

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, FEB. 28, 1879.

NO. 8.

Essays and Selections.

For the PROGRESSIVE CHRISTIAN.
Forms of Selfishness in the Church.

BY J. L. FRY.

(Concluded.)

Let us place ourselves in imagination near to the throne of God, and what do we behold?—a number of needy supplicants returning daily to his throne, a large proportion of whom are as unmindful of each other as if each came from a different world and represented a distinct race of beings; as completely absorbed in their respective interests as if the welfare of the species depended on their individual success. There, where each should think of all, and feel himself blended with the great whole, he virtually disowns kinred with all, deserts the common interest, and strives for himself alone. They come and lay their hand upon the springs of an agency, which, if put into motion, would diffuse happiness through the world; but they leave that agency unsolicited and unmoved. The blessed God calls them into his presence, partly, that they might catch the radiance of his throne, and transmit it to a world immersed in the shadow of death; but provided they catch a ray of that light for themselves, the gloom of the world may remain unrelieved. He points out the infinity of their resources in himself, gives them access to more than they need for themselves, in order that they may go and instrumentally administer to the wants of others. He calls them to his throne as a royal priesthood, as intercessors for the race; but instead of imploring the divine attention to the wants of the world, each of them virtually call, it off from every other object to concentrate it upon a unit, and that unit himself. He has so laid his vast and glorious plans, that he can be enjoyed fully only in communion, in the great assembly of heaven; but in contravention of these plans, each one seeks to contract for himself separately with God, as if he would fain engross to himself the whole of the divine goodness. What an affecting view is this of the power of selfishness, and of the infinite patience of God in bearing with it!

But the form under which this Protean evil works more insidiously and extensively perhaps than in any which have been specified, that of a worldly spirit,—we will venture to call it the selfishness of the purse.

It was the design of Christ, in redeeming and saving his people by the sacrifice of himself, to convince them that his interest and theirs were identical, that he and they were one, that to enjoy any prosperity distinct from the prosperity and glory of his kingdom was impossible. And by further proposing to employ their instrumentality for the enlargement of his kingdom, he intended to give them an opportunity of evincing their love to his name, and of consecrating all the means they could abstract from the necessary demands of time, to the great cause of salvation. It was only warrantable to expect, that the exhibition of his love, and the claims of his kingdom, coming with full force upon their hearts, would overwhelm all worldly considerations; that they would bring forth their wealth, and present it with the ardent devotion of an offering; that henceforth they would desire to prosper in the world only that they might have the more to lay at his feet; that they would instantly devise a plan of self-denial, each one for himself, the object of which should be to augment to the utmost their contributions to his cause; that nothing but the fruits of such self-denial would be dignified with the name of Christian charity; and that the absence of such self-denial and the consequent fruits of it, would be regarded as a forfeiture of the Christian name; that the church, as "the bride, the Lamb's wife," would feel that she had, that she could have, no interest apart from his, that all her worldly possessions belonged to him, and that she would gratefully and cheerfully surrender them to him, wishing that for his dear sake they had been ten thousand-fold more.

To ask if such is the conduct of the Christian church would be worse than trifling. All seek their own, not the things which are Jesus Christ's. As if their interest and his were two, separate, opposite, irreconcilable things; or, as if they had never heard of the grace, the claims, or even the name of Christ, the great majority of Christian professors may be seen, from age to age, pursuing their own ends as eagerly, and wasting their substance as selfishly, as the world around them. They seek their worldly prosperity. They know of nothing equal to that. The cause of Christ itself must wait for that, and is only held secondary to it. What! neglect anything which tends to increase their gains!—they would deem themselves mad to think of it; even though the salvation of an immortal soul had to wait in consequence. And thus, while God has to complain of them as slothful and unfaithful in his service, Maunmon can boast of them as among his most diligent and devoted servants.

They seek their worldly ease and enjoyment. Self, self, is the idol to which they are perpetually sacrificing; the monster, whose ravenous appetite they are perpetually feeding, and which eats up nearly all they have. So great is the cost of dressing and decorating this idol, of serving and feasting it, of consulting its voracious appetites, and ministering to its various gratifications, that but little is left for the

cause of Christ. It is "a soul-wasting monster, that is fed and sustained at a dearer rate, and with more costly sacrifices and repasts, than can be paralleled by either sacred or other history; that hath made more desolation in the souls of men, than ever was made in their towns and cities where idols were served with only human sacrifices, or monstrous creatures satiated only with such food; or where the lives and safety of the majority were to be purchased by the constant tribute of the blood of not a few! that hath devoured more, and preyed more cruelly upon human life than Moloch or the Minotaur! Self is Dives in the mansion, clothed in purple, and faring sumptuously every day,—the cause of Christ is Lazarus lying at his gate, and fed only with the crumbs which fall from his table.

These are some of the leading forms of that demon of selfishness, whose name is Legion; and which, in every age, has been the great antagonist of the gospel, threatening at times even to drive the principle of benevolence from the world. What but this is it which keeps the piety of the individual professor joyless to himself,—which renders many a congregation of professing Christians, a company of inactive, useless men, assembling merely for their own worldly ends, and separating only to pursue their own worldly ends, as if none but themselves inhabited the earth?—which turns the several branches of which the Christian church is composed, into so many sources of mutual disquietude and weakness?—and which, makes that church the scorn of an infidel world, instead of its boast and glory? It has defrauded millions of the offer of eternal life,—and what but selfishness is, at this moment, defrauding God of glory long since due? and the church of its promised prosperity? and the world of the redemption provided for it? Well has self been denominated the great Antichrist: for though it may not be the Antichrist of prophecy which is to appear in the latter day, it is the Antichrist of every day, and every age; the great antagonist and obstacle of his universal reign. For all seek their own, not the things which are Jesus Christ's." That we do not exaggerate its pernicious power, let it only be supposed that selfishness, in all the forms we have specified, has been banished from the church,—and what would ensue? Each branch of Christians, without seeming its distinctive character, would embrace and seek to ally itself as closely with all the rest as a community of interest, hope, and affection could bind it. Each creed would have the necessity and divinity of brotherly love among its primary articles; teaching the Christian that a heart glowing with affection to "the brethren," exhales the incense most acceptable to God in man. Devotion, no longer terminating in itself, would go to God, and plead for the world. Piety, no longer seeking after comfort as an end, would find it without seeking; find it in the paths of Christian activity and usefulness. Like the piety of apostolic times, it would be exempted from all the morbid complaints of a slothful religion, and would find its health and enjoyment in living to Christ. The whole church would be kindled into a sacrificial flame for his self-denial as appropriate fuel for feeding a flame so sacred. A love which would yearn over the whole human race; a zeal which would be constantly devising fresh methods of usefulness, denying itself, and laying itself out for God; and a perseverance which would never rest till the whole family of man should be seated at the banquet of salvation,—these would be the prevailing features of the entire Christian community. From such a scene the eternal Spirit could not be absent; its very existence would demonstrate his presence. The tabernacle of God would be with men upon earth; God would bless us, and all the ends of the earth would fear him.

Now, of all this selfishness is defrauding us. It is keeping the universe in suspense. Like a spring-season held back by the chilling breath of winter, all things are waiting for the desired change; when the Christian church, bursting forth as in the vernal beauty of its youth, shall become another paradise, full of melody, incense and joy.

315 Crown Street, Phila.

For the PROGRESSIVE CHRISTIAN.
Basket Items.

BY S. M. MINNICH.

WORSHIP GOD. When St. John saw on the isle of Patmos the beauty and grandeur of the heavenly Jerusalem, he fell at the feet of the angel guide, and was about to worship him, but the angel said "see that thou do it not.—Worship God." When angels refuse to be worshipped how can a man accept worship from his fellow-man? Yet some who are guides of the church accept, nay, command, that all the people worship them and their creed, "See thou do it not." But woe the word: "It is written 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'" Matth. 4:10.

CHRIST ONLY. Not long since I heard a "Doctrinal" preacher deliver a discourse from these words: "For I determined not to know anything among you, save Jesus Christ," etc. The idea of determination was the only idea the preacher could get from the text. That *whenever* a man undertook to do he must be fixed and determined to carry out. Such preaching is a perversion of the Scriptures. True, there is but one idea in the apostle's words and that is Christ—not determination.

O that our evangelists would do as the apostle Paul did at Corinth, determine not to know anything among you, save Jesus Christ. Then would our peace be as a river, and our righteousness as the waves of the sea.

ONE PAPER. Are there too many papers published in the interest of the Brethren? Is a question that is often answered in the affirmative. There may be too many party papers—papers that are in bondage, so much that their editors dare not do right. But there are not too many independent papers. Party papers make parties. Independent papers make parties. Conservative papers if in error stay there. Free and independent papers see and will find the truth. Among all our church papers there is but one that is "fearless and free." There is only one to which independent men, yes, and even independent women, may send their thoughts and not fear the waste-basket. Only one that fears God and not men. That paper is the PROGRESSIVE CHRISTIAN.

SOWING SEED. Reader please read your PROGRESSIVE CHRISTIAN and then hand it or mail it to some one who is a lover of Light, Liberty and Truth. For it is a fearless advocate for the undiluted Gospel of the Son of God. Do not waste a single paper. It has words of cheer for Christ's bondsmen. It brings glad tidings to all that are bound. Its mission is one of love to Adam's race. No, no; you must not paste the PROGRESSIVE CHRISTIAN on the wall, neither dare you destroy its mission by using it to tie up crocks. To do this is to hide the light under a bushel. Write a letter or postal to all your friends, ask them to subscribe and to act as a soliciting agent in procuring names and dollars for the PROGRESSIVE CHRISTIAN.

"SOUR." It certainly would seem a little ungenerous for an inn-keeper—who sets before his borders only sour-croût and hominy—to make a fuss because some of his patrons start a new hotel where food is prepared to suit the taste. The sour-croût man believes in sour-croût and he says "stop, eat sour-croût or leave the country." But the proprietors of the new hotel, reply, "this is our home and God and our country have given us equal rights. Sour-croût is good food for some, but not for all. Our land is well supplied with all kinds of food, adapted to all cases—weak or strong—and we are determined to dish up such a variety of good nutritious food, that all our patrons will be fed and grow thereby."

For the PROGRESSIVE CHRISTIAN.
Progressive Christianity.

BY J. C. CASSELL.

There seem to be two classes of individuals among us, that misunderstand progressive Christianity. The dear old fathers in Israel think when the younger members speak of progress, that it means more style, more fashions in the church; and such, too, seem to be the case with those that love the giddy fashions of the world more than the simplicity of the earnest efforts of our venerable fathers and mothers. To both of these classes we would say, you are wrong. Christian progress, means, more piety, less formality, more charity, less committees; more love, less promises (not to be kept); and more zeal in the advancement of the cause we have espoused. It is not progression, but retrogression, to promise one thing and practice another. To make a closer application, it is not advancement to promise allegiance to the church, then deny the authority of the delegated heads of the same, which compose our annual council. Consistency is a jewel—a virtue. To be consistent we must abide by the decisions of our delegates.

But says my progressive brother, must we, year after year, suffer this indifference spreading the glorious gospel of the blessed God? We say, no, no, for Jesus' sake no! When your delegate elections come off do not stay at home, and say they will get along without me, but go and be careful who you vote for. Do not vote for the old Bishop (because he has been the representative year after year for twenty years or more) that fails to see that the devil has made wonderful progress, and the church not. Vote for brethren that have something grander, nobler, higher, to talk about than fathers grandfathers, and great-grand-fathers' coats; brethren that feel as much interest in the salvation of souls in great eastern cities, as our western prairies. Would it look like progress if our next A. M. would send two able preachers to Philadelphia and the same number to New York and Boston, whether they would be successful or not! We might then say (in part), with the Apostle Paul, we are "pure from the blood of all men." But can we say so now, with the insignificant efforts that have heretofore been made to preach the true gospel outside the borders of the church? Oh my dear, sincere, cautious brethren, be careful you are not too cautious. And those of us that have perhaps a little more zeal than forethought, let us not cause schism or division as some of our old brethren predict we will, but while they are bringing up the rear let us stand, having our joints girt about with truth, and having on the breastplate of righteousness, our feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, the helmet of salvation, and the sword of the Spirit. When they see us thus standing arrayed in the full armor of God, they will not be afraid to advance. Then when we come marching in one solid, harmonious phalanx, the stronghold of Satan must give way; having Jesus as our Captain and the mighty

God as the supreme head of the whole movement. This will be "progressive Christianity." Not the bringing in of the abominable, health-destroying, soul-enslaving fashions of the world which eat up the substance that should go with the Lord's treasury. May the Lord bless us all.
No. 2550 North 7th St., Phila.

For the PROGRESSIVE CHRISTIAN.
The Make-Up.

BY HOWARD MILLER.

The make-up of churches varies in different localities just as individuals differ in the various localities. But while there is a difference, there is also a resemblance. In general, and there are some common characteristics to be found in your church, that is in your congregation. There, for instance, is the fault-finder; the man who is continually finding fault with all connected with the church—the preachers, the members, everything and everybody. Every time the deacons go around he has a long string of complaints to make. He has been "bused" by somebody and can't commune. Some silly girl wears a hat, and some spinster doesn't, and he wants to know, etc. The fault-finding man can't help himself; and if he had things his own way, he would be worse yet. The way to handle him is after the manner of a dog you can't kill—go around him.

Next, the talker. Everything from a Greek verb to a door knob this specimen of brother has twenty opinions on, and he begins to talk in council before he gets up, and while he gets up, and while he is up, and five minutes after he sits down. You can tell if he is in meeting by a moment's quiet outside the door, if there you can hear the endless windmill going inside. It does not make any difference if he knows what he is talking about or not; and if he comes in late, he goes over the whole ground again, suggesting, talking and remarking, as if the entire congregation didn't know what to do by themselves.

Opposed to him is the quiet man. He sits back and never opens his mouth about anything. When anything is wanted he can be depended on, and he is one of the best men in the church. He is satisfied—just as the rest make it—"got" no choice—can get along and he does.

Another brother. He wears good clothes, goes to shows, etc.; gets a little boozey, once in a while; gets into fusses; cries like a child at the affecting passages in the sermon; promises to do better and does so for three days; visits the sick and divides all he has with the needy. The preachers scorn him and the deacons annoy him, but he is the same fellow, spots and all. He is really a good man, only weak.

Then there's the sister—far be it from me to be ungentlemanly and to say "old maid"—she is a young unmarried sister of forty-five. Her tongue was made to talk with and her feet to walk with and she knows it. The younger sisters couldn't get along with out her, else they'd get proud. She keeps them straight in the bonnet way and there's no nonsense that she doesn't ventiliate. She is a sort of kitchen preacher, and is not altogether sure but that nature made a mistake in not making her masculine in sex, as she is that in everything else. The church sometimes makes her make an acknowledgment, but she gets even for all that.

The stingy man is a fine specimen of a man who holds a cent so close to his eyes that he can't see a crown over the river. Nobody ever knew him to give a cent only when it was wrong from him. Things are going to the dogs these days according to him. He would give a cent to the Lord, under protest, and he would take the widow's cow for rent under the law. He is continually harping one the good old days when there were no churches to build and nothing to give.

Then the remaining two hundred members have enough to do to mind their own ways and to mend them. They constitute the bulk of every church, and are its body and brains after all, though they are seldom heard. Nearly all that is good and praiseworthy is found in the ranks; and if these peculiarities are found everywhere, there still remains this bulk of good sense in their seats.

If the cat will lap the milk, and the dog steal the joint of meat, let us not rail out against all creation, but remember that it is their nature; and with us our faults are our misfortune, and so let us be patient with all men.
Elk Lick, Pa.

For the PROGRESSIVE CHRISTIAN.
Up Higher.

BY E. E. ROBERTS.

A traveller called at a wayside cottage in the mountains of Switzerland, and asked the motherly-looking woman standing in the cottage door, for a glass of water. She bade him follow her to a little stream that came leaping from the rocks, and filled down the mountain side. She filled him a glass of nature's sparkling beverage; and while he was refreshing himself, he asked her many questions in relation to life among the mountains, and the scenes of beauty all around him. He asked, "Does this little stream not run dry, at times?" "Oh! yes," she replied. "Where then do you get water?" He asked, "Then," said she, "we go farther up towards the source." "But does that always hold out?" "Oh! no; when that gives out we go up higher to

the rock spring, the source, and that never goes dry."

Reader, what is your experience? Have you drunk of the rock spring, or are you still trying to satisfy the thirst of an immortal soul with the lower waters? I, though what the world calls young in years, can go back, not many years, when I tried to drink at the lower streams, but found them dry. First, the ball room and the dancing floor which were at one time so pleasant, at length failed to please me. Next, the society of gay and thoughtless companions failed to have anything pleasant in them; and, one by one, other sinful pleasures failed to satisfy the craving, burning thirst. Disappointment, losses, sickness, death, all followed. Then they were turned to waters of bitterness. But when I heard the Master saying, "Come up higher; come, drink of the Rock Spring; come drink of the water of Life," Oh, how different! Oh! Christian brother and sister, who have drank of those waters, how refreshing have they been to your weary souls! When Satan comes in with his poisonous flood, we need but to drink of the Rock Spring and live. Then in the race of life, amid its wild confusion and strife, how sweet to go to the Rock Spring; yea, to the very fountain head and source! "Whosoever drinketh of the waters that I shall give him shall never thirst;" it "shall be in him a well of water springing up into everlasting life." When passions burn and fiery temptations rage within "his but to drink and quench them all. When discouraged and disheartened, Elijah like, and ready to give up the work of the Master, because it seems to promise so little and you feel as though your usefulness was gone and no souls under your ministrations are being led to the water of life, dip, brother, dip deep into the waters, and you will find your cup full. My word "shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing where I send it." Again, oftentimes, when God lays his hand in mercy (though we can not see it) upon those we love and cherish, and calls them across the river to the land beyond, it is our privilege to dip again, and we find our cup full. "Thy brother shall live again." "Blessed are the dead that die in the Lord." &c. When losses cross your pathway and all seems darkened, and you are ready to give up in despair, dip again into the stream of Life and "All things shall work together for good to them that love the Lord;" or as the poet has it:

"The clouds you so much dread
Are big with mercy and will break
In blessings on your head."
Reader, are you athirst? Come; for as Ezekiel saw it, the river of Life, was "a river that" he "could not pass over; for the waters were risen waters to swim in—a river that could not be passed over." There is plenty and to spare. This day salvation has come nigh unto you. Come to-day; to-morrow it may not be the water of Life but the dark water of death. Come, then, I beseech you, come to-day. Come up higher.

For the PROGRESSIVE CHRISTIAN.
"Can't Afford It."

BY MISS JULIA A. WOOD.

Says one: "My means are too limited, I cannot afford it." Perhaps he is mistaken. The heart is very deceitful. Let us investigate the cause of his inability. Why can he not afford it? He may not rightly employ his time to earn it. The remedy is to let his idle hours be fewer. Why should not a man earn to give, as well as to eat drink and dress? Are these more blessed than the cause of humanity and religion? So you see this man could afford it by taking certain simple and obvious measures to do so.

It may be he is not idle, but does not save as much as he might—is prodigal. Is it not necessary to save for the sake of having something to give the cause of the Lord? Remember it is His due, for "the earth is the Lord's and the fullness thereof."

Perhaps there may be another drawback to his ability to give. He wears his money. There is so much of his earnings or income on his person, it is so ponder he cannot afford to give. Or he may eat or drink his money. Here is his table laden with the richest viands. Or he may indulge in useless expenditure about his house; and the house itself may be unnecessarily large and expensive. These may be the cause of his inability to give. He is not advised to live uncomfortably or anything of that sort; for God has given us "richly all things to enjoy." We would only kindly advise him to use but not abuse the gifts of God, not forgetting that "when there is a will there is a way" to give to good causes.

But here is another who dresses and lives very plainly, yet he cannot afford it. What is the matter? Oh! his money is loaned out, and he does not wish to touch the principal; and there are his children for whom he must make a liberal provision. He can afford it if he will. He can earn more; or he can save more. He can spend less. As Christians, we ought, and must afford it. Can we not afford to help the hungry, to clothe the naked, and to send the gospel abroad, into a sin-diseased and dying world? If we profess to love Jesus, and are real Bible Christians, it is very strange if we will not try to give; for "the love of Christ constraineth us." Genuine Christians cannot afford not to give; they know there is so much gain in giving, and so much loss by not giving. Thus, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it

tendeth to poverty." Prov. 11:24-26. Indeed if we wish or expect to reap, we must sow more—spiritual blessings will be more abundant. This parsimony in the use of seed money is poor policy.

For the PROGRESSIVE CHRISTIAN.
The Old Order.

BY M. HADY.

If the professed followers of Christ would look more for pattern and example to Christ and his apostles, there certainly would be no room for division, as there is when we only go back one hundred and fifty years for order and pattern. But while this is so, I still cannot agree with the opposer of what is called and known in the brotherhood as "old order." I do admit that there is danger in it, and remember the German adage:

"Mittelmaß ist die rechte Straß."

This, although it does not hold out in everything, does in regard to the "Old Order" in the church. I farther admit that there are persons in the church who conform to the order in dress, and by their life, walk and conduct show to the world around that their profession is a lie. I admit that there are persons who only wear the plain garb to deceive. Sisters may conform to the order in dress, yet their unforgiving spirit towards their fellow-sister, who perhaps has spoken the conviction of her heart, shown that the inside is full of bitterness; in short, there may be such as have no religion but in dress; and no wonder that when you talk with them, they have dress in all their conversation, and, in fact, see no Christianity in anything else. No matter how kind a sister is to the poor, how much she may do for the sick, how devoted to the cause of Christ, she is no Christian if she does not dress as they think is right. But all this is no argument against the "Old Order" in the church. These persons are not good patterns of this doctrine; and any one knows that they are not Christians in the proper sense of the term. On the other hand, they do a great deal of injury to the old, or new order, if detected by the world they are called hypocrites. I have no sympathy with such. They may deceive many, even themselves; they may talk of old order, of conformity, and only the judgment day may reveal to their blinded vision the error of their notions of Christianity.

Again, there is another class of persons who do injustice to the "Old Order" by their inconsistency. They continually talk of having members conform to the order, and their actions make me think of the stop-thief cry. They do this in order to divert the attention of others from their own evil ways. If you talk to them in regard to themselves, that they ought to lead off in this matter, "Oh, no, not I! others might do it; no, they must do it, but I can do as I please." You ask these persons to do some things commanded by Christ himself; and they will answer, "Yes, it is all nice to be done, but I can't." But what will this do against the order? Nothing. You might bring up arguments against prayer, and any gospel means of grace, because bad men and women are hypocrites. We are glad there is another class in the church composed of men and women who have been tried and found to be faithful. These conform to the church, and are ornaments to the church and the community in which they live. Here is a brother who shows to the world and is not ashamed to be known as a Dunkard. And why should he? His life is a blessing to those around him. The sick and poor he not only visits, but seeks to lighten their burdens in every way. He teaches honesty to all around him by his very life. If he is a deacon in the church, he tries to do his duty to the honor of God. If he is Bishop, he does not rule selfishly. He is doing the best under all circumstances, to do God's will. His life is one of consistency. He feels the responsibility resting upon him; is kind to every one, and does his best to have the Gospel preached to a dying world, remembering that the Lord says, "Go and teach all nations." But if he is selfish, inconsistent, caring but little, if any, to have the great commission carried out, then his order is not reaching to Christ, but to some men. But here comes a sister, a ministers wife, dressed in the full order. She is kind to every one. If she comes to meeting, she will not be afraid to take her seat beside the sister who, perhaps, has insulted her by telling her plain truths. She will not keep spite for months and years. If a laymen's wife, she will not continually find fault with others because they don't dress to her taste. In short she will follow holy women of old in living a Christian life.

Thank God, that, although we have hypocrites in sheep's clothing, we have still those who are Christians inside and outside; and these we will always respect. We cannot know them but to love; and if we take men for example, we will take them. Brethren and sister, I mean you who are opposed to this "Old Order," do not speak harshly but kindly to the old. If there are bad men in holy places, do not condemn the just with the unjust. Let us always respect the church, and her holy officers, and not run in the other extreme and condemn all. Two extremes, let us stand between them. Be kind to the old, love the young; and may God save the church from corruption in any order. May it be our delight to be in the Gospel order, here in this life, and in that to come we may be in that number who have obeyed God with a pure heart, for only such shall see God.

The Progressive Christian.

A Religious Weekly.

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

BERLIN, PA., FEB. 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 in the form of subscription, unless otherwise ordered. Payment, when sent by mail, should be made in Money Orders, Drafts or Registered Letters. Money orders should be made payable to BRETHREN'S P. C. Co., at Meyersdale Pa.

All letters and communications to be addressed to
Brethren's P. C. Co.
BERLIN, Somerset Co., Pa.

WORK OF EVANGELISM.

In last week's issue Brother P. J. Brown says: "Viewing the case as I now do, I must ask you to say that I am not Assistant Secretary of the present organization, called the Brethren's Work of Evangelism." We therefore say that Brother P. J. Brown is not Assistant Secretary of the Brethren's Work of Evangelism. Having now complied with his request, we add that we are sorry that there is so much misunderstanding in relation to this glorious work. That Brother Brown does not understand the nature of his appointment to "assist" the Secretary "in the service of correspondence" is clear; but for this he is not to be blamed, as, according to his showing, he never was told what he "was expected to do." It was to be explained to him that it was the wish of the Secretary and of the Board of Appointments that he would "assist" the Secretary "in the service of correspondence," and it was to be told him what he "was expected to do." Somebody should be responsible for this neglect. The Ogan's Creek plan does not provide for an Assistant Secretary as one of the officers of the Work of Evangelism; neither has the Secretary, nor the Board of Appointments and Disbursements, the power to create such an office or to elect such an officer. The appointment of Brother Brown, therefore, was only a solicitation of the Secretary approved by the Board that he would assist in the correspondence. If, from any consideration, it does not suit Brother Brown to give such assistance, he has a perfect right to decline. Even if the Secretary had resigned his office and Brother Brown had been appointed to the vacancy, he would have had the privilege of resigning himself. So much we feel to say in relation to the nature of this appointment and in vindication of Brother Brown, who, in the course he has chosen has manifested a commendable degree of caution and prudence.

We know Brother Brown to possess an earnest, progressive, missionary spirit, and know, too, that he is willing to make sacrifices and to labor for the advancement of the cause; and, therefore, we are extremely sorry to hear him say, "I had my misgivings as to the practicability of the enterprise as shaped at the meeting near North Manchester, Ind., last spring." We confess that we had an interest in the work, and assisted in giving it its present shape, as well as its former, (as also did our brother,) and we yet admire the plan; but when we hear such brethren express their misgivings, we think it is time to give it another careful consideration.

What is it, then, that would render the plan impracticable? Why should the brother have had such misgivings in relation to it? He answers: "An experience of a quarter of a century, or more, seemed to tell me that every missionary movement that is directly or indirectly dependent on the Annual Meeting for success, will fail. Judging the future by the past, this is the inevitable conclusion." Now, with all due respect to our esteemed brother's judgment we do think that his conclusion is too hastily drawn. Suppose it should be true "that every missionary movement" of the past that was in any way "dependent on the Annual Meeting for success" did fail, does it follow that it must continue to be so? We think it does not follow as a consequence. If it does, we should either have no missionary movement at all or no Annual Meeting, or general conference. If a cause in the hands of a general conference will fail, then we see no propriety in any conference or convention at all. We would like to know why it "will fail" in the one case and will succeed in the other. We repeat what has been said again and again in our columns, that the cause of the slowness of the work lay in the defection of the plans and not in the Annual meeting. In No. 2 we showed that the Annual meeting has invariably sanctioned the missionary cause, and we believe that it will yet do so. We also attempted to show why the former plans were inoperative, and where the present plan provides something better. A defective plan must fail, a good plan may fail. No plan can succeed among us without the sanction of the general conference. This sanction is necessary, not

to make the plan good or practicable, but to give it prestige and to make the brotherhood practicable. With their sanction for the voice of Annual Meeting, our people are slow to take hold of any work, by any plan, without the sanction of that body. We do not say that this should be so, of necessity; but we assert that it is so, and we may as well accept the situation and do the best we can in the most expedient way. "But," says one, "if the present plan be so much better than former plans, why is there not more being done?" We answer, it is because it did not receive the formal sanction of the Annual Meeting. When the matter was talked of in our last Annual Meeting, and there was a disposition to defer it on account of informal presentation, we expressed our fears to the Moderator of the Work of Evangelism, that, if it did not receive the sanction of the Annual Meeting, it would lie dormant for another year, and the cause would suffer. He thought that by making some explanation in our periodicals the work would not be hindered. We submitted our judgment to the decision of his ripe age and experience; but in a short time our fears were realized. The present plan is not directly dependent on the Annual Meeting for its success, more than any other plan would necessarily have to be; for it did not originate with that body, nor receive its formal approval. We fail to see the propriety of calling another convention to adopt another plan, when we have the plan of a convention in which the wisdom and piety of the brotherhood were fairly represented. If this plan, adopted with so much unanimity, cannot succeed without the approval of the Annual Meeting, we could not expect anything better with any other plan. If we want to make our missionary movement a success, let us, by all means, obtain the approval of the next Annual Meeting to the plan adopted by the Ogan's Creek Convention.

We wish to remind our brethren of the fact that this plan does not propose to make the Work of Evangelism directly dependent upon the Annual Meeting for its success. All we ask of that body is to say that we shall go ahead. Having such encouragement we can move on harmoniously. The plan provides that "The Board of Directors shall make an annual report of the condition of the Work of Evangelism, which report shall come before the Annual Meeting for its approval or disapproval, and it shall be presented through the Standing Committee."

In conclusion, we again urge it upon our brethren to not neglect the present opportunity to obtain the sanction and encouragement from the Annual Meeting which are necessary to recommend the missionary movement to the brotherhood. If the plan is defective, we would be glad to have amendments offered for consideration. It should be noticed and remembered that the plan for the Work of Evangelism does not interfere with the liberty of individuals or churches in missionary work. Individual members or churches could still enjoy all the liberty they now have to send out evangelists or missionaries; and no one would be obliged to contribute against his pleasure.

HOW TO BUILD A MEETING-HOUSE.

Brother David Heckman, of Cornell, Livingston county, Ill., writes an appeal to the general Brotherhood, for help to build a church, for the Vermillion congregation, in which he resides. He says they are much in need of a house in which to worship, and with one they could do much good. With six hundred dollars they could build. Brother H. proposes that each member give five cents, though penny collections will be acceptable. His address is as above given.

All who are able to do so, will probably have an opportunity of contributing to a worthy cause in the above appeal, and we would encourage them to enjoy the privilege. However, we now give notice that it is not the right way of doing business, in our estimation, and we do not like to publish such notices. The right way to obtain help in such cases is by appealing to adjoining congregations, through the proper officers, and if necessary let the appeal spread out until the required sum has been obtained. This is a safe way, and a reasonable plan. The adjoining churches know the wants and circumstances of their neighbors, and are also duty bound first to help them. And knowing their requirements it would also become them to invite others to assist in the relief. But why should the Berlin congregation, Pa., contribute twenty dollars to the Vermillion church, Ill., at the request of David Heckman? It strikes us it would be an easy way of building a church, simply to write letters to the periodicals, apportioning the amount required from each member, and then have the money come in by "post-office orders or draft or registered letters." There may be a hundred places in the

brotherhood just as much in need of a house, as is the church at Cornell, and for all we know many of them less able to build one themselves, and certainly some of them to whom we would be under more obligations, having dismissed of our own membership to them.

When a congregation is in need of a house of worship let its own members first subscribe all they can afford to give to the purpose. Then let the house be built according to the amount subscribed. If a house cannot be built for the sum subscribed let them subscribe again, hold public collections, borrow money, if they must have a house and cannot rent one. When all these expedients have been resorted to, and have failed, then the adjoining congregations should be appealed to, and they ought to assist.

STRANGE, INDEED!

G. W. Rice, co-editor and publisher of the *American Christian Review*, in reference to Free Masonry, Odd Fellowship, and other fraternal orders of men, says: "Thousands of the Disciples are members of some one of all of these orders, and are at the same time good and accepted members of the church of Jesus Christ, both in the ministry and out of it." This is, indeed, a humiliating confession for the Disciple (Campbellite) church. While these thousands may be "good and accepted members of the church of"—the Campbellites, we would like to know what gospel authority—either precept or principle—will justify the opinion that, before God, they are good and accepted members of the church of Jesus Christ." If these Masonic ministers would explain how they manage to preach the gospel of Christ, or pray in the name of Jesus Christ, while attending to the funeral obsequies of a good and accepted brother Mason, when there are present "good and accepted" Jewish or pagan brothers in this fraternal order of men, they would oblige many who "can't see it." The publisher of the *Review* closes its columns against the "discussion of Masonry, Odd Fellowship," &c., saying that "the advantages and disadvantages, the good or evil that may grow out of them, are not themes germane to the purposes of the *A. C. Review*, and we can't allow them to be discussed in our columns." It must be an unfortunate advantage and a bad "good" that may not be defended and advocated, and a desirable disadvantage and a "good and accepted evil" that can't be exposed and opposed in a truly Christian journal. Strange, indeed!

A LITTLE TOO SOON.

A brother writing to the *Primitive Christian* from Ephrata, Lancaster Co., this state, says:

"Last fall we had a protracted meeting in our church. Thirty-one came out on the Lord's side and were baptized: four more, who were almost persuaded, came since, making thirty-five in all. There are some more nearly ready to forsake their evil ways. May God bless them, that they can make up their mind to follow Jesus. One of our ministers said in his sermon, to-day, that he got a letter from some one asking if we did not baptize those people too soon; and asked if they were steadfast yet. They are all steadfast and joyful that they found Jesus. All the brethren and sisters are edified and feel encouraged to work harder in the Lord's vineyard. If the angels in heaven rejoice over one sinner when he repenteth, why should we not be encouraged and rejoice when thirty-five come out on the Lord's side in such a short time? God bless all the brethren and sisters."

We are astonished, grieved, to learn that we have such among us as know so little of the plan of salvation. We will suppose that the inquisitive and evil surmising soul is a brother. If that brother had been at Jerusalem on the day of Pentecost, when about three thousand souls gladly received the word and were baptized, what would he have said? Would he not have advised Peter and the rest of the apostles to not be too fast? If he had been up at Samaria, wouldn't he have written to Peter to inquire whether they had not baptized those people too soon?

And if he had found Philip baptizing men and women when they believed his preaching, wouldn't he have said "I'm afraid it's a little too soon?" And when Philip baptized the eunuch, this cautious brother would have said, "Better wait awhile. He's a stranger: you don't know his character nor reputation. Don't you think, Philip, if you baptize him now, you'll do it a little too soon?"

If he had been present when Ananias came to Saul and said, "Why tarriest thou? Arise and be baptized," wouldn't he have said, "why, brother Ananias, he don't want to be baptized quite so soon. Can't you wait a little? Don't you think you're in a little too much of a hurry about this baptism? Why, he's a persecutor of the brethren, and how do you know that he isn't 'playing off' to find out who are Christians? Be careful and don't move too fast."

To Paul and Silas, on the morning after they had baptized the jailer at Philippi, he would have said, "I'm afraid of such fast driving. If you continue in this way, baptizing such idolaters before you are acquainted

with their manner of life and have tested the sincerity of their profession of faith and repentance, you'll ruin the church. You brethren are too reckless; you ought to be more cautious; you'll make us a great deal of trouble. Why what does this man and his household know of the church and of the order of the brethren? And it seems that you're going to allow him still be jailer. Now dear brethren, Paul and Silas, I appeal to your judgment, don't you think you baptized those people a little too soon? I'm concerned for the simplicity and purity of the church, and I'm afraid that you are getting too fast—entirely too progressive. Why, you baptized him 'the same hour of the night' in which he first heard of Jesus. Then, walking away, they might have heard him saying to himself, 'A little too soon—too progressive—I'm afraid—afraid. Ah, me! what's going to become of the church.'"

When will our people get to understand that now is God's time, and that he has provided means of grace adapted to his time and purpose?

Elder Harshey has the same article which appeared in our paper last week, published in the "Primitive" of the 25th instant. Elder Quinter answers the questions substantially as they were answered by us. In regard to Harshey's proposition to hold a convention and to withdraw from the progressive element, brother Quinter concludes his remarks as follows:

"We hope that the brethren will move very cautiously in going into any convention that will have for its object a schism in the church. Bro. Harshey says, 'When and where will we, the old brethren, have our convention for union of action as workers for God, and to withdraw fellowship, &c.' We would kindly remind the brethren who are contemplating such a course, that if they carry out their design, and withdraw fellowship from the church, that they will not be the 'old brethren,' but new brethren introducing a new order of things, and making a new organization, and a new application for labor for the promotion, not of a new organization, but for a 'renewal of the new and divine life connected with the new birth.' Our present organization if judiciously managed, is sufficient. But it wants reuniting and reinvigorating by the influx into it of more of the life of God. Then it will grow and shine and prosper. Bro. Harshey refers to 'old things that have been said against the old brethren, and intimates that with the feelings that such expressions indicate, there cannot be that sincere fellowship among us as Christian brethren, that our practices imply there is. We are very sorry that such indiscreet language as has been referred to, should be applied to old brethren, and to the church by which it is surely not becoming, and should by all means be avoided. We, however, hope that the feelings of brethren who have been so treated, will be as their indiscreet language would imply. Still the use of such language is improper, as it grieves brethren, and may lead to trouble. Oh how much occasion there is for humiliation, confession, prayer and godly sorrow."

We endorse the above in toto, and we repeat the sentence: "We hope that the feelings of brethren who use such language are not as unbrotherly as their indiscreet language would imply." We should have much forbearance with each other. We all have our weaknesses, old and young, bishops and laymen, and if an old bishop like brother John Hershey, who on account of his saintliness is ready to withdraw from the balance of the church, who has had the advantage of many years of experience, as well as the benefit of the laying on of the hands of the Presbytery, if such men cannot restrain their passions and withhold their tongues and pens from using indiscreet and unkind language, and keep them from proposing imprudent measures, what, O what may we not expect from the young and inexperienced, and those who have but lately left the world? Surely, if age and experience be worth anything to a person, it ought to be for good. An old person to command respect must have other virtues than age, he must be wise and good; or as Paul says to Titus: "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience."

In No. 3, under "Indeed," the "Gospel Preacher" has a thin, long sermon on a text taken from No. 6 of the "Progressive Christian." The theme is the "Preacher's" funeral; but he neither sticks to his text, his theme, nor facts. We hadn't said a word about officiating at the "Preacher's" funeral. We do that only when solicited; but should a brother for two weeks manifest no signs of animation, we think that fraternal respect ought to prompt us to appoint his funeral—a duty which is always left to the next akin, and seldomly opposed by the deceased.

Now the "Preacher" has an opportunity to confess his besetting sin—mistake, to his congregation. We freely forgive him; but if he makes many such blunders we must tell on him.

We learn by card of invitation that our young brother THEODORE HOLTENBERGER, formerly of Washington County Md., but at present of Huntingdon, Pa., became the husband of sister Virgie F. Lane, daughter of brother James R. Lane, of Hill Valley, Huntingdon Co., Pa., on Thursday, 20th inst. Theodore served an apprenticeship to the printing business with us, in the *Companion* office, and was always considered a good boy. He has now been a member of the church for some time, is in business, and now has taken a wife; and we must no longer think of him as a boy, but as a married man. How time changes the condition of men and things. Heaven bless the union of those two young hearts and cause every change in their condition in life to contribute to their happiness for time and eternity.

ATTENTION.

To give our readers an idea of the nature of our pamphlet entitled "A Summary of Religious Faith and Practice, or Doctrines and Duties," we here publish a few of the forty-nine articles which it contains.

I. OF GOD.

There is one only living and true God, who is eternal, of infinite power, wisdom, and goodness, just and terrible; and in the Godhead are in unity the Father, the Word, or Son, and the Holy Spirit.

II. OF THE FATHER.

God, the eternal Father, is a Spirit, immortal, invisible, infinite and immutable in his being and perfection, immense and incomprehensible, almighty, most wise and holy, merciful, gracious and abundant in goodness, forbearing and forgiving, yet just and terrible, who will take vengeance on His enemies, and not acquit the wicked. He is the First Cause, the Designer and Creator of all natural things, the Source of all the laws and forces in nature, and the Giver of every good and perfect gift. He is not dependent on any creature nor governed by any necessity, but works according to the wise and immutable counsel of his own will, by which he manifests his own glory, grace and power.

The name of our paper is THE PROGRESSIVE CHRISTIAN. Another paper published among us is called *Primitive Christian*. The initials of both papers are P. C. Our correspondents as well as we ourselves, frequently wish to practice brevity. As the initials P. C. will be indefinite we propose to abbreviate for common usage to PROGRESSIVE which will be short enough for all practical purposes.

On the 24th instant brother and sister Hady and their son Willie, from Meyersdale, put in an appearance at our office, and abode with us over night. We talked over past experiences, the present situation, and future possibilities. The time passed pleasantly, and, we trust, profitably.

A correspondent of the B. A. W. says:

"After services we went to the water-side where prayer was wont to be made; the brethren having cut the ice open, which was about fifteen inches thick, and were buried with Christ in baptism."

Of whom speaketh the correspondent in the latter clause—of himself and fellow-laborer, the brethren who cut the ice, or of some other persons? Well, to be brief, he and his co-laborer went somewhere, preached a few days, three persons came out on the Lord's side, and, no doubt, these were the persons who were buried in baptism. It occurred, probably, in Central Illinois.

An Exchange says:

"An odd mode of raising funds for a charitable purpose is in operation in Germany. It is organized by an association called a 'Society of Collectors of Cigar Cuttings.' The unsmoked portions of cigars are collected, remanufactured into snuff and sold, the proceeds being devoted to the support of orphan children, of whom thirty were provided for from this source alone in 1876. It is estimated that there are ten millions of smokers in Germany, and if they could all be persuaded to forward their 'old soldiers' to the receptacle of the charity, an income of \$162,000 per annum would result."

No doubt some will begin to think it wrong to abandon the habit of smoking, as they would thereby, if all were to quit, stop the "Society of Cigar Cuttings" in their work of Charity. Would it not be more charitable and Christian-like to organize a Society of Reformers, composed of cigar smokers who will abandon the habit and weekly pay into the treasury the amount they pay for cigars? If the snuff made of stumps amounts to thousands of dollars, annually, do not the cigars cost millions? How much useless and hurtful "filthiness of the flesh" would be avoided, how much pleasure afforded, how much good done, how much labor saved that might be better employed!

GLEANINGS.

THE brethren in the East Nimishillen church, Stark Co., Ohio, have had several serial meetings during the winter. Two were received by the church by baptism.

During the last year the Eight Mile church, Wells Co., Ind., received five accessions, four by baptism and one by letter.

At a protracted meeting at Whitely Creek, Moultrie Co., Ill., conducted by brethren A. S. Leer, D. Vaniman and J. Whitehead, last November four were added by baptism.

BROTHER W. R. Deeter in his winters campaign up to the 13th inst., preached eighty-seven sermons; and reports forty accessions by baptism.

ELDER Samuel Garber of Decatur Co., commencing about the middle of Jan., preached one week in the Methodist church, at Creston, Iowa. The people seemed to be pleased with the doctrine.

BRETHREN D. N. Workman, and A. M. Dickey held protracted meetings in the Owl Creek and Danville churches, Ohio, commencing Jan. 4th and closing Jan. 28th. At the latter place there were twenty additions, and at the former five.

BROTHER George Hope of Rehoboth, Ind., says they would be pleased to have some of our able brethren visit them. We suggest that they give some of them a direct invitation by the elders of the church, and, no doubt, they will be visited by the brethren and by a refreshing from the presence of the Lord.

BROTHER A. J. Sterling, of Mason-town, Pa., conducted a series of meetings at the Brick Meeting-house in the Ten mile congregation, Washington county, Pa., at which four were reclaimed, six added by baptism, and a few more made application. He afterward had a few meetings at the Pigeon Creek meeting-house, same congregation, where three more were baptized.

THE "Preacher" warns us to "look out for the Sabbath School paper to be issued soon by brother Sharp." We will. He adds: "It will be suited in size, style and price to the wants of the brotherhood." We would like to see it so, but how does the "Preacher" know?

THE brethren and sisters of the Mahoning church, Ohio, have enjoyed some refreshing seasons this winter. Brother J. W. Mishler, S. Garver and P. J. Brown were with them from the 25th to the 30th of January, and labored in the word and doctrine. Two were reclaimed.

THE church in Vernon Co., Mo., numbers about thirty members. Bro. Sam'l Click is the elder, who is assisted by Brethren Jacob Yoder and Daniel Wine. They have a good hope for the future success of the church.

BRETHREN J. H. and David Swihart spent about three weeks in the Yellow River congregation, Marshall Co., Ind. Their meetings were held at two different points, in school-houses. They preached thirty-four sermons. There were eighteen added by baptism, and one more applicant.

BROTHER Christian Holsinger, from the 1st to the 9th instant labored at the Snyder meeting-house, in the Yellow Creek congregation, Bedford Co., Pa. There were four accessions. The members there have their social meetings and Bible class, as we ought to have every where.

BROTHER John Nicholson closed his meeting in the Manor church, Defiance Co., Ohio, with ten accessions. Under the date of Feb. 9th he writes: "The meeting in the Poplar Ridge church closed with four additions, and two more made application. These were members of the United Brethren church. On the south side of the Maumee River I held five meetings, and there was one accession. I arrived home safely on the 17th instant. I will write again."

TILL farther notice is given, brother W. J. H. Bauman's address will be Peabody, Kansas, in care of G. W. Thomas. His meetings in the Solomon Valley congregation closed about the 16th instant. Immediate result, 21 additions by baptism. His meetings were held at three different points. Of these additions five were near Osborne City, and sixteen near Bethany. In his report, he says: "The brethren here believe in progression in holiness. There is much love among them. A number of those received were members of other churches: three were Catholics. God bless the missionary cause. Kansas offers a fertile field for

"There is th
who walk no
of life in Chri

the gospel seed. Many thanks to dear brethren and friends for their kindness."

THE brethren in the Middle District of Pennsylvania at their next District Meeting will consider the propriety of securing a home, or providing "a place, where the poor members of said district (who have no relatives within the pale of the church who can provide for them) can be more comfortably provided and cared for than before." The institution is to be called "Brethren's Home of Charity." We hope they may succeed, and that other districts will "do likewise." Such homes, with proper management, would be Bethels as much as are our meeting-houses.

"May the blessing of God rest upon your enterprise. I love your title. It is what we all should be, making some progress in Divine life every day; but when our necks are galling under the yoke of human tradition, it impedes the progress in divine life. May the God of Heaven enable you to storm every fort of Ignorance, superstition and Human Tradition, so that free thought, free speech, and Free Press may predominate."

S. M. ENY.

THE brethren of the Middle District of Indiana purpose to hold a Sunday School Convention, April 21st, at the Spring Creek church, Kosciusko Co., Ind. Their Missionary Convention will be at the same place, April, 22nd, and their District Meeting, in an adjoining congregation, on the 23rd. Col. Lamer, on the Detroit Eel River and Illinois R. R., and Piercelon, on the Pitt. Ft. Wayne and Chicago R. R., are the nearest railroad stations. A. W. Bowman, North Manchester, Ind., is the Corresponding Secretary.

BROTHER P. R. WRIGHTSMAN sends us some more subscribers, and says: "I shall do my best to get one hundred subscribers for you before the year is out. This paper must become a success. It is more needed than a college, and yet colleges are badly needed. Go on."

So we will endeavor to do. The name of our paper means to "go on." Our purpose is fixed, our energies dedicated, and what we need to give us success is the abundant grace of God, and a good corps of earnest fellow-workers. We hope many more of our agents will resolve to do all they can to get us a hundred subscribers each before the year ends. We are thankful for the interest our agents are manifesting, and the encouraging lists they are sending.

CORRESPONDENCE.

Howard Miller to P. R. WRIGHTSMAN.

My Dear Brother,

In a late issue of this paper you call attention to the fact that you were appointed Assistant Secretary of the Church Extension Union, and that you will not serve. You also state, in effect, that your thought failure certain and a second convention desirable, independent of any afterthoughts.

Now I feel disposed to say something just here, and I think I know what I am talking about. You were appointed assistant for the purpose of answering letters in such a way that no silly or incendiary documents might go forth such as I, ex officio, might get off. Since your appointment two letters have come to hand and were duly forwarded to you. When the general mission service was first proposed I was under the impression that the church at large was a unit on the matter of its necessity, and that no general action had been taken because it had never been presented.

This was a mistake on my part. The church is not a unit on the subject and it never will be as it now stands. Bro. Harshey's letter is a real exponent of a good part of the Brotherhood's feelings. The *Indicator's* policy is the very opposite of our projected work, and the element represented by them will never agree to any such active, aggressive work, as we proposed.

A part of these chronic objectors are honest, and not a few are dishonest in their opposition. There is not so much trouble with the honest portion, because they are outspoken in their opposition and we know where to locate them, but the man who writes, talks, and advocates missions with one hand, while with the other he incites a query to his D. M. against Church extension is the one with whom we have trouble.

All the conventions you can hold will not make a mean man honorable, nor convert the "good, old brother" who's been long ago. Therefore, as we now stand, the anti-mission saints will never fall to be with us.

Then there are so many men whom we failed to consult originally. We take a man out of the ranks and make a preacher out of him. At first he is confident, then as he grows older he comes to regard the congregation as his special pasture and instead of being a servant he thinks himself their owner.

There may be five co-laborers beside him all favorable to church extension, and I never went to but one congregation yet where they all agreed. He constitutes himself a nucleus of opposition and with his injunctions to caution, and "better be a little keener!"

erefore now
t after the fle
st Jesus hath

advice, throws a wet blanket on the work that ten of your conventions cannot lift till you have first lifted him. Why there are women in your own state who were successfully collecting money for church extension, working in a quiet, harmless way, when their church authorities forbid their further work under penalty of expulsion. Do you think a convention would have such parties under its control?

Men in the ministry were sent to congregations to preach up the work and the Bishop would not let them into the church at all. And, my dear brother, don't you and I know perfectly well that there can be no power outside to force his lawless will?

Papers advocated in a very mild way the missionary cause, and subscribers went back on them and over to publishers who crucified Christ every hour of their lives. Could a convention change these people's heart?

If we had a thousand plans where would the work come in if we were all planning? Do you think a convention would make the Shenandoah, or Eastern Pa., or Southern Ohio, or Northern Ill., progressive enough to go down into their pockets after the nickel? They told me in one of these places, publicly, "If you didn't want money, if you wanted buckwheat straw you could get it, but money, etc." So it is not the principle but the penny, and so you think a convention would reverse the order and make the copper of the stingy man come forth from its lurking place?

So much for what you would not do. Now let me tell you what is not done. The work is not a failure. It is a success. There is money lying idle in the treasury. There are thousands of places where the doctrine would be acceptable. Why is not a man sent there and his way paid. I am not the Board of Disbursements, I have no authority in the matter. There is Pittsburgh, and here is the money. Where is your man to carry the enemy's outposts. Yes, Philip, that is the trouble. Where is the man? You may remember that at the Meyersdale convention I offered to get you the money if you found the men. Now the money is ready and where is your man?

The rulings and most excellent counsel of the church, your man will consider himself fortunate in getting his expenses. He can go to Pittsburgh and preach a week and go home and get his expenses; this is the theory of the church, and in practice the man doesn't go.

You never heard of any of our revivalists going into the open field to places like Columbus, Cincinnati or Steubenville, and keeping at it until something was done. Why is this? Just because this mildew, this terrible blight of the order of the Brethren would fall like a miasm on the bold evangelist's day ones at home and he would die on the streets, while his children would perish for all the church of the Brethren would or could do as a body, for there are no provisions to reach him or his case by the whole church or A. M. authority. It is a hard saying but it is true.

I am glad that you suggested the convention idea because it gives me an opportunity to say that I regard it not only impossible but impolite. You could not get the people together; and if you did, you would be in no better condition so far as hampering conditions are concerned. The best thing to do is to wait on the action of the A. M., till we see what will come of it.

It is astonishing that a body like the A. M. should regard itself as, to say the least, the mentor of the church, while it so wholesale neglects the great living topics, such as the press, education, the mission service, etc.

As to the ultimate success of all the progressive movements there can be no doubt. The mission service will be sure to become an accomplished fact in the end, but the waiting and profitable-ness of the waiting will be largely determined by the next Annual Meeting.

In conclusion I feel constrained to refer to Harshey's proposition to split because there is a sort of a mission organization, and your proposition to re-organize it there is a split to follow. Finally, Bro. Philip, do you remember how you told me at the convention that you were discouraged? Well, by way of a return of the compliment, Brother B., don't be discouraged. Frat.

HOWARD MILLER.

From the Meyersdale Congregation.

Perhaps it would not be amiss to give you a little news, once in a while, from our congregation. On last Sunday morning, Bro. John R. Lichty was found at his post in the Berkley's Mill Meeting-house. Having expected other brethren to preach, he felt somewhat disappointed, but tried to make good use of his disappointment. He took for his foundation chapter of Matthew. Bro. John made some good points. Although people will differ, perhaps, as to the correctness of the ideas presented by some speakers, yet ministers should at all times obey God rather than man. May God bless Bro. John to make him do good, for there is a large field for him to work in.

As usual, we had preaching in the evening, in our meeting house in town. This time Bro. Howard Miller, who was engaged by brother Lichty, filled the appointment, and spoke to us on the importance of forgiving others when they sinned against us. Text: "Forgive us our debts as we forgive our debtors." It has been said that Brother Howard has not enough Christ in his articles in the papers. This certainly can not be said of his sermon of this evening. He made the broad assertion that we could have no hope of salvation, if we were not willing to forgive each other from the bottom of the heart. His sermon should cause us all to examine our hope of salvation. For, no doubt, there are those who have claimed to be Chris-

no condemna
sh, but after
made me free

tians for years and years, and never have learned to forgive. They want to be forgiven, but do not feel to forgive, and the secret is they have not learned enough of Christ. With the spirit of Christ in our hearts, we can forgive our bitterest enemies, for we always remember our own sinfulness, and the need of having our own sins forgiven. After the sermon a collection was taken for paying expenses of Brother Howard, which resulted in a neat little sum, and no doubt Brother Miller will be as successful in handling the word of God, wherever he goes as he was at this time. Brethren, ministers, in conclusion I will only say, cry aloud and spare not. Don't lead peo- astray by preaching to tickle the ear. Preach to convert the hearts. There is great danger that many join the church and never learn the truth as contained in Brother Miller's text.

M. HADY.

From Liberty, Ohio.

Feb. 18, 1879.

Brothers Holsinger and Beer: We last wrote you from Dayton. Since that time, we held a meeting of two weeks' duration in what is called the Lower Miami congregation, with good results. There were fifteen additions by confession and baptism; with good prospects for more soon.

Though this was the first meeting of this kind that ever was held with the brethren here, and the first urgent and public invitation, yet the brethren stood it well, after the first shock, and "they still live." Not only the brethren but the outsiders seem to be catching the spirit of progressive christianity. We are now holding some meetings here in the town of Liberty and at the request of outsiders who came nine miles to see us; but to our astonishment, after we had commenced the meeting we discovered that we were on forbidden ground, that is, we are in the "acknowledged territory of an Ordained Elder," and that without an invitation from the elder or the church, but rather have been forbidden to unfurl the banner in said territory. What the result may be, we cannot tell. The blunder was a mistake of ours by not inquiring where the lines run. But we will try to make the best of the circumstance we can—do right, and trust to God for the consequences.

After we closed at Lower Miami, we went to Dayton and held a few meetings, resulting in the conversion of four precious souls; two were baptized at the meeting, and two are yet to be baptized.

We next went to Miami county, near Tipler, where brothers L. Dickey and Oliver Yount were holding some meetings, and we assisted several days, but without any immediate results.

After we closed here at Liberty, we expect to go to Preble county and hold some meeting there, hoping that the Lord's blessings may attend our labors. There is a great demand in many places, here in the valley, for free preaching, and we hope it may be supplied. God bless the work everywhere.

JAMES A. RIDENOUR.

ANNOUNCEMENTS.

DISTRICT MEETINGS.

Western District of Pa., DuBois's Creek Congregation, Bedford County, May 20th. For particulars address Eld. John S. Holsinger, Adam Hall, Bedford Co., Pa.

Middle District of Indiana, April 26th. Address A. Lecky, North Manchester, Ind.

District No. 1 of Virginia, will be held at the Valley Meeting house, Jettettown 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. Elm, April 7th.

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

AMONG THE CHURCHES.

The "New York Baptist Annual" reports in the State of New York 879 churches, an increase of 6 on last year; 660 pastors and supplies; baptisms last year, 5,007; the total of members 114,367, being an increase since last report of 1,057. Of the churches 700 report property to the amount of \$7,898,990, on which there is the incurrence of \$732,725 debt. The sum total of benevolent contributions reported is \$144,541. 772 Sabbath schools report officers, teachers and scholars to the number of 112,395, being nearly equal to the number of church members, and an increase over these reported last year of 7,134. From these schools 2,506 or 235 more than last year, have united with the church. The benevolences which does not include what has been paid for support of schools amounts to \$21,485.

"In the ministerium of Pennsylvania," says the *Lutheran and Missionary*. "There are three dozen men who have served in the active ministry more than a third of a century, and several who have served in the active ministry for more than fifty years, and more than fifty who have served in the active ministry over a quarter of a century."

Moses P. Page of Gilman Iron Works has recently contributed \$10,000 to the American Missionary Association. Two or three years since he gave the various benevolent objects, in the aggregate, some \$14,000, thus disposing of by far the larger part of the accumulations of a long and laborious life while still alive, and able to be certain that it will go to the objects intended by him.

The Tennessee Conference of the Colored M. E. Church of America, held recently in Nashville, Bishop Halsey presiding, reported the following statistical summary: Number of members, 11,037; accessions last year, 1,757; local preachers, 165; infants baptized 1,257; number of Sunday school scholars, 6,824; number of Sunday school

teachers, 479. Seventy preachers received appointments for the coming year.

The statistics of the Universalist church during the last year show an increase of 62 parishes, 500 families, 2,570 church members and 20 church edifices in the United States and Canada. There is also a gain of 45 in the number of Sunday schools. But there is a falling off of 912 in Sunday school scholars and 11 in the number of preachers. The number of students in the colleges and academies has also diminished. The denomination has now in the United States 737 churches and 711 ministers.

We clip the following from the Philadelphia Times:

"The Rev. William Cathcart, D. D., has just received from France an engraving representing the immersion of Clovis, the first King of France, in the baptistry of the Cathedral of Notre Dame at Reims, December 26, 496."

SECULARITIES.

ARCHBISHOP McHALE, of Tuam, Ireland, is the oldest bishop of the Church of Rome living, and probably the oldest prelate in Christendom, having been consecrated fifty-two years ago. He is eighty-six years old, yet active and sprightly. He has seen six successive Pontiffs in the chair at Rome.

John G. Saxo, the wit, who has been in delicate health and has done no literary work for some time, is now confined to his room in Brooklyn, suffering, it is said, from chronic melancholia, superinduced by illness in his own case and among members of his family. He will, it is lived, be sixty-three in June of this year.

A terrible story of the plague comes from Russia. Thousands are dying and whole villages have been laid waste to prevent the spread of the pest. Infected spots are carefully guarded and all who attempt to escape are shot down like dogs. A desperate attempt is making to confine the plague to its present limits. It is the genuine black pest and after death the victim turns black in a few hours.

A boiler explosion in Stockton, Cal., on Saturday. A large crowd of people were on hand to witness an experiment, and the accident was accompanied by a great loss of life. Men were blown to atoms and parts of bodies were thrown for hundreds of feet. The dead and dying covered the ground in all directions. Nearly a score were killed outright and more than that number wounded, some of them fatally.

The quantity of grain in Chicago elevators Feb. 4th, was 12, 016, 773 bushels, and that in vessels in the harbor 623, 102 bushels. This is a much larger quantity than was ever before in store at one time in Chicago, and every station along the railroad has grain ready to ship for Chicago as soon as the railroads will take it. The quantity in store here at this time last year was only 2, 216, 383 bushels. At Milwaukee the quantity in store is 4, 339, 670 bushels, besides a considerable quantity afloat in harbor.

BOOKS TO THE HIGHEST BIDDER.—An extensive catalogue of new, shelf-worn and second-hand books in every department of literature, offered for sale at the lowest prices, and in the most desirable manner, by the AMERICAN BOOK EXCHANGE, 35 Beekman Street, New York, and sent by mail to any one sending a three cent stamp. Bids will be received only in writing, buyers one thousand or three thousand miles away having an equal chance with those near at hand. The AMERICAN BOOK EXCHANGE is becoming famous for meeting the wants of people who care for books, and thousands will appreciate this new opportunity they give.

THE LIBRARY MAGAZINE is what people of good literary taste have long been wanting. The neat and handiest in form of all the monthlies, and very much the cheapest, it gives from the pens of the ablest, living writers a choice variety of articles, both timely and entertaining. Number 2 just ready, contains articles by Gladstone, R. A. Procter, Prof. Blake, Bayard Rustin, E. V. Rieu, M. Monod, Canon Cartels, and other writers less famous, but hardly less interesting. There are 128 pages, and the price is 10 cents a number \$1 a year. AMERICAN BOOK EXCHANGE, Publishers, 35 Beekman Street, New York.

Rev. Joseph Cook in concluding his lectures in New York, came out with great severity against those who object to Chinese immigration into this country. He said in the course of his remarks:

"The Surveyor-General of California says the Chinese have increased the value of the property in California \$200,000,000, and this property to day is held by white men. Have any 20,000 Irish done as much as that for California? Where is the sand-trot orator that dare say that his race on the Pacific coast has added \$200,000,000 in value within ten years to the property of California held by white men? These Chinese have according to official statements, reclaimed a million acres of marsh land which were worth \$3 an acre, and now are worth \$100 an acre, and each one producing seventy-five bushels of wheat. These enterprises have given employment to 500,000 white men, and these now turn out their benefactors. I undertake to say that there has not been on the face of the globe, since the first emigration of the English to this country as profitable an emigration as these official figures show."

Horrible Details of the Plague in Russia.

Burning the Corpses.

From a Private Letter from St. Petersburg, Jan. 27.

I have a story to tell. You have probably heard some reports about the epidemic prevailing in Russia. It is a most fearful disease, brought here by the soldiers from the East. It has spread in the southern provinces of Russia at a rapid rate. Thousands upon thousands have died with it in the last five days. The victims when taken live only about two hours and turn as black as over a negro. All the physicians ordered to the care of the sick have died within twenty-four hours after their arrival. The corpses are burned and so are the houses in which the people died. Whole towns have been laid waste during the past few days. The government has placed a cordon of soldiers around the infected provinces, so that the people cannot get out and spread the disease. Any who attempt to leave and break through the cordon are shot dead on the spot. The people are beginning to feel uneasy all over the Empire.

The government, of course, does not allow the news to get out. All reports are suppressed, but the worst of all is that nobody can get out of the Empire. The Austrian and German Governments have placed a double cordon of soldiers along all the frontiers, preventing all persons from entering the territory from Russia. All persons from Russia by railroad are stopped at the frontier and detained twenty days in quarantine, their baggage and clothing disinfected, and if they prove all right after the lapse of twenty days they are permitted to cross the border. During the twenty days' quarantine the people are lodged in large sheds and barns, without any accommodations or comforts. Of course, a knowledge of this fact keeps people from traveling. There is no possibility of slipping out anywhere. May God grant that the disease,—"black pest," as they call it here—may in some way be checked. I believe the government is doing all in its power to prevent the disease from spreading, but if it is not stayed soon, then the victims may fall by the thousands daily. It is much worse than the yellow fever was in the South last summer.

which are in
For the law
of sin and death

It was brought by a Tartar soldier a month ago, who, on leaving the Turkish territory, pulled off from a dead Turk on the battle-field a handsome silk shawl, which he tied around his body. On arriving in his native town he presented the shawl to his wife and she gave it to her daughter. She tied it around her body and danced about for joy in a room in which there were some twenty-five people. In two hours she had died, and five hours after the introduction of the shawl into the room the whole party of twenty-five had died. All turned black. In three days the whole town, containing 1,100 persons, with the exception of forty-three persons, who had fled in time. From this town the pest began spreading all over the country.

CYCLOPEDIA OF LITERATURE.

The new eight volume ACME EDITION of CHAMBER'S CYCLOPEDIA OF ENGLISH LITERATURE is meeting with the largest sale which has probably ever been given to a work having only high literary merit and nothing of the sensational. A second edition of 5,000 copies of volume I is announced as nearly all sold within one month after issue of the first edition.

Volume 2, just ready, gives the history and epitome of our literature, from the "golden age" of Queen Elizabeth to 1700, giving in its 400 beautiful pages biographies of and choice selections from the writings of all noted authors, of that period, among which are Lord Bacon, Sir Walter Raleigh, Burton, Bishop Hall, John Knox, Milton, Dryden, Jeremy Taylor, and others. The work is of such well-known excellence that every person of literary taste possesses or desires to possess some edition of it. This edition is complete in eight handsomely excellent in typography, paper and binding, revised to date, and sold at prices so low, that a common question which the publishers have to answer is, "whether the price is for each volume or for the entire work?" It is sold only to subscribers direct, the large discount usually given to dealers and agents, being allowed to the subscriber instead. The publishers make special inducements to early purchasers, the eight volumes complete being sent prepaid, to those who subscribe before March 15th, in paper, for \$2.50, in cloth, \$5.00, or in half morocco, gilt top, \$5.00. Specimen pages are sent free on request, or a specimen volume for examination, with privilege of purchase of the remainder, for nominal prices: in paper 20 cents; in cloth, 35 cents; half morocco, gilt top, 50 cents. AMERICAN BOOK EXCHANGE, Publishers, 35 Beekman Street, New York.

A specimen volume, in cloth binding, can be seen at the office of this paper, and those who desire to order can add their names to a club, which will soon be forwarded.

CLIPPINGS.

Careless Wives.

It is very common to hear the remark made of a young man that he is so industrious and so economical that he is sure to be thrifty and prosperous. And this may be very true of him so long as he remains single. But what will his habitual prudence avail him against the careless waste and extravagance of an uncalculating and unthinking wife? He might as well be doomed to spend his strength and life in attempting to catch water in a sieve. The effort would be hardly less certainly in vain. Habits of economy, the ways to turn everything in the household affairs to the best account—these are among the things which every mother should teach her daughters. Without such instructions, those who are poor will never become rich, while those who are now rich may become poor.—Exchange.

Hints About House-Plants.

The best temperature for house-plants is from 48 degrees at night to 70 degrees during the day. Water thoroughly, but not too often. Give air on every warm sunny day. Shower all smooth-leaved plants frequently. Wash the leaves of English Ivy with clean cold water and a sponge—nothing else. In giving liquid manure—a heaping table spoonful stirred into a water-pail full of water is enough. Fix up all plants neatly. Clip off all dead or dying leaves.

The Olander, Calla Lily, and Hydrangea—may have water standing in the saucers under the pots.

Vines should be watered more frequently than other plants.—New York Observer.

Tobacco Money.

A hard working man, returning from his day's labor with a flower-pot containing a brilliant fuchsia under his arm, was met by a fellow workman with a "Good-day," but who at the same time made some remark about this propensity.

"They don't eat or drink, bless 'em" was the reply of the other, "and it does me and my wife good to look at 'em." He made no farther remark as his neighbor replaced his short black pipe in his mouth and passed on; but he inwardly said that this was a portion of his rum and tobacco money. He had several beautiful plants and choice chromes in his house; and he knew that his love of the beautiful cost him far less than his neighbor's love of tobacco. Then his gain was much the greatest. The smoker would gain a hot, dry mouth, a foul breath, yellow teeth, salivary skin, dull eyes, drowsiness and headache, even if he did not drink. The other would gain the sweet breath of the flower and the cheerful presence of the picture; and gladden his wife and children by bringing them such beautiful things, instead of being wished out of doors with his nasty tobacco-smoke and disgusting spittle. He is not the rich man who makes the most money, but he who makes what he has produce the most happiness, and cater to the most refined and delicate tastes.

QUEEN VICTORIA'S CROWN.

The following is a list of the jewels contained in the Crown of England:—

20 diamonds round the circle,	230,000
worth.....	4,000
2 large cune diamonds at the angle,	100
54 smaller diamonds at the angle,	12,000
25 diamonds composing four crosses.....	40,000
4 large diamonds on the top of the crosses.....	10,000
12 diamonds contained in fleure-de-lis.....	2,000
18 smaller diamonds in the same fleure-de-lis.....	10,000
Pearls and smaller diamonds on arches and crosses.....	500
141 other small diamonds.....	3,000
26 diamonds in the upper cross	
2 circles of pearls about the rim	

Christ Jesus,
of the Spirit
h." Rom. 8:1, 2.

It contains a total upwards of three thousand precious stones of various sizes, ranging in value from about two to ten thousand pounds, giving a total of £111,000 for these alone, without taking into account the gold in which they are set.

Nothing hurts a man more than to seem small in his own eyes. It is the slavish feeling that degrades the slave. A base ambition makes the man that cherishes it base. No one can delude you but yourself. Slander, satire, falsehood, injustice—these can never rob you of your manhood. Men may lie about you, they may denounce you, they may cherish suspicions, manifold, they make your failings the target of their wit or cruelty—never be alarmed—never swerve an inch from the line your judgment and conscience have marked out for you. They cannot by all their efforts take away your knowledge of yourself, the purity of your motives, the integrity of your character, and the generosity of your nature. While these are left you are, in point of fact, unharmed.

MARRIED.

SEES—HARSHBERGER. By the undersigned at his residence, 10th of February, Mr. Abraham Sees to Miss Fanny Harshberger, all of Somerset Co. Pa.

SPAUGH—BLOUGH. Same place, on the 10th of February, Mr. Henry Spaugh and Miss Rebecca Blough, all of Somerset Co. Pa.

YODER—YODER. Same place on the 20th of February, Mr. Joseph Yoder and Miss Lydia Yoder, all of Somerset Co. Pa.

FOUST—BERKEYBLE. Same place, on the 22nd of February, Bro. Jacob Foust and Sister Nancy Berkeyble, all of Somerset Co. Pa.

HILMAN MUSELMAN.

OBITUARIES.

Near Scaplewell, Cambria Co., Pa., February the 15th, HENRY HOSTETLER, infant son of Bro. and Sister Henry Hostetler. Age 5 months 22 days. Text first four verses of the 18th Chap. Matthew. By Jacob Hostetler and the wife.

HILMAN MUSELMAN.

ADVERTISEMENTS.

RATES OF ADVERTISING.

1 inch, one insertion,	\$.25
1 " Each subsequent insertion,	.25
1 " one month,	1.50
1 Column (4 1/2 inches) 1 insertion,	1.50
1 " 1 month,	4.00
1 " 3 months,	10.00
1 " 1 insertion,	2.00
1 " 1 month,	5.00
1 " 3 months,	15.00
1 " 1 insertion,	6.00
1 " 1 month,	15.00
1 " 3 months,	45.00
For four or more months, ten per cent from above rates.	
BUSINESS NOTICES, five cents a line each insertion.	

DR. W. R. KRISINGER, who has permanently located in Berlin for the practice of Medicine, and tenders his professional services to the citizens of Berlin and vicinity. Office in the basement corner of Krisinger's block, Main Street, where he can be found at all times, unless professionally engaged. Night calls promptly attended to.

HERALD OF GOSPEL FREEDOM.

The above paper commences its second volume January 1st, 1879. It is a 5 column folio, printed semi-monthly, at the low price of 70 cents a year. The Herald is devoted to the interests of the Northern Eldership of the Church of God, opposed to secret societies.

It contains a department of Holiness, Literature, and opposed to secretism in all its forms.

Address: I. W. LOWMAN, Volocville, Ind.

J. C. EWING, Teacher of Vocal and Instrumental Music, will instruct classes in the rudiments of music, by the week or month, at reasonable rates. He will use the Brethren's Tune and Hymn Book, or any other book that the class may select, round or character Notes.

For particulars address J. C. EWING, HUNTINGDON, Pa.

DR. H. GABRY.

