive* had been written what would I have done) that the said statements are untrue."

I was anxious to know the number who "unanimously resolved," and I said to the secretary, "How many were at this meeting?" His answer was "I don't know." Were there twenty-five? He did not know. At this meeting two delegates were chosen to attend the District Meeting. One received fifteen the other nine votes, but it was added "only one sister voted." Finally it leaked out that there were three sisters at the meeting.

Some eighteen or twenty members were at the council on Wednesday. The Elder said that the business was not completed on Saturday, and that they had adjourned to meet here and finish the business. It had been commenced at Dora, that is, they had tried and condemned me at Dora, and now they had met to execute the sentence. My sentence was read and the Elder told me all I had to do was to answer yes or no. I told him I would write and explain myself, and send it to the PROGRESSIVE for publication. This he said would not do. I must say what I had written was untrue. I asked him to show me wherein my statements were untrue. This he declined to do. Seeing I must confess that I had lied (when I believed I had told the truth) or go out of the church, I told them I would withdraw from the church. Afterwards the Elder took the vote, and reported me cast out.

Had it not been for the presence of Bro. R. H. Miller I believe I should have been cast out at the council meeting in January. He told the "official council" that they had no case, etc. After Bro. Miller's remarks the Elder stated it was a mistake, that I was visited and that there were no charges against me, yet.

Antioch, Ind.

For the PROGRESSIVE CHRISTIAN,
Our Annual Meeting.

BY LEWIS KIMMEL.

In looking over the report of the Finance Committee of last Annual Meeting, together with the items necessary to hold it on the present plan, it seems to me to be time to change somewhat. But the sentence, "as soon as the churches have all paid their quotas," is one of meaning to every well-wisher of the church. The good brethren have labored long and valiantly to diminish the amount of business to be gone over at our Annual Meeting; and to have a more satisfactory way of doing our important business, as well as to lessen the crowd who throng us at those times—going so far as even not advise getting reduced fares from Railroad Companies.

Can anything be done to save the trouble of our past experiences in money matters, "as soon as the churches have all paid up their quotas," even as late as Jan. 23 of the following year? This needs no comment, all know the unpleasantness of "unpaid quotas." I believe we can do better.

Let us revise the manner of bearing the expenses of board and lodging, and then we can afford to get reduced Railroad fares. We have done this several times, hence it would be right to do it again, if we can improve.

PLAN.

1. Let one or more business men, or a company of brethren, if you please, agree to tent, table, cook for, feed, lodge, and do in regard to boarding and council facilities all that we have done. Let these bear all the expenses themselves without calling on the churches of an entire District or State for "their quotas." This will save "unpaid quotas."

2. Then any district or congregation that has money to pay the board and lodging of Standing committee and delegates, at first table, can hold the Annual Meeting.

3. Let each brother, sister, or friend who wishes to attend Annual Meeting be permitted to attend but be required to pay for board and lodging.

4. Let printed "tickets" be sold to each boarder for entire time of said meeting—at first table \$34—second table \$38—third table \$24—fourth table \$22.

This would save the unpleasantness of the crowd about the door in front of the tables, as those having tickets for first table could get in, and others need not apply.

5. Let us save all we can by getting reduced Railroad fares; and let congregations pay boarding, etc., of its elder and as many as they may wish to send.

6. But what shall be done with the amount of money left after paying the actual expenses of said meeting and a fair profit to the person or persons holding the meeting? Let this be put into the Treasury for missionary purposes. I believe with reduced Railroad fares and paying boarding, the actual expenses will be less than at present to each one who travels 200 miles by Railroad.

And if these rates are not high enough make them higher. Then if it is too expensive for our willing minds, let us do as the Apostles did, Acts 15, when they had a case to take to council they held it. So let us do, once a year or once in three years as occasion really requires.

Dear reader, the above is submitted for your consideration, reflection, and correction.

Edmonton, Pa.

To break off bad habits, avoid the places, and persons, and the thoughts that lead to temptation. Keep busy; idleness is the strength and incentive of bad habits. Do not give up the struggle if you fail once, or twice, or thrice, but conquer. A failure only shows how much need there is to strive.

Wherever a care is to be lightened; wherever a kind word or look may give relief; wherever forbearance may be manifested, or forgiveness shown, or sympathy expressed, or good of any kind be done, there we may show forth the spirit of the Savior, and so do that which is well pleasing to him.

Seeds for Thought.

Men may judge us by the success of our efforts; God looks at the efforts themselves.

"Many a man dreads throwing away his life at once, who shrinks not from throwing it away by piecemeal."

To be a great sinner it is not always necessary that a man do wrong; it is enough that he never does good.

When you strike oil, stop boring. Many a man has bored clean through, and let the oil run out at the bottom.

Next in point of meanness to doing an injury, it is to do a man a favor and every now and then remind him of it.

There is no sin we can be tempted to commit, but we shall find a greater satisfaction in resisting than in committing.

To be kept from wrong-doing by fear of exposure is not very exalted virtue, but as far as it goes it is beneficial to society.

He that can perceive the paltriness of life, without ceasing to feel the dignity of man, has solved the great problem of existence.

A man may have many weaknesses of character and yet be great; but no man can be great who has any littleness of mind.

Give full measure, when you measure, and weigh with a just balance. Expend not but according to the measure of your goods.

Youth's Department.

ENDURANCE.

"It is better to endure the wrong which evil tongues and hands commit; The bold encroachments of the strong, The shafts of calumny and wit, The scornful hearing of the proud, The sneers and laughter of the crowd."

And harder still it is to bear The ceaseless of the good and wise, Who ignorant of what you are, Or blinded by the sinners' lies, Look coldly on or pass you by, In silence, with averted eye.

But when the friends in whom you trust As faithful as the mountain rock, Are scattered like the dust, Before unfortunates' rudest shock, Nor love to count on your own fate, This is more terrible than all.

Yet even this and these—aye, more Can be endured, and hope survive: The noble spirit still may soar, Though the body fail to thrive; Sorrow and want may wear the frame, Thank God! the soul is still the same.

Hold up your head, then, child of grief, Nor loiter to the tempter's lead; Fly, and be scattered like the dust, Before unfortunates' rudest shock, Within the heart hope never dies, Trust in your day-star yet shall rise.

Conscious of purity and worth, You may with calm assurance wait The timely rescue of your friends; And 'e'en should justice come too late To soothe the spirit's home-ward flight, Still heaven, at last, the wrong shall right.

—Selected.

The Chip that Could talk.

The following anecdote, related by John Williams, the Martyr missionary to the South Sea islands, will be new to many of our young readers. He was engaged one day hewing timber for a chapel, surrounded by many wandering natives. It was when thus employed that the incident occurred of which he thus tells in his "Missionary Enterprise."

"As I had come to work one morning without my square, I took up a chip, and with a piece of charcoal wrote upon it a request that Mrs. Williams would send me that article. I called a chief, and said to him—

"Friend, take this; go to our house, and give it to Mrs. Williams."

"He was a singular-looking man, remarkably quick in his movements, and had been a great warrior; but in one of his battles he had lost an eye. Giving me an inexpressible look with the other he said—

"Take that!—she will call me a fool and scold me, if I carry a chip to her?"

"No," I replied, "she will not; take it and go immediately; I am in haste."

"He took it from me, and asked, 'What must I say?' I replied, 'You have nothing to say; the chip will say all I wish.' With a look of astonishment and contempt he held up the piece of wood, and said—

"How can this speak? has it a mouth?" I desired him to take it immediately, and not spend so much time in talking about it.

"On arriving at the house he gave the chip to Mrs. Williams, who read it, threw it away and went to the tool chest, whither the chief, resolving to see the end of this mysterious business, followed her closely. On receiving the square from her, he said, 'Stay, daughter; how do you know that this is what Mr. Williams wants?' 'Why,' she replied, 'did you not bring me a chip just now?' 'Yes,' said the astonished warrior; 'but I did not hear it say anything.' 'If you did not, I did,' was the reply; 'for it told me what he wanted. And all you have to do is to return with it as quickly as possible.' 'With this the chief leaped out of the house, and catching up the mysterious piece of wood, he ran

through the settlement with the chip in one hand and the square in the other, holding them up as high as his arms would reach, and shouting as he went, 'See the wisdom of the English people! They can make chips talk! they can make chips talk!'

"On giving me the square, he wished to know how it was possible thus to converse with persons at a distance. I gave him all the explanation I could, but it was to him such a mystery that he actually tied a string to the chip, hung it round his neck, and wore it for some time. For several days after, we frequently saw him surrounded by a crowd, who were listening with intense interest while he told them 'of the wonders which this chip had performed.'"

Raratonga, is now a Christian land. It has its churches, and Christian schools, and is governed, wisely and well, by "Isaia," a native chief. He never forgets, in his laws and plans for the good of his people, that "righteousness exalteth a nation."—NEW YORK OBSERVER.

For the PROGRESSIVE,
Children Obey Your Parents. Col. 3:20.

The admonition of the apostle Paul to his Colossian brethren, parents and children, is one that should receive our whole attention, inasmuch as it contains the fundamental principles of christianity.

He begins by showing us where we should seek Christ; exhorts us, his children to mortify the works of the flesh, put off the old man, and put on the new; teaches us a beautiful lesson, that of forbearing one another, forgiving one another, even as Christ forgave us; duties of husbands and wives and children.

To the latter class we wish to speak, more particularly to those who have not left the parental roof; to those who have a kind father, loving mother, affectionate brothers and sisters.

In the name of Him who loved you and died for you, I beseech you to hearken unto the kind entreaty of the apostle, and never disobey your parents. Disobedience causes us many painful days and restless nights. Many a would be pleasant hour is saddened by thoughts of disobedience. Many a promising young man has gone to ruin through disobedience to parents. Many a young woman that was loved by parents, admired by friends and acquaintances, was hopelessly and irretrievably lost, by one single act of disobedience. Where one reforms ten go down to untimely graves.

Oh, children, in the name of high heaven, if you are tempted to disobey your parents, stop and think; stop, oh, stop and hear the tales of erring ones; hear them tell their pitiful story, lost! lost! Hear them tell of loving homes, kind parents, christian communities. They disobeyed their parents, they ran in forbidden paths. Only a play party; a select ball, a friendly glass, a social game and many other pretexts and excuses to commit the first offense of disobedience. The second is not so hard for the conscience to digest.

The third is easy, and you are now on the downward road to commit heinous offenses and diabolical crimes. I knew a young man, a few years ago, who forgot the father's warning, the mother's tears, he ran to parties and balls, to the tipping houses; then the gambling halls. But he was rather aristocratic in his nature; he sought and found jolly companions, seven in number; one over-seer, one mechanic, one gentleman, four business men. Where are they today? One died with delirious tremors, one was killed, one died in a lunatic asylum; two failed in business; one at present in jail, the other a confirmed drunkard.

Only a few years ago they moved in the best of society, and means plenty at their command. Young man, no doubt but a few years ago they were where you should be morning and evening around the family altar.

Young man and young woman, if you are desirous of traveling, disobeying parents, leaving cheerful homes, come, go with me a short distance to the county almshouse. See the disfigured faces, distorted eyes, woeful countenance; the fruits of disobedience. Let us go to the jails, the penitentiary, the gallows, and last, go with me to the great and final Judge, and hear the awful sentence of a sin avenging God, on the disobedient children of men. Depart! depart!

D. F. RAMSEY.

THE BRETHRENS' Progressive Publishing Co.

This company has been organized for the purpose of publishing a liberal and progressive weekly religious paper, books, pamphlets, tracts, etc., and to make a more vigorous and effective effort than has heretofore been made by the Brethren to extend the borders of Zion, and to carry the faith that was once delivered to the saints, into all parts of our country and throughout the world. The business of the Brethren's Progressive Publishing Company is to be under the management of Elders H. R. Hoisinger and J. W. Beer. The paper indicative of its character is as follows:

THE PROGRESSIVE CHRISTIAN. The PROGRESSIVE CHRISTIAN shall be an unflinching advocate of the principles of the gospel of Christ must be received and observed as they were delivered by the great Head of the Church, and that the many scriptures and the standard of appeal and evidence in the determination of religious truth.

The PROGRESSIVE CHRISTIAN will advocate progress—an onward movement—by the use of all lawful and expedient means. We hold it our duty to keep pace with the times.

The PROGRESSIVE CHRISTIAN will allow and encourage everyone to express his views on a religious subject. We believe in free speech and a free press, and we are not afraid of controversy, and we are not afraid of a free discussion. Contributions must, however, breathe a christian spirit, and be free from immorality, bitter personalities and aspersions.

The paper shall respect the opinions of all, but will not at the expense of none; and shall conform to the sound advice. "In essentials unity, in non-essentials liberty, and in all things charity."

The PROGRESSIVE CHRISTIAN will contain religious and moral essays; news of general interest, especially religious news; church news of correspondence; notices of meetings, marriages, and deaths; and will devote a few columns to advertisements. It will be our constant aim to keep our readers well-posted in everything that is of interest to them, and will hold it our duty to advance holiness and the interests of the church. Especial attention will be given to the religious press and all kinds of religious literature.

TERMS: ONE DOLLAR A YEAR IN ADVANCE. Send stamps for specimen copies.

Direct all letters and communications to: BRETHRENS' P. P. CO., BERLIN, Somerset Co., Pa.

JOB PRINTING.

We are prepared to execute all kinds of Printing, from a Druggist's Label to a Full Sheet Poster. In the best style of the craft, and at prices suited to the times. For the benefit of our readers and friends who may wish to patronize us, we here publish a schedule of the prices of the most commonly used work.

Price List of Job Printing.
SHEET, 10 (the size of this paper).
For 25 to 50 copies, sent postpaid, \$1.00.
For 50 to 100 copies, sent postpaid, 1.25.
For 100 to 250 copies, sent postpaid, 1.50.
For 250 to 500 copies, sent postpaid, 2.00.
For 500 to 1000 copies, sent postpaid, 2.50.
For 1000 to 2500 copies, sent postpaid, 3.00.
For 2500 to 5000 copies, sent postpaid, 3.50.
For 5000 to 10000 copies, sent postpaid, 4.00.
For 10000 to 25000 copies, sent postpaid, 4.50.
For 25000 to 50000 copies, sent postpaid, 5.00.
For 50000 to 100000 copies, sent postpaid, 5.50.

COMMERCIAL BLANKS.
per 1000
Blank Notes, with or without seal, for one or two signatures, common or iron-plate, 6 for 5 cents; 25 for 10 cents; 50 for 15 cents; 100 for 20 cents.
School Certificate. For teachers and students. This is a neat certificate, a similar to the certificates given by Superintendents to teachers, having blank lines for the various branches. Sold by the dozen, out at once a month. Price: 25 for 10 cents; 50 for 15 cents; 100 for 20 cents.
Executions, 12 cents per dozen.
Summons, 5 cents per dozen. Deeds, 10 cents each. Discount to the trade.

The above prices include postage, except for Letter, Note, and Bill-Heads, for which add at the rate of cents per 100 for postage.

Tracts, Books, Blank Books, Check Books, etc., taken on estimate. Orders solicited, and satisfaction guaranteed.

PROGRESSIVE PUBLISHING COMPANY,

Berlin, Pa.

BOOKS FOR SALE AT THIS OFFICE.

A Debate on Immersion between Eld. James Quinter and Rev. J. S. Sawyer. This work ought to have a wider circulation than it has. It was formerly sold at \$1.00, but we now offer it at 50 cents a copy.

The Passover and Lord's Supper. By J. W. Beer. A book of 250 pages, that should not only be read but carefully studied. It ought to be found in every library. Single copy by mail 60 cents.

A Summary of Religious Faith and Practice, or Doctrines and Duties of the Christian. By W. Beer. A pamphlet for the millions. It should be sent everywhere to acquaint people with the faith and practice of the brethren. Single copy 15 cents; eight copies \$1.00.

WORKS FOR HOME IMPROVEMENT.

The following list of books should be in every Family Library, and will be furnished at rates given in the list, by mail, or by express, on receipt of price.

THE INDISPENSABLE HAND-BOOK FOR HOME IMPROVEMENT. Comprising "How to write," "How to Talk," "How to Behave," and "How to Do Business." One large vol., 82 cents.

HOW TO WRITE. A Manual of Composition and Letter-Writing. Muslin 75 cents.

HOW TO TALK. A Manual of Conversation and Debate, with mistakes in speaking corrected. 75c.

HOW TO BEHAVE. A Manual of Personal Habits. Muslin 75c.

HOW TO DO BUSINESS. A Pocket Manual of Practical Affairs, Cases, Guide to success in the various branches of business. Muslin 75c.

HOW TO WRITE. The Voice and How to Use It. By W. H. Daniel. Paper, 50c; cloth, 75c.

HOW TO CONDUCT A PUBLIC MEETING. By the Chairman's Guide, with Rules of Order, a very complete Manual, only 10 cents.

WATSON'S WISDOM. Comprising "Hopes and Helps," "Aims and Aids," "Ways of Life." By Rev. G. S. Weaver. One vol., 62 cents.

HOPE AND HELPS FOR THE YOUNG OF BOTH SEXES. Character, Choice of Association, Health, Amusement, Courtesy and marriage. By Rev. J. W. Beer. Aids for GIRLS and YOUNG WOMEN, on the Duties of Life, Physical, Intellectual, and Moral Development, Education, Duties to Young Men, Marriage and Happiness. \$1.25.

WAYS OF LIFE. Showing the Right way and the Wrong way. How to live in Life. By Rev. J. W. Beer. 100 pages, 10 cents.

LIFE AND HOME. The Family and its Members. By Rev. J. W. Beer. 100 pages, 10 cents.

THE CONVERSION OF ST. PAUL. By Geo. Sawyer. 100 pages, 10 cents.

THE EMPHATIC DIAGRAM. or, The New Testament in Greek and English. Containing the original Greek Text of the New Testament, with the Interlinear Word-for-Word English Translation. By Rev. Wilson. Price \$2.00; extra line, \$2.50.

THE CULTURE OF THE HUMAN VOICE. Containing the Anatomy, Physiology, Pathology, Exercises, and Training. Tract, 50 cents.

THE PEOPLE'S PICTURE GALLERY. The People's Picture Gallery, with seventy colored illustrations. United States, beveled boards, \$1.50.

THE PEOPLE'S PICTURE GALLERY. The People's Picture Gallery, with seventy colored illustrations. United States, beveled boards, \$1.50.

THE PEOPLE'S PICTURE GALLERY. The People's Picture Gallery, with seventy colored illustrations. United States, beveled boards, \$1.50.

THE PEOPLE'S PICTURE GALLERY. The People's Picture Gallery, with seventy colored illustrations. United States, beveled boards, \$1.50.

the Superiority of Concrete over Brick, Stone or Frame Houses, with Octagon Plans. \$1.25.
MAN AND WOMAN CONSIDERED IN THEIR RELATIONS TO EACH OTHER and to the World. \$1.00
THOUGHTS FOR THE YOUNG MEN AND YOUNG WOMEN OF AMERICA. By Rev. J. W. Beer. 100 pages, 10 cents.
IDEAL WOMEN. By Greeley. 75 cents.
THE CHRISTIAN HOUSEHOLD. Embracing the Husband, Wife, Father, Mother, Child, Brother and Sister. By Weaver. 75 cents.

TEMPERANCE. Ten Minute Speeches by Distinguished Members. 15c.
CAPITAL PUNISHMENT; or, The Proper Treatment of Criminals. 10 cents. Father Matthew, the Temperance Apostle. 10 cents. Good Man's Legacy. By Rev. Dr. Ogden. 10 cents. Gospel among Animals. Same. 10 cents. The Planistic Mystery—how to work it. 20 cents. Alphabet for Deaf and Dumb. 40 cents.

THE THREE TEMPERANCE PLATFORMS. An Exposition of the Fallacy of Alcoholic Medication. Addresses delivered in London. 50 cents.
DIETETICS AND DISPENSARY. An Explanation of the Physiology of the Digestive Process, and Treatment of Dyspepsia. \$1.00.

CHILDREN. Their Management in Health and Disease. Descriptive and Practical. \$1.00.
SOME OF THE PRINCIPLES OF HEALTH. 50 cents.
TEA AND COFFEE. Their Physical, Intellectual, and Moral Effects on the Human System. By Alcott. 15c.

HOW TO TEACH CHILDREN. Physical, Intellectual, and Mental Development; or, Physiology in the School-room and Family. \$1.00.
CHILDREN'S PRINCIPLES. What to Do and Why, and how to Educate each Man for his proper work, describing seventy professions, trades, and vocations. The Talents and Temperaments required. \$1.25.

All orders to be sent to the

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

1879. A SPLENDID PREMIUM TO EVERY NEW SUBSCRIBER TO THE PHILADELPHIA WEEKLY TIMES.

The Annals of the War
Written by the principal participants in the late Civil War, North and South.
A ROYAL OCTAVO VOLUME OF 500 PAGES, BEAUTIFULLY ILLUSTRATED.

And bound in colored and gold cloth, with illuminated Cover Linings (Price \$4.00).
Will be given to every new subscriber to the WEEKLY TIMES for 1879, upon the following terms, in all cases the price of the paper being paid in advance.

For \$4 we will send one copy of THE WEEKLY one year and one copy of THE "ANNALS."

For \$8 we will send three copies of THE WEEKLY one year and three copies of THE "ANNALS."

CLUB TERMS OF THE WEEKLY TIMES.
1 Copy, One Year . . . \$2.00 10 Copies, one year \$15
5 Copies, one year . . . 8.00 20 Copies, one year 25

THE "ANNALS AS A PREMIUM."
A copy of the "Annals" will be given as a Premium to any one sending a copy of the WEEKLY TIMES for a club of twenty, or \$25 for a club of twenty.

This is a grand opportunity, without cost and but little trouble, to get a copy of a splendid work that should be read by everyone.

THE WEEKLY TIMES FOR 1879
Will be kept fully up to the high standard of the past, and improvements added from time to time as they may be suggested by experience and the wants of our readers.

The grand and distinctive features of THE WEEKLY TIMES, that has proved so popular in the past will be continued throughout the year of 1879. It is a series of chapters of the

UNWRITTEN HISTORY OF THE LATE CIVIL WAR.
From Leading Actors in the Cabinet in the Field, in the four volumes of THE WEEKLY TIMES.