

The Progressive Christian.

BRETHREN'S P. P. CO.

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

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NO. 4.

POETRY.

God Speed the Night.

Now to heaven our prayer ascending,
God speed the night!
In a noble cause contending,
God speed the night!
Be their zeal in heaven recorded,
With success on earth rewarded,
God speed the night!
God speed the night!

Be that prayer again repeated,
God speed the night!
Ne'er despairing, tho' defeated,
God speed the night!
Like the good and great in story,
If they fall, they fall with glory,
God speed the night!
God speed the night!

Patient, firm and persevering,
God speed the night!
Ne'er the face of danger fearing,
God speed the night!
Pains, not told, nor trials heeding,
And in heaven's own time succeeding,
God speed the night!
God speed the night!

Still their onward course pursuing,
God speed the night!
Ev'ry foe at length subduing,
God speed the night!
Truth, thy cause, whatever delays it,
There's no power on earth can stay it,
God speed the night!
God speed the night!

MORNING HYMN.

God of my life, my morning song,
To thee I cheerful raise,
Thy arts of love, 'tis good to sing,
And pleasant 'tis to praise.

Preserved by thy almighty arm,
I pass'd the shades of night;
Serene and safe from ev'ry harm,
To see the morning light.

O let the same almighty care,
Thro' all this day attend;
From ev'ry danger, ev'ry snare,
My heedless steps defend.

Essays and Selections.

For the PROGRESSIVE CHRISTIAN
Fast and Slow.

BY W. J. H. BAUMAN.

Man is inclined to extremes; some more than others. Some are always too fast, and hence never successful. Being too fast implies work without law or system, without which success is very uncertain. It also implies a lack of proper discretion, of understanding and wisdom, and is the general cause of failure in business. It is also often the cause of failure on the part of the ministers. We have known preachers too fast to get up before congregations at random, speak at random, and nine times out of ten the only thing they made a success of was their failure.

What we have felt and seen, with confidence we tell. To be too fast is a violation of all sound principles. Fast living is hurtful to physical law and welfare. This is true in relation to fast eating, fast dressing, fast talking, and fast working. It is an overtaxation of strength, and hence injurious and wrong. He who violates the laws of reason and nature violates the laws of God.

Spasmodic revivals in everything come under the head of being too fast. Like strong drink they cause sudden stimulation, and like it corresponding depression.

Fast talking, (we mean talking with random impulsiveness,) often destroys the moral, social, and spiritual vigor of families, communities nations and churches. To be too fast is a violation of direct gospel precepts. It stands in direct opposition to one of the most prominent and important commands of the Saviour, "What I say unto you, I say unto all, watch."

Violating the command to watch leads to temptation. Luke 21:24. "Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12. In short to be too fast is to oppose virtually all of God's laws, whether physical or moral, social or spiritual. It is antagonistic to advancement or progress. It kills all good influences. Be careful therefore my dear brethren and sisters, that you act and talk deliberately in all things. Don't talk to the hurt of anyone, whether in the church or out of it. Don't find fault with any because they don't just act, wear and practice what is merely tasteful to you. Don't censure any unless you are certain that they are guilty of the violation of some moral, virtuous, or spiritual principle. Don't be too fast in anything. Be just fast enough to know what you are about and to know that you are right.

Though being too slow seems right the opposite of being too fast, it is nevertheless the other extreme, and just as injurious in its effects. Being too slow implies indifference, heedlessness, and slovenliness. Many a minister destroys his own and the gospel's power upon his hearers by being too slow. By talking indifferently, of important and well established principles. By conducting the meeting in a lazy, formal and careless manner. He may in a kind of careless manner tell the people that there is power in religion; but he don't throw life enough into his preaching, or into the general exercises of his meeting to make the people have confidence in him that he believes what he preaches. He preaches one thing and practices another. His personal attire may lack neatness and cleanliness, and his appearance being the index of what is in the heart, the effect must be injurious upon those who hear him, and as a general thing if any are attracted by him is but to be slovenly, indifferent, and careless Christian professors, mere ritualists, "having a form of godliness" but virtually denying all its cleansing and life-giving power.

Too slow implies a lack of taking advantage and making use of privileges in time. Whilst preachers may be too slow to infuse life into those to whom they minister, parents may be too slow on the same matter in the relation they occupy toward their children. Parental

responsibility and influence is great. Be careful, parents, the souls as well as the bodies of your children are largely under your control. Infuse into them the important fact that the soul is of greater value than the body. Be careful that you are not worse than an infidel. Be careful that you provide for them in accordance with the above gospel principle. Don't be too slow about this important matter.

We would say the same to every one who names the name of Christ. Leave no means untried to bring your fellow-men to a saving knowledge of the truth. Don't be too slow about this matter. Show by your life and character that there is purifying and life giving power in the holy religion of Jesus, and that it is more valuable to men than anything else. Cleanse yourselves of all filthiness, both of the flesh and of the spirit, perfecting holiness in the fear of the Lord. Prove to the world that God's building (church) is indeed built, as Peter says, of lively (not dead) stones, and is fitly (consistently) framed together. Avoid extremes; come right up to the line and let the jewel of consistency shine forth conspicuously in your life and practice. Make religion attractive. Worship God in the "BEAUTY OF HOLINESS." Remember that holiness means superlative purity, and that idlers, indifferents, lazy, and slovenly men, cannot enjoy purity and its benefits.

Sinners don't be too slow in getting on board of the ship of Zion. It is just passing by. Get on board now. Tomorrow it may be too late. Escape for life. Make haste! Let none be too fast nor too slow, and may all be greeted in the final day of account with the life-giving, joyful, welcome, and soul stirring plaudit, "Come in." Amen.

Nova Springs, Iowa.

For the Progressive Christian.
All Sin Is Selfishness.

Accordingly, selfishness, as we have already intimated, is the universal form of human depravity; every sin that can be named is only a modification of it. What is avarice but selfishness grasping and hoarding? What is prodigality, but selfishness decorating and indulging itself—man sacrificing to himself as his own god? What is sloth, but that god asleep, and refusing to attend to the loud calls of duty? And what is idolatry, but that god enshrined in man worshipping the reflection of his own image? Sensuality, and, indeed, all the sins of the flesh, are only selfishness setting itself above law, and all restraint. And all the sins of the spirit, are only the same principle impatient of contradiction, and refusing to acknowledge superiority, or to bend to any will but its own. What is egotism, but selfishness speaking? or crime, but selfishness, without its mask, in earnest and acting? or offensive war, but selfishness confederated, armed, and bent on aggrandizing itself by violence and blood? An offensive army is the selfishness of a nation embodied, and moving to the attainment of its object over the wrecks of human happiness and life. "From whence come wars and fighting among you? Come they not hence, even of your lusts?" And what are all these irregular and passionate desires but that inordinate self-love which acknowledges no law, and will be confined by no rules—that selfishness that is the heart of depravity?—and what but this has set the world at variance, and filled it with strife? The first presumed sin of the angels that kept not their first estate, as well as the first sin of man,—what was it but selfishness insuane? An irrational and mad attempt to pass the limits proper to the creature, to invade the throne, and to seize the rights of the Deity? And were we to analyze the very last sin of which we ourselves are conscious, we should discover that selfishness, in one or other of its innumerable forms, was its parent. Thus, if love was the pervading principle of unfallen creation, it is equally certain that selfishness is the reigning law of the world ravaged and disorganized by sin. It must be obvious, then, that the great want of fallen humanity is a specific against selfishness, the epidemic disease of our nature. The expedient which should profess to remedy our condition, and yet leave this want unprovided for, whatever its other recommendations might be, would be leaving the seat and core of our disease untouched. And it would be easy to show that in this radical defect consists the impotence of every system of false religion, and every heterodox modification of the true religion, to restore our disordered nature to happiness and God. And equally easy is it to show that the gospel, evangelically interpreted, not only takes cognizance of this peculiar feature of our malady, but actually treats it as the very root of our depravity, and addresses itself directly to the task of its destruction,—that as the first effect of sin was to produce selfishness, so the first effect of the gospel remedy is to destroy that evil, and to replace it with benevolence.

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For the PROGRESSIVE CHRISTIAN.
Union False and True.

S. M. MINNICH.

A man who labors for union does not always labor for what is for the best interest of society or for the Church. Some men seem willing to give up principle, righteousness, truth the teachings of the Book of books for the sake of union.

It is clear to all observing minds that there are men in the world, and in

the church, too, whose appeals for union have greatly hindered the progress of God's truth. And how often has it been the case that when Truth and Error were on trial, the "Council" has decided against Truth and in favor of Error "for the sake of Union."

Division is by no means always an evil. Far from it. Divisions have often been of great benefit to the world and to the Church. There are many unions in the world that ought to be severed. The time is hastening when all unions of saints or sinners, not in harmony with the will of God, shall cease. God will not permit the world nor the church to continue united in error. He will "confound their language," and when they cannot "understand one another's speech," their union will be at an end.

The Saviour said, "I came not to send peace, but a sword." Wherever—in the church or in the world—men are united in teaching and practicing error, there God's sword will be unsheathed, and there God's fire will be kindled; and His sword will continue to slay, and His fire to burn, until the Church and all the world are a unity in believing and obeying His everlasting Truth.

But there is a union to which all must come who will possess that peace which passeth knowledge. This union is the union of the Spirit,—the union of the faith. The Apostle exhorts the Ephesians to "keep the unity of the Spirit," but to-day exhortations and appeals are made to the brotherhood to keep the unity of the flesh. Apostles, prophets, evangelists, pastors and teachers were given to bring the body of Christ into the unity of the Faith; but now it seems the business of deacons, elders, committees and councils to bring and keep the church in the unity of the faith delivered by Annual Council.

The body of Christ can be united in the faith, but not in the faiths. The church can unite on the perfect—finished—Gospel of the Son of God; but never can she unite on the imperfect, ever-changing creed of the Annual Council; nor on the old traditions. God's children can unite on God's word, but they cannot unite on men's self-contradictions. There never can be a union and an abiding peace on what is called "The Order of the Brethren," but there can be a union that can never be severed, and a peace that can not be broken, on the "order" of the Alpha and Omega.

"The fire shall try every man's work" and the wood, hay and stubble shall be burned. In this fire only the gold, silver, precious stones, God's everlasting Truth,—will not be consumed. The fire is hotter in God's crucible to-day than in the ages past. The walls of wood and roofs of straw will soon be consumed, and the tenants will be wanderers. Awake, O sleeper, and flee from thy hovel of straw, lest the fire destroy thee with thy house! But the watchful Christian has nothing to fear. He has reared his building with materials that will stand the fiery test.

For the PROGRESSIVE CHRISTIAN.
What Shall the Harvest Be?

BY L. H. MILLER.

Sunday School workers, one and all, do you realize the fearful responsibility resting upon you? Sowing seed not only by word but by deed, not only in the class but at home, on the street or wherever you may happen to be—a word a look—some soul may be raised up another cast down—a burden may be lightened, a care removed, a heart made happy. Could we all realize how great our influence is, and may become, would we not guard our words, our acts and our thoughts, that we may not become a stumbling block or an offense to any, working fearlessly, ceaselessly and hopefully? The teacher has his reward; for his influence is far-reaching and eternal. The golden sheaves are garnered day by day, and the harvest is rich in fruitage.

Ask, what shall the harvest be? Ask those who have toiled under boiling suns, and through desert sands; ask those whose early days were spent in the Sunday School; ask those who were veritable street Arabs, but through the influence of the Sunday School have become messengers of glad tidings, carrying their teachings to the spiritually blind; ask those who, on beds of death, have lifted up feeble hands to bless the Sunday School and the Sunday school teacher. Yes, the harvest is great, and Oh! army of laborers, do not be discouraged, your reward is sure; for the Lord of the harvest is waiting to pay you for all your toil. Not for the present are you working, but for the future, here and hereafter. What you have done is not for yourself, but for mankind. It is enough for you that you have made the deaf to hear, and the dull heart to throb—that you have called them away from earthly and given them a taste of a higher life. It is not only those who sit under the roof with you, Sabbath after Sabbath, who profit by your teachings; the good thought and the good deed appeal to the hearts of all. "From lip to lip springs the good thought, heart answers to heart for the good deed." There is a startling question which we must each answer, and when, hereafter, you are asked, "What have you done?" you may say, "Behold this sheaf of precious souls, gathered from the field, the world." This shall the harvest be.
Eaton, W. Va.

The Spare Bed.

Now, in the winter, when many of our faithful brethren are laboring as evangelists, and the "Spare Bed" is

frequently used, we feel like calling the attention of our readers to the facts contained in the following paragraphs.

"Almost every family has a spare bed. It is generally in a spare room, remote from the living room, where it would never feel the influence of any fire that would usually be kindled; or in a chamber, with no arrangement for warming it in winter. Into this spare room and spare bed, company is put, frequently without the least thought that there is the slightest danger of injuring their guests. This is done with the kindest intentions, out of respect to their friends, who they wish may enjoy the best they have. Strong, healthy persons, in the vigor of life, might not experience any serious inconvenience. Not so the feeble and aged. Many under these circumstances have taken a cold that has brought on severe cough, sometimes congestion of the lungs and even death itself.

"It ought to be known that an occupied bed, in a cold room in winter, not only because cold but also gathers moisture, and is dangerous to the most robust and healthy, but especially so to the aged and infirm. None are more exposed to this danger, than ministers who preach with two or more churches alternately. Sometimes they arrive at the house where they intend to spend the night, late in the day thoroughly fatigued and chilled; or at the close of the labors of the Sabbath, are completely prostrate. In either case the system requires rest and comfort, and is in a poor condition to be taxed with an extra effort to keep up animal heat, in a cold, damp bed, and the result is a sleepless night, cold and hoarseness in the morning, protracted cough, congestion, consumption and death.

"These dangers are easily remedied. The least trouble, perhaps, where it can be done, is to kindle a fire in the room, or an adjoining room, and open the bed an hour or two before the bed is occupied; or it may be warmed by a hot soap-stone, bottles of hot water, or the old-fashioned "warming pan," or by applying heat in any way that a thoughtful woman can find out. Extra quilts and comforts will afford no protection. The cold and dampness and danger are in the bed."—Morning Star.

B. C. Hobbs of Indiana and, Charles Tyler, of Manchester, England, have just returned the success of their mission to Berlin and St. Petersburg in behalf of those religious communities of Germany and Russia who are suffering on account of their objections to war. At the court of the Czar they were received by M. De Gier a colleague of Prince Gortschakoff, with Baron Sacken of the Department of Public Instruction. They make the following report:

"M. De Gier stated that the emperor was too closely occupied to receive us, every minute being assigned to official duties till his departure. He said that he did not consider the Mennonite question to be definitely settled, and that consultations were then pending with some foreign governments, naming Sweden and Norway, to bring about a concurrent policy in dealing with those subjects who conscientiously refuse to bear arms. He promised to place the statements, and other papers, into the hands of the emperor before he left the Petersburg, which would be on St. 26th.

In answer to our desire for information relative to female education and other subjects of a religious and moral character, Baron Sacken, the next day, kindly introduced us to Baroness Reskden, a Protestant lady of the court, from whom we learned some interesting and valuable particulars. She informed us, among other things, that the laws forbidding conversions from the Greek church and compelling the bringing-up of children of mixed marriages in the Greek communion, are now by imperial order virtually abrogated, and that no impediment is now placed to freedom of religious profession. We were with her nearly an hour. The interview was concluded with a season of religious fellowship and prayer, which refreshed our spirits and called for humble gratitude to our Father in heaven.

Before we parted from Baron Sacken, B. C. Hobbs gave him a copy of the Appeal on War in English and French, and of the plea on "Liberty of Conscience (ed 1856), to be forwarded to the emperor, with other copies in envelopes for distribution, with a note to the emperor referring to these documents as containing a full and clear presentation of our Christian principles on these subjects.

In connection with this subject we ought to state that we were informed that the Malakans, whose principal centers are Timboon and Serator, on the Volga, were now in trouble because of an imperial order which forbids them to employ substitutes from the Greek Church, had lately sent a delegation to the emperor desiring relief, and the Stundists in Bessarabia, a kind of Bible Christians, analogous to the Malakans, were included among the sects that desired relief from the military requirements of the government. Gen. Todleben had been sent by the emperor to inquire into their characters, who reported them as "good subjects, industrious and moral." The emperor replied on hearing it: "The age of persecution is past."

Believe, and if thy faith be right, that insight which gradually transmits faith into knowledge will be the reward of thy belief.

Unreasonable Doubts and Doubters.

In Dr. Benjamin Franklin's statement of his creed, which was drawn up in his eighty-fifth year, at the request of Dr. Stiles, President of Yale College, occurs the following remarkable and instructive passage:

"As to Jesus of Nazareth, my opinion of whom you particularly desire, I think His system of morals and His religion, as He left them to us, the best the world ever saw or is likely to see. But I apprehend it has received various corrupted changes, and I have, with most of the present Dissenters in England, some doubts as to His Divinity, though it is a question I never dogmatize upon, having never studied it, and I think it needless to busy myself with it now, when I expect soon an opportunity of knowing the truth with less trouble."

Here is a frank and honest acknowledgment by Franklin that he had never examined the proofs of our Lord's divine nature, and that, as a consequence, he had doubts—doubts so grave and pressing that he would not allow himself to advocate dogmatic opinions on the subject. But Franklin was old and wise when he wrote this. When younger he did dogmatize against Christ's divinity, and very decidedly, too. By his boldness and skill in argument he made some converts to his deistic views. Nor did he desist from dogmatizing and from making disciples until he had been grossly cheated and betrayed by three persons who had embraced his doctrines. Then his practical good sense forced him to the conviction that in his doctrines there was a sad lack of moral restraint; that there was nothing in them to awaken conscience or spiritual aspiration; nothing to present a nobler ideal of manhood, or to prevent their owner from becoming a miserable scoundrel. He says regretfully therefore:

"My parents had brought me through my childhood piously; but I was scarce fifteen when I became a thorough deist. My arguments had perverted Collins and Ralph. Each of these had *reverted me greatly*. Recollecting Keith's conduct toward me, who was another free-thinker, and my own conduct, which at times gave me great trouble, I began to think that this doctrine, though it might be true, was not very useful."

"Not very useful." Precisely! His deism was harmful rather than useful, as it plainly appeared from its legitimate results in the life and character of those who embraced it, and of himself, too, by his own confession. But our point now is, not that the practical influence of his error was evil, but that for the error itself, as a theory or speculation, Franklin had no just ground. He believed error without being able to assign adequate reasons for believing it. Whatever superficial reasons he may have entertained in his youth, he yet in his maturity, and after the widest acquaintance with men and books, sincerely owned that he had never studied the subject about which he doubted, and did not consider himself entitled to an opinion. Brave old philosopher! Thou wast downright in thine honesty, but utterly illogical and penurious in thy doubts.

Franklin had no more right to be skeptical in regard to Christ's claims without first exhausting every means within his reach in sifting the proofs of those claims. The fate of his own soul and the destiny of the race hung upon the truth or falsity of those claims. He was bound to study the subject, and all the more because his keen intelligence saw Christ's religion and system of morals the best the world ever saw or is like to see. To see so much, to feel so much, even to give so much of his money toward the spread of Christ's precepts, as Franklin did, and yet to be indifferent as to the main and critical point, was as perilous as it was unphilosophic. And, besides, it was to be the instrument of doubt, and consequent immorality and sin, in others. All, how mournful it is to think of the multitudes who know of Franklin's reflection of Christ's divinity, and who have derived false comfort from fancying that they, in doing likewise, could not be deceived, since so great a man and philosopher as he was had set them the example! We are not speaking of the loud and sneering infidels who unctiously and self-righteously feather a deadly error and aim it against souls with a quotation of Franklin's error; we are referring to those sincere and misguided ones who place trust in a great name, and imagine that his wisdom is as reliable in fact as it is in appearance. These trusting disciples of error supposed surely that Franklin had studied the subject, and was therefore competent to decide upon it. That was just as much their belief as the error itself. And then to be told, after having staked their all for time and eternity upon such a foundation, that it is absolutely rotten, because its builder never, by his own final confession, *never* studied the subject at all—this is cruelty itself. And the moral of it all is that if the secret history of other unbelievers could only be ascertained as fully as in the transparent pages of honest Ben Franklin, their unbelief would doubtless be found in many instances to have even less reason for it than his.

Many, like Franklin, who are wise in all earthly relations are foolish and dippant in heavenly affairs. And it is of infinite importance to remember that, however wise and great a man may be on subjects he has carefully investigated, his opinion on other subjects which he has never studied is utterly worthless.—Christian at Work.

Life is a state of embryo, a preparation for life. A man is not completely born until he has passed through death.

Life is a state of embryo, a preparation for life. A man is not completely born until he has passed through death.

Seeds for Thought.

Duty first and pleasure afterwards.

Avoid that which you blame in others.

Never leave home with unkind words.

Harvest never comes to such as sow not.

Never laugh at the misfortune of others.

Never neglect to call upon your friends.

Never give a promise that you do not fulfil.

The putrid grape corrupts the sound cluster.

Speak evil of no one; not even of your enemies.

Never send a present, hoping for one in return.

Never speak much of your own performances.

Never fail to be punctual at the time appointed.

To be thankful for a little is the way to get more.

Some people are better in show than in substance.

Every good deed is a grain of seed for eternal life.

The Most voluminous of authors—the author of his own misfortunes.

Nature is content with little, grace with less, but lust with nothing.

Never answer questions, in general company, that have been put to others.

Colton once said of time—wisdom walks before it, opportunity with it, and repentance walks behind it.

It is only when one is thoroughly true, that there can be purity and freedom. Falsehood only punishes itself.

Nothing does so fool a man as extreme passion. This doth make them fools who otherwise are not, and shows them to be fools who are not.

Girls whose opinions about such things are always valuable, say there is too much shirt collar and too little young man in the present fashions to suit their taste.

A weak mind sinks under prosperity as well as under adversity. A strong mind has two highest tides—when the moon is at the full and when there is no moon.

Every man hath within himself a witness and a judge of all the good or ill that he does; it inspires him with great thoughts, and gives him whole-some counsel.

If we practice goodness not for the sake of its own intrinsic excellence, but for the sake of gaining some advantage by it, we may be cunning, but we are not good.

The mind is nourished at a cheap rate. Neither cold nor heat, nor age itself can interrupt this exercise. Give, therefore, all you can to a possession which ameliorates even in its age.

It is not poverty so much as pretence that harrasses a ruined man—the keeping up a hollow show that must come to the end. Have the courage to appear poor and you disarm poverty of its sharpest sting.

Whatever comes of despair cannot bear the title of valor, which should be lifted up to such a height that, holding all things under itself, it should be able to maintain its greatness even in the midst of miseries.

The love of glory, the fear of shame, the design of making a fortune, the desire of rendering life easy and agreeable and the humor of pulling down other people are often the causes of that valor so celebrated among men.

Warm your body with healthy exercise, not by covering over a stove. Warm your spirit by performing independently noble deeds, not by ignobly seeking the sympathy of your fellows who are no better than yourself.

Have you known how to compose your manners? You have done a great deal more than he who has composed books. Have you known how to take repose? You have done more than he who has taken cities and empires.

The soul may be compared to a field of battles, where the armies are ready at every moment to encounter. Not a single vice but has a more powerful opponent, and not one virtue but may be overborne by a combination of vices.

The wise man has his follies no less than the fool; but it has been said that herein lies the difference—the follies of the fool are known to the world; but are hidden from himself, the follies of the wise man are known to himself, but hidden from the world.

SATAN will seldom come to a Christian with a gross temptation—a green log and a candle may be safely left together, but bring a few shavings, then some small sticks, and then larger, and you may soon bring the green log to ashes.—John Newton.

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A Religious Weekly.

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

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CHRISTIAN PROGRESSION VS. OLD ORDERISM.

We have been asked what effect the progression advocated by the PROGRESSIVE CHRISTIAN will have upon the so-called "old order" of the church. There is a passage of scripture which says: "Answer not a fool according to his folly;" and another which says directly the opposite: "Answer a fool according to his folly;" yet these passages may be so understood and explained as to be not only reconcilable, but actually instructive in their apparent contradiction. So in our reply to the above inquiry we would offer two answers:

1. *None whatever.* Once upon a time, perhaps long ago, and perhaps not so long, and perhaps never, for we did not hear it or see it, but have it from tradition, and wish to use it simply for illustration—it happened that a ministering brother traveled through a country where there was no church or organization of our persuasion, and stopped with an isolated sister. This sister being anxious to hear a sermon by one of her own ministers went to a neighboring trustee of a church building and solicited the use of the church for service. Her request was granted on condition that the minister would not say anything against "Infant Baptism." To this he readily consented, with the public apology that he was a minister of the gospel, and as the gospel said nothing about infant baptism he would have nothing to say of it. Thus we stand exactly in regard to old orders, old customs, and old habits. Progressive Christianity—genuine Christianity—has nothing whatever to do with customs and habits, either old or new—mere ordinances of men, "except these necessary things: that we abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." It will be our mission to preach the gospel—not the old gospel of the new—but the everlasting gospel of our Lord and Savior Jesus Christ, the same yesterday, to-day and forever. We shall teach the "commandments and ordinances of the Lord" with all the earnestness and ability which we possess; but the "old order" is of men and not from God, so it will be no part of our mission to teach it, and hence it may truly be said that the religious progression advocated by this office will have no effect upon old orderism.

But again, Abram said to Lot: "Let there be no strife between me and thee, for we be brethren." And one of our favorite mottoes reads: "In essentials unity, in non-essentials liberty, in all things, charity." And as "old order" or new order, the customs of the Jews, the Greeks, and the Romans, the manners and fashions of the Germans and the English, the French and the Americans, the Catholics and the Protestants, the Methodists and the Quakers, the Presbyterians and the Brethren, are not of God, but of men, they clearly belong to the things which are not essential, and upon which we would recommend and practice liberty. If my brother wishes to follow the customs of his father or grandfather, in the wearing of his garments or his hair, or in the conducting of his domestic affairs, it is certainly his privilege to do so. And if such customs are in conformity with reason, and the laws of health and comfort, he is to be commended for following good example. Nay, more, if a brother from true devotion to his progenitors, would desire to perpetuate their peculiarities by his own practice, it would be unkind and cruel to attempt to prevent him from doing so. Some men's eccentricities in this direction are very strong, clinging to old things with a veneration that approaches idolatry. Take for instance, the wearing of the beard, which is almost a universal custom among the Brethren, and quite common among all classes. Yet once in a while we meet an old brother who continues to shave clean, not from religious convictions, sanitary purposes, nor any good reasons, but merely from preference. To compel such a man to wear a beard would be tyranny. Some persons are more tenacious of their own customs than of their fathers. And being adverse to change they cling to their first habits throughout a long life-time. Horace Greeley was a man

of great powers of mind, but chose always to wear a white hat of a pattern after his own choice, and although Greeley was a popular man his style of hats never became popular.

So, then, if any of our brethren or sisters as individuals, or any of the elders or congregations, for themselves shall select and adopt the customs or habits of their ancestors, in their dress costumes or domestic manners, whether of the present century or of any previous thereto, we shall not feel called upon to interfere in any way with their choice.

2. *Its complete destruction.* Many years ago we overheard a discussion upon the subject of infant baptism in a country store, on a winter evening. They had nearly all given their views upon the subject, when some one called upon an old German for his opinion. He replied that he thought it "does the baby no good and it does it no bad." That is our opinion upon that same subject, and we entertain about the same opinion in regard to round-skirted coats, wide-rimmed hats, standing collars, sun-bonnets and bobinet caps. They will do the wearer no good—religiously—and also no harm. For neither if we wear them are we the better nor if we wear them not are we the worse. Absolutely all the danger there is in them is on the part of those who do wear them, as they may draw upon themselves the censure of Christ: "All their works they do to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments." This danger exists wherever men teach or receive for ordinances the commandments of men. While we all have individual rights which we may hold sacred to ourselves, no one, neither priest nor clergy, may make his peculiar views or habits a law unto another. Christ is our lawgiver, who is able to save and to destroy: "Who art thou that judgest another?" Jas. 4: 12. We shall let the old order alone if it keeps its place among the customs and habits of the fathers, or as traditions of elders; but whenever it assumes to take its place among the commandments and ordinances of God, then the PROGRESSIVE CHRISTIAN will unsheath its glittering sword, which has two edges, and it will smite the old order hip and thigh with a great slaughter.

ANNUAL MEETING.

After reading the report of the Finance Committee of the Annual Meeting of 1878, we wondered how it would read in connection with the 15th chapter of the Acts of the Apostles, which is cited as authority for general conferences. Perhaps the most suitable place to insert it would be after the 29th verse of said chapter. We recommend such a reading as a remedy to all who are afflicted with the contagious belief that the scripture referred to affords authority for the holding of such meetings. Perhaps it may not be amiss to state that there is a growing sentiment among us that this scripture affords no such authority, in confirmation of which we quote the answer to the 5th query of the minutes of the District Meeting of Western Pennsylvania for 1878, which reads thus:

"We know of no gospel authority for holding of either District or General Conference, and hence we can find no gospel authority or apostolic precedence for the manner in which we hold our District and Annual Meetings. And as the 15th chapter of the Acts of the Apostles is cited in the Minutes of Annual Meeting of 1866, as authority for holding General Conference Meetings, we have carefully examined said scripture but fail to find such authority. Nevertheless we think it good to meet in the capacity referred to in the query for the purpose of giving and receiving counsel upon subjects that may not be clearly defined in the Bible."

The holding of district and general conferences is purely a matter of expediency, and it is useless to explore the records of the apostolic churches for any apostolic precedence for such meetings. We do not oppose properly constituted conference meetings, but are advocates for them; but we want it to be understood that the authority for them lies in our God-given and inalienable right to confer with each other concerning things in which we are equally interested, and not in any direct scripture precept or example. The time, place, order, and frequency of such meetings must be determined by circumstances and expediency, and not by the direct teachings of the gospel. Just now, when we are contemplating a change in the manner of holding our Annual Meeting, it would be well to remember this fact, as it will help to prepare our minds to receive any prudential change that may be made.

As regards the time for our general conference, perhaps Pentecost-week is as good as any. Reason would teach us that district conferences should be shortly before, and not five or six months previous, as some of our districts now have them.

In relation to the place for holding our general conference, there is room for investigation. Many good reasons can be urged for holding it at some central point, regularly, where arrangements could be made and buildings

erected to meet the demands. Then all the churches could assist in bearing the expenses of all such meetings. The expense would scarcely be felt, and it would make it the meeting of the whole brotherhood in several senses. Our Conference would not then be obliged to go a begging for a place, as has been the case.

The frequency of the general conference is another question of importance. Some of our elders—aged and experienced—think that a triennial general conference would be preferable to an Annual Meeting. With this view we agree, and hope it will receive due consideration. Our entire conference system could easily be adapted to such a change.

But the most important matter after all is the constituting and conducting of the conference. Should or should not the delegates alone constitute the conference? Should they alone be entitled to speak and vote? How and by whom should the delegates be elected? What is the proper work and power of the conference? How can the business of the conference be attended to most advantageously? These and similar questions require profound investigation. That our present plan is not satisfactory is evinced by the petitions coming up, from year to year, asking for a change; and that great prudence must be exercised to keep us from passing from bad enough to worse is evident.

Why is the committee appointed by our last Annual Meeting to amend our plan of holding the A. M. so reticent? If the committee has any amendment to offer, it would be well to present it through our periodicals, that there may be time for examination before the next meeting.

AN APPEAL.

Dear brethren and sisters, whose hearts beat in union with the cause in which the PROGRESSIVE CHRISTIAN is laboring, we earnestly solicit your influence and patronage in behalf of our enterprise. And we can assure you that we stand in need of it. We must twice double our present list of subscribers before the paper will be self-sustaining. We are not in circumstances that will enable us to sustain very heavy losses; hence for this reason we appeal to you for patronage. Please bear us in remembrance whenever you have an opportunity of saying a word or doing a deed in our behalf.

Another consideration from which we may expect our friends to exert themselves in favor of our work, is for the advancement of our common interest: the cause of Christ, the kingdom of God. Brethren and sisters, help us. Send for specimen copies and distribute them among your neighbors and friends, and offer your services as agents. Send us the names and addresses of such persons as you think might be induced to take the paper. If you have the means to do so, subscribe for some poor persons, or for ministers, or for your friends or children. In this way you will be doing a good work for the cause and patronizing us at the same time.

SUNDAY SCHOOL MEETING.

At a Sunday School convention in the Solomon's Creek church, Elkhart county Indiana, on the 2nd instant, an organization was effected by electing Brother Jesse Calvert, Superintendent, Brother J. H. Wartzler Recording Secretary, and Brother John Sturgis Corresponding Secretary. The following questions were then offered and discussed.

1. Are Sunday Schools an advantage to our children, to our church, and to our country? Opened by Bro. John Sturgis.

2. Is it important for parents to attend the Sunday School with their children? Opened by Lewis Muntz.

3. What are the best qualifications for officers and teachers in order to successful Sunday School work? Opened by Brother Wm. Bussard. In the discussion of this question some of the sisters took part; and why should they not?

4. How shall we secure the regular attendance of parents and children? and by what means can the friends of Sunday School work overcome the opposition to it in the brotherhood? Opened by Brother John Sturgis.

5. Should the International Lesson Leaves be used in our Schools? Opened by Bro. John Robinson, followed by Bro. Jesse Calvert. The sentiment was opposed to their use.

A committee of five was appointed to prepare a programme for the next meeting, but for want of time, it was decided that the members of the committee shall send in their resolutions and topics to the Corresponding Secretary from which he shall draw up a programme for the next meeting, to be published in due time.

The meeting was not large, on account of the cold weather, but it was both pleasant and profitable. It is to be hoped that there may be more of these meetings held throughout the brotherhood, and that good results may follow everywhere.

OUR HAND-SHAKING.

We meet or brother, Primitive Christian, and he says (Vol. 2, No. 50, pp. 792, 793):

"Our position is, the Gospel is the truth and the power of God unto salvation to every one that believeth it. In it we have all we need or desire. Saving power and salvation are emblazoned on its pages. It is an overflowing fountain, and all we have to do is to drink deep and live. It is the rock upon which, if we build, we are forever and eternally safe. There is surely no safer position than to plant our feet on the Rock of Ages, and this is the position we have taken, and this is OUR POSITION."

We grasp our Primitive brother's hand and say, Amen. We will stand with you on this Rock, and raise the Gospel standard higher and higher.

Next we find Brother Vindicator who says (Vol. 10 No. 1, p. 25):

"If we have a rule by which we can turn a new leaf at the beginning of each new year, can we not, by the same rule, turn a new leaf at the beginning of each new day? Certainly. Will we? This will be progression—and progression of a greater degree: and instead of turning one leaf a year in our spiritual progress, we turn three hundred and sixty-five! Let us all pray, then, that God would help us, that in our spiritual advancement we might every day turn A NEW LEAF."

Here is our hand, Brother Vindicator, on progression. As leaf by leaf of this great volume is turned, let us endeavor to have each successive page of life's history fairer, holier. This requires "a deeper work of grace in the heart" and a more strict adherence to the precepts and principles of the gospel of Christ.

Here we come to where there are Brethren at Work, and on interviewing them we hear them remark (Vol. 4, No. 1, p. 5, col. 1):

"This Savior and Redeemer set up, fixed and established but one religion. This one religion is set forth in the one book of God as the only infallible system, rule and law for the government of one body, the ground and pillar of the Truth."

This is the order that has triumphantly marched on and on, and on, overcoming opposition, and now stands firmly fixed as the only infallible system, the only divinely appointed way of life.

We are for the old order, the original platform, the one true foundation, authorized by Christ our King and perpetuated by the one body, called out of the world."

Although we do not like some of this verbiage, yet, as we understand them, we would cheerfully extend our hand and give the Brethren at Work a fraternal hand-shaking.

Who comes now? This is a Deacon. We would like to shake hands with this brother, too, but sometimes he does not reach far enough: sometimes too far; at other times he shifts his hand about from place to place so that we cannot grasp it.

He says (Vol. 2, No. 5): "The gospel is our ONLY rule of faith and practice." This is too short. We of right have a rule for the orderly conducting of religious services. If not a rule of faith, it is of practice, and it is not found in the gospel. We have rules for doing many things in connection with the service of God, and to avoid confusion, we must have them, yet they are not in the gospel. If he means that the gospel contains such a revelation from God as was necessary for his glory and man's faith, life and salvation, we can take his hand. Or if he can say the gospel is our only essential rule of religious faith and practice, we can do the same.

He adds: "The church, the local church, is the administrator of the gospel, the executor of the New Testament of our Lord and Savior Jesus Christ." This is here and there. If he had left out the phrase "the local church," we could shake hands; or if he had said a local administrator local church, an executor, it would have been less objectionable. His proposition gives "the local church" too much power and makes it so purely congregational that too little power; it it has no affiliation nor communion with any other local church. This is unscripural.

He proceeds, "Our Annual Meeting is a general advisory council to promote uniformity of practice and doctrine, but has no power to enforce its advice in any case and needs none."

This is too sweeping. By substituting within any local church for "in any case" we will accept of it. But certainly the A. M. or any other conference has "power to enforce its advice in any case" that pertains exclusively to its own constitution and management. For instance, the A. M. has decided that local churches shall send no delegates, and it has the power to enforce this decision; neither has the Deacon nor his local church any right to complain.

Once more he speaks, "To say that the gospel is our only INFALLIBLE rule of faith and practice is not true, because that opens a hole for church legislation, which is of the devil." Worse and more of it. Does the Deacon not say, "The gospel is our ONLY rule of faith and practice?" Certainly he does. Will he deny that it is INFALLIBLE? He will not. But he must deny the infallibility of the gospel, or assume that it is not the only infallible rule or he is compelled to admit the truth of what he says is not true; namely,

"that the gospel is our only infallible rule of faith and practice." He should, therefore, not be so caustic in his remarks nor so lavish in his assumptions. If the gospel is the "only rule" it is infallible; and if there are fifty or a thousand rules, it is still the "only infallible rule." How this "opens a hole for church legislation" is hard to see. We opine that a man must be able to see crooked before he can see this "hole." And the Deacon will have accomplished a feat that will immortalize him when he has made it clear that all church legislation "is of the devil." Much as we would like to shake hands with the Deacon we cannot do it on these terms.

The Gospel Preacher seems to be a real brother. He says he "recognizes no creed nor church constitution but the gospel of the Son of God." As long as the Preacher is true to his creed, we will give him our hand; and so will we do with all who are true to the same creed; but whoever departs from this creed loses our hand, unless it be extended to bring him back, which we will be ever willing to do. The Psalmist says: "Behold, how good and how pleasant it is for brethren to dwell together in unity?" How we love "the shaking of the hand!"

The Deacon says: "We have received the first number of the 'Progressive Christian,' published by Holsinger and Beer, at Berlin, Pa., which pleases us better than any of the Brethren's church papers that we have yet seen."

Thank you, brother Deacon. We admire your good taste.

The Deacon farther says: The Glory of the Church of the Brethren is their Gratuitous Ministry. This should be remembered and enforced by every congregation in the Brotherhood."

The Deacon has a perfect right to glory in his "gratuitous ministry" to his heart's content; but when he sets about to "enforce" his peculiar, unscripural, unchristian prejudices upon every congregation in the Brotherhood, he is exercising the functions of a "priestly attorney," becomes a usurper of authority, and a perverter of the ordinance of God, who has "ordained that they which preach the Gospel shall live of the Gospel." It is a marvel to us how men can be champions for liberty of conscience, and denounce ministerial and priestly hierarchies, in some instances, and then in others recommend the most unscrupulous, unreasonable, and unscripural proscription. Enforce a "gratuitous ministry" upon "every congregation in the Brotherhood," when God Almighty has "ordained that they which preach the Gospel shall live of the Gospel!" Peter, Peter, you have it badly. Deacon's Drops will not save you. You must resort speedily to the "sincere milk of the word."

We are pleased to notice that more interest is being manifested among us in children and young folks than there once was. The time was when there were but few young members and when there was but little encouragement given to young persons to unite with the church. It seems that there was a kind of superstition that young persons must "sow wild oats" till the sack be empty before they could do good. This superstition is now being substituted by the wholesome belief that the less "wild oats" there is sown the better will the harvest be; and it is not uncommon now to see disciples of Jesus as young as our Master was when he said he must be about his Father's business.

We call special attention to our pamphlet entitled, "A Summary of Religious Faith and Practice, or Doctrines and Duties." It is intended to meet a long-felt want, and we hope the work will meet the approval of our brethren and sisters generally. By a careful reading of this pamphlet, a person may learn more of the peculiarities and distinctive faith and practice of our brotherhood in one hour than he could by attending our ordinary meetings for a year. It should be sent everywhere to pave the way and unlock the doors for our living missionaries. For price see advertisement.

We have received specimen copies of the Children at Work, a neat little weekly published at Lanark, Ill., by Brethren More and Eshelman. It is designed for Sabbath Schools, and for children in general. The editor (Bro. Eshelman) assuming the character of the paper says "I am coming as specimens, but will soon appear in an improved manner. I am a weekly not a monthly visitor. Now be sure to spell weekly with two e's when referring to me. I am little, hence can grow. I would like to x with the P. C. What say you?"

Of course, the P. C. will x, and will try to help the Children at Work, hoping that in our association with the PROGRESSIVE CHRISTIAN—may always be respected.

It is anticipated that the immigration of Mennonites to this country in this year will exceed that of any former year. By ukase of the Czar of Russia the Mennonites were to be exempted from military service until 1880. They have rented farms in the south of Russia, and some of them are wealthy. In 1876 twenty families landed at Castle Garden who together were worth \$85,000. As this is their last year of exemption in Russia, many are preparing to come to this country; and it is supposed that at least 15,000 will land at Castle Garden before May next. They generally find homes in the West, and are valuable citizens.

For some time past there has been more than usual attention given to a consideration of the millennium and of the personal reign of Christ, among the several churches. Of this we are glad, and feel sorry that there seems to be less interest manifested among us, on these points than in former years.

ELDER John P. Cober, one of the elders of this congregation, has been in delicate health for the past week. His wife also has been quite unwell for several weeks, and at one time her recovery was doubted. They are both quite aged. They are convalescent now, and hopes are entertained for their recovery.

ELDER David Gerlach of Mount Joy, Pa., and his wife, who have been faithful servants for many years, have been in ill health for a few years past. They suffer but little acute pain but are in such a condition that neither can take care of the other. They need sympathy and the ministrations of kind hands, which they are said to find in those with whom they are living.

BROTHER Jesse Calvert, of Warsaw, Ind., sums up the result of his labors for the past year about as follows: added to the church at meetings held, three hundred and sixty nine. Some came in afterward, probably enough to raise the number to four hundred and fifty. These add many jewels to his crown of rejoicing. He is still in the field, and we are told that he expects to visit this State again this winter.

The following petition to the United States Congress is now being circulated in this part of the county, and ought to be signed by everybody:

PETITION.

To the United States House of Representatives.

We the subscribers to this paper do earnestly petition your Honorable Body to take early and favorable action on the senate bill for the establishment of a Commission to inquire into the facts and effects of the drink traffic. We hope that you will grant this our reasonable request, and duly authorize and appoint such a Commission.

Our Buffalo Valley Railroad, from its intersection with the Baltimore & Ohio to Berlin, is in successful operation. Mr. J. O. Stoner is President of the Company, and it is being shown that he is the right man in the place.

SISTER Wealthy A. Clark has retired from the editorial chair of the Young Disciple. At least her name no longer appears in the paper as editress.

Among the visits not heretofore acknowledged was one from Eld. Silas C. Keim and his wife. Brother Keim is a wholesouled Christian, and a great worker in the cause of Christ, and sister Keim stands high in the estimation of the church and the people. We always enjoy their society.

BROTHER W. N. Trent and wife, Hon. C. C. Musselman and wife, from remote parts of our congregation also paid us pleasant visits, and enlivened the home circle of the PROGRESSIVE families.

"D, prüft euer Herz und Seele, Seid ihr Gott in Allen treu? Oder fußt ihr zu ermaßen Was hier Gott zuwidert sei?"

Wer hier Gott nicht ernstlich dienen, Der darf nicht der Welt auch fröhnen, Dient er Christo nur im Schein, Kann er nicht sein Jünger sein.

Wollt ihr nun Beweise geben Das ihr wirklich liebet Gott, Dann müßt ihr mit Freud annehmen, Auch zu halten sein Gebot.

Dann kann Jedermann erkennen, Das man auch darf Christen nennen, Dies beweist daß man Ihn liebt: Wenn man sein Gebot ausübt."

—George Zugli.

THE PROGRESSIVE CHRISTIAN.

"There is one body and one Spirit, even as ye are called in one Lord, one faith, one God and Father of all, who is above all, and through all, and in you all."—Eph. 4: 4, 5, 6.

GLEANINGS.

BROTHER Moses Brubaker has changed his address from Virden, to Girard, Macoupin Co., Illinois.

BRETHREN Dan Miller and D. F. Eby, of Illinois, are laboring in the Wisconsin mission field. In due time we will report their success.

BROTHER E. L. Yoder informed us that Bro. Silas Hoover has closed his meeting in the Wooster church, Ohio. It lasted one week, and there were nine additions.

COMMENCING on the 4th inst. Eld. R. H. Miller held a series of meetings at Dora, in the Antioch congregation, Indiana, during which four made a good profession and were baptized, and one was reclaimed.

BROTHER Daniel G. Hendricks, Chester, Pa., says: "Like its appearance, and endorse its principles, and hope it will be the instrument of bringing many souls from darkness to light, and I wish you success in your enterprise."

CONTRIBUTIONS on hand for No. 5: Paying the Preacher, Howard Miller; The Progressive Christian, Julia A. Wood; Sound vs. Silence, H. M. Lichty; Progression, Agnain, W. J. H. Bauman; The Gospel, as a System of Benevolence, Opposed to Selfishness, J. L. Fry; Consider Your Ways, J. C. Cassel.

We have read in several exchanges that leading Jews have completed a plan for the purchase of Palestine. If this be so we may expect that they will soon make an effort, at least, to again inhabit their own land and to restore their ancient order of worship. When this effort is made, the significance of some important prophecies will be determined. In the stream of Time we seem to be entering the rapids above a sublime cataract. Watch and pray; work and wait.

BROTHER H. P. Brinkworth writing from some point in Kansas says there have been about 70,000 acres of land opened for sale lately at from \$6 to \$8 per acre. We presume the land is along the St. Joe and Denver City R. R. He speaks favorably of the climate, soil and society. We would insert his letter, but it is somewhat lengthy and partakes too much of the nature of a railroad land agency advertisement to make interesting correspondence.

BROTHER J. C. Lehman of Franklin Grove, Ill., has recently made an exploring visit to Marshall and Putnam counties, and other points, in their Central Mission field. He is hopeful of the future success of the Brethren in the parts visited. His view of the matter is that some minister or ministers should locate in those parts, that the people might have regular services; and it would, no doubt, be well to do so. But if that cannot be done, it should not be forgotten that the old gospel plan would be good too.

The Silver Creek church, William Co., Indiana, is moving onward. The members there felt the need, and, acting accordingly, they put up a large and commodious meeting-house, which was solemnly dedicated on the first day of December last. The ministers who attended to the services were Eld. John Brown and J. C. Rosenberger. The meeting was protracted one week during which time a love-feast was held. Feet-washing was observed by the single mode, which order is now extensively observed. Six were added to the church, and many good impressions were made. Interesting meetings were afterwards held at different points in the congregation by brother Rosenberger.

BROTHER J. M. Zuck, Principal of the Brethren's Normal School and Collegiate Institute, says: "The Huntingdon Normal is in a flourishing condition. The attendance is considerably larger than during any previous winter term. The new building will be ready for the Spring term. It is a large, convenient and well-built structure, and will accommodate quite a large school. Young ladies and gentlemen who think of attending some school should send for catalogues and circulars of the Huntingdon Normal before deciding to go elsewhere."

At a Women's Missionary meeting held in London, recently, Rev. Inglis, who had been for twenty-five years a missionary in the New Hebrides, by way of encouragement, said:

"When I went to Aneityum there was not a widow to be found on the island, and there was not even a name in the language for widow, the reason being that the law doomed every woman on the death of her husband to be strangled and her dead body to be thrown into the sea with his. Now not only has this horrible practice entirely disappeared under the Christianizing influence of missionaries, but the whole of this island and another island have become Christian."

CORRESPONDENCE.

SCANDIA, KAN. }
Jan. 20, 1879. }

To night we closed our labors in the White Rock congregation, Republic and Jewel counties, Kansas. We labored in this church two weeks at four different points. Whilst many seem to have been made to feel the need of a Savior during these meetings, only eight have applied for membership in the church, whom the brethren soon expect to baptize. Cold weather seems a drawback on the part of some. They are afraid of the water. Oh, what a foolish excuse. But human nature is weak.

To-morrow we expect to start in company with Eld. J. L. Switzer to Limestone, Jewel county, where we have an evening appointment, and next day proceed to Solomon Valley, Osborn Co., to tarry with the brethren awhile at that place. There is certainly a big mission field open in Kansas. Who will accept it? Impulsive efforts won't accomplish the work here. It will require constant, patient and devoted efforts.

In our labors among the brethren in White Rock congregation, we were assisted some by Bro. Hiram Fadel, from Burr Oaks. The home ministers also faithfully assisted. May the Lord bless our dear brethren and sisters in this church for their kindness shown to one of the least of God's servants.

This is certainly a pleasant country and climate, and is rapidly filling up with an industrious and energetic people. More anon.

W. J. H. BAUMAN.

Bourbon College.

We clip the following from the Brethren at Work, of the 23d inst:

"To the Brethren of the Northern District of Indiana: As I wish to close up the Bourbon College matter, I would like for the congregations comprising said district to pay up their quotas as laid upon them by the committee, as soon as possible, and also all individual brethren who are able to do so, as I wish to get relieved of the burden as soon as I can. Send all monies to the undersigned at Milford, Kosciusko County, Ind. Send by draft, express or post-office order."

JOHN ARNOLD.

Jan. 13th, 1879.

Annual Meeting Expenses.

Report of the Finance Committee of the Annual Meeting of 1878, held near North Manchester, Wabash Co., Ind.

RECEIPTS:

Amount received of the Southern District of Ind. \$ 910.00
Amount received of the Middle District of Ind. 1687.96
Amount received from the sale after the meeting. 1515.05

Total amount received. \$4,113.01

EXPENDITURES:

Bread, 10,000 pounds. \$ 450.00
Beef, 28,455 gross. 1138.20
Butter, 1,312 pounds. 91.84
Apple butter, 141 gallons. 70.50
Coffee, 420 pounds. 104.00
Tea, 17 pounds. 10.00
Sugar, 580 pounds. 55.13
Milk, 132 gallons. 13.20
Pepper, 10 pounds. 2.00
Salt, 4 barrels. 5.00
Pickles, 64 barrels. 47.90
Railroad fare. 57.15
Pine lumber, 58,408 feet. 876.12
Oak " 2,030 " 31.62
Timber. 4.00
Use of J. Crill's farm. 50.00
Brick, 6 M. 30.00
Meat boilers. 32.50
Hardware. 25.40
Tinware. 162.15
Freight. 10.25
Knives and forks, 14 gross. 119.00
Dishes. 56.05
Austen, 72 yards. 5.25
Towing, 40 yds. 10.00
Wood, 6 C. 23.00
Corn, 200 bushels. 60.00
Printing. 9.20
Use of cookstove. 4.00
Cooks. 11.00
Dish-washers. 39.00
Lime. 4.50
Secretary charge. 10.00
Building furnace. 9.00
Interest. 13.09

Total amount expended. \$3,854.81

Balance on hand. \$258.20
This leaves some money in the hands of the Treasurer, to be refunded as soon as the churches have all paid their quota.

By order of the Committee of Arrangements, the above report was presented to me for my signature, and to be forwarded to the press. It is but due to the Committee of Arrangements and others appointed by them, as well as other Brethren who lived in reach of the A. M., and responded to every call and worked as a band of brethren, until every arrangement for our Great Annual Meeting was complete, to say that they did nobly, yet nothing more than they felt to be their duty, to make Brethren from a distance attending the A. M., as comfortable as the nature of the case would permit. And as to the Committee of Arrangements, it was thought by some that they should have been in part selected from other congregations, and not all out of Manchester; but we think differently, because they very often had to be called together in consultation on very short notice, and those living off in other congregations, could not have been with them.

We all feel satisfied that we had a very good meeting, and we are further satisfied that the meeting gave general satisfaction to the outside world. Some men concluded beforehand that it would be a burden and unnecessary expense, but said afterwards that it was worth thousands of dollars to the community.

ABRAHAM LEEDY, Cor. Sec.

The Antioch Church, Ind.

To Bro. R. H. Miller:

Permit me to pen a few thoughts for your consideration, and for the consideration of others, those who read your article in the Brethren at Work, dated Jan. 16, relative to the Antioch church.

The town of Antioch was founded by brethren. The history of the church here dates anterior to the town history. Weak and unnoticed at first, the church struggled on until she became a power for good. Twice or more each month there was public preaching in her church house. A Sabbath School was organized which grew to be very large, and was well conducted for years. Social meetings for prayer and praise were held weekly, at which the presence of the Shechinah was often manifest. Sociability, peace and love did greatly abound.

But how is it now? There has been no public preaching in the meeting-house at Antioch since last May, except at the communion last fall, and the services you conducted commencing the last Sabbath in Dec. and ending on Friday evening following. The Sabbath School struggled hard for life, but finally gave up and died. The prayer and praise meetings are crushed; sociability, peace and love have fled and are unknown in the church.

Once there were 50 or more members within hearing of the church-bell who had a home in the Antioch church; but now we may cut of the cipher and the remaining figure will express a greater number than have a home in the church. About 80 members have withdrawn or been cut off from the church. There is not a blot—no, not a mark—upon the character of one of these persons. They are an honor to their families, to their friends, and to those with whom they associate. The church by casting them off has brought reproach upon herself, but no dishonor upon those she cast out.

Bro. Miller, if you had visited even one of these members and talked with him, you would have understood better how to write up the "long troubles" of the Antioch church. It will be known when the "books are opened" that it was self-aggrandizement which has caused the long trouble at Antioch. The evidence will show that fashionable popularity is the foundation of the trouble and not "fashionable dressing."

I write for the Brethren at Work, but if it is on a retreat, it will not have room in its columns for me, hence I send a copy to the PROGRESSIVE CHRISTIAN, believing that it never retreats, and that it always has room for all who write in the fear of God, words that will aid Christians to progress on the way to righteousness.

S. M. MINNICH.

ANNOUNCEMENTS.

Western District of Pa., Dunning's Creek Congregation, Bedford County, May 29th. For particulars address Eld. John S. Holsinger, Albion, Pa., Bedford Co., Pa.

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

Among the Churches.

Bishop Nicholson confirmed twenty-one persons in the new Reformed Episcopal Church in Wilmington, Del., on Thursday night, 23rd inst.

Prominent members of the Baptist church in Vineland, N. J., have been expelled recently for partaking of Communion with the Congregationalists.

The First Presbyterian Church, of Newark, N. J., had a beautiful chapel and Sunday School room. The walls are still partially standing, and the loss by fire is estimated at \$20,000. The church is wealthy.

The Emanuel Congregational church, at the corner of Moreland and Copeland streets, Boston Highlands, was burned. The loss will reach \$20,000.

The Executive Board of American Hebrew Congregations convened at Cincinnati on Sunday, and resolved that the Board of Delegates on Civil and religious rights be instructed to make into consideration the feasibility of active co-operation with sister societies in Europe for the purposes of encouraging agriculture among Jews in the West and South.

The Archbishop of York has found it necessary to write a letter denying that he ever "denounced totalitarians in unmeasured language or denounced them at all." He says: "Men are free to be temperate or abstain. I wish to use that freedom and respect it in others."

A great religious awakening is in progress in the City of Mexico. It originated in the Presbyterian mission under the charge of the Rev. Mr. N. Hutchinson, and all the Protestant churches in the city are stated to be enlisted in earnest work. A number of prominent citizens are among the converts from the Roman Catholic Church. The renewal of personal conversation on the part of the preachers, both native and foreign, seems to have been the starting point of the movement, which is so rich in fruits that Mr. Hutchinson has had to come to the United States in person in order to procure additional funds for the proper prosecution of the work.

Dr. Hepworth's Church, in New York, is again in financial straits. Some time ago it was sold out, and the corporation which now manages it is an entirely different concern from the one which erected the building. The present debt is nearly \$200,000, and is very hard to carry. Dr. Hepworth is both eloquent and industrious. He draws a large crowd of hearers and keeps the church full. But these hearers are not wealthy people; indeed, quite the reverse. The wealthy ones either failed or went to heaven some time ago, and left the poor ones saddled with the debt. Dr. Hepworth has announced to his people that if something is not immediately done to get

rid of this debt he must seek some less burdened field of labor.

"The Disciples" is the name of a new religious sect that was started in Coatesville three or four years ago. The members hold their meetings at private houses. They are unobtrusive. The other day a party of them went down to the Brandywine, cut the ice and baptized Thomas Steele and several others.

The Presbyterians of Canada have gone into the work of evangelizing the Roman Catholics of their Dominion with great earnestness. It is stated that there are now twenty-one French Presbyterian ministers in charge of French congregations in Canada, with elders, deacons, communion-rolls and all other features of a Presbyterian church.

The Bishop of York, Episcopal, of England, says that disestablishment at an early day is not improbable, and added: "I am not one of those who have abject terror of such a state of things. There are circumstances under which it would become our duty, one and all, to wish for such an event."

The seating capacity of the churches of the State of New York is sufficient for 2,900,000 persons. The number of church members of all denominations is 1,300,000. The aggregate value of churches and church property is \$117,610,000. A recent writer says: "The three denominations having the largest number of organizations are the Methodist, 1,785; Baptist, 823, and Presbyterian 716. Largest number of edifices: Methodist, 1,766; Baptist, 823, and Presbyterian 708. Largest number of sittings: Methodist, 619,800; Roman Catholic, 388,000, and Presbyterian, 335,000. In membership, however, the Roman Catholic church is far ahead of all others, the three largest being: Catholic, 582,000; Methodist, 181,000, and Presbyterian, 112,000. The Protestant Episcopal denomination owns the largest amount of church property, \$24,602,000; the Roman Catholic comes next with \$22,700,000, and the Presbyterians third, with \$19,115,000. The sum annually paid for salaries of clergymen is \$5,310,000, of which the Methodists pay \$1,140,000; the Presbyterians \$952,000, and the Episcopalians, \$811,000. The average for each organization in the State is \$840."

SECULARITIES.

The severe weather in Great Britain continues.

The first of a new line of steamers sailed from Boston for Havana.

Journals in Paris publish reports from Constantinople that the Sultan is ill.

Yakob Khan is reported to have seized Fort Fizan and as a consequence the Ghalzais have begun hostilities.

London, January 27.—The Times' correspondent at Constantinople says: the draft of the definitive treaty with Russia has been sent to the palace for the Sultan's approval.

Kent's Constantinople dispatch says: France has advised the Porte to cede Janina to Greece. The evacuation of Spaz, in fulfillment of Turkey's engagements to Montenegro, is proceeding quietly.

London, January 27.—A Times' Berlin dispatch says a telegram from Rome reports that the Pope has received threatening letters from socialists in connection with his recent Euclytical letter and that he intends to call the attention of the powers thereto.

We are in receipt of the Times Almanac, a pamphlet of 88 pages. It is a valuable "trade mark" of the political statistics of the State of Pennsylvania. It is presented to all the subscribers to the Philadelphia Times.

HENRY M. HOYT was installed to the office of Governor of the Commonwealth of Pennsylvania, on the 21st inst, under the most brilliant demonstration of any similar occasion in the history of the State. His inaugural address is highly spoken of by our secular exchanges, and it is hoped that Gov. Hoyt may make a good executive. So may it be.

As one result of the mammoth iron contract just awarded to the Phoenix Company, it is stated that the Fall on rolling mill at Norwalk will be reopened. The mill has been closed for four years. It belongs to the Philadelphia and Reading Company, David Reeves president of the Phoenix Company, and John Griffin, foreman, inspected the mill on Thursday.

Boston, January 27.—There was a gas explosion this morning in the wholesale drug store of Weeks & Potter, at 230 Washington street. The damage to the building is estimated at from \$1,000 to \$2,000, and on the stock from \$30,000 to \$50,000, which is covered by insurance amounting to \$150,000. C. F. Wood, a clerk in the store, was approached by the gas meter in the basement with a lighted lantern when the explosion ensued. Wood was badly burned in the face and it was thought received internal injuries, but he managed to give the alarm. The explosion was doubtless caused by a leak in the main pipe, the gas having accumulated in the store all day Sunday. A dense smoke penetrated to the upper floors, and the wood work in the front part of the basement was charred and burned and will have to be built anew.

CINCINNATI, January 20.—A dispatch from Elizabethtown, Ky., says that the revenue riders, under Captain Adre, returned last night, bringing seven moonshiners of the most dangerous character. They were captured on Otter creek, Larne county, and had long defied the authorities. The officers pounced upon their still-house at 11 o'clock Saturday night, capturing four men, who had long been the terror of the country.

WHEELING, W. Va., January 20.—The ice gorge at this place broke at nine o'clock this morning, and the river has since been running full of floating ice. The steamer Nail city was forced on top of the shore ice, had her wheel badly broken and was badly twisted up. The Annie Kelley had a hole about sixty feet long stove in her side. Every effort is now making to save her from sinking. Two barges, one loaded with stores and the other empty, both belonging to John Armstrong & Co., were swept away with the flood. No other damage has thus far been reported.

LONDON, January 27.—The divergence between the official and private intelligence respecting the extent of the plague in Astrakhan continues, the former asserting that the epidemic is diminishing, and the latter that it is increasing. One hundred and twenty thousand pounds of fish and large quantities of other provisions have been burned at the town of Astrakhan, on the river Volga, to prevent the spread of the contagion.

Boston, January 29.—In consequence of the recent great fire in New York, by which Boston in-

surance companies suffered heavily, a meeting was held here today to see what action should be taken. There were represented ten companies and thirty-two agencies. It was voted expedient to establish a tariff of rates, and a committee of five was appointed to consider the subject of an increase in the rates.

M. D. Conway in his London letter, draws the following gloomy picture of affairs in England. "Suddenly and sharply there have been heard cries of distress in many thousands of what only euphemism can call homes—bare, fireless, foodless rooms. In Glasgow there are 35,000 people unemployed, and on the verge of starvation. In Newcastle-on-Tyne there are 6,000 in the same condition, and in Sheffield, Manchester, Salford, and throughout Lancashire matters are still worse."

The Vigilantes in establishing the whipping post as an instrument of terror to keep negroes in order, overlooked the fact that it might happen in some districts that colored people would have a majority, and would decline to be bull-dozed. This happened in Alexandria, Va., where a colored Justice of the peace has just sentenced a wealthy white man to be whipped for petty larceny. The sentence would have been carried into effect by a colored Constable had not the case been appealed. The case arises out of a dispute as to the ownership of some ice cut from the Alexandria Canal, one of the parties charging the other with stealing a lot of ice of the value of ten cents. The colored Justice found the white capitalist guilty of petty larceny, and proposed to administer to him the medicine the whites intended for colored people alone, and sentenced him to be whipped. The case is now pending on appeal.

An expression of opinion has been invited from John Taylor, president of the Mormon church, regarding the Supreme Court decision in the Reynolds case but without response. The Mormon papers claim that the law is wrong, and the decision of the Supreme Court wrong. Nothing is said about obedience to the law in the future.

The medical experts who accompanied the Congressional yellow fever investigation committee, will hold a daily conference until they make their final report to the Congressional committee. A majority of the experts favor the enactment of a law which shall give the government authority to establish a national quarantine, and, as a majority of the Congressional committee are of the same mind, a bill granting such authority will doubtless be introduced, and probably passed.

A STRANGE case is reported from Indiana. Leonidas Grover, a farmer living near Newton, in Fountain county, was on Tuesday night of last week killed by a meteoric stone. This weighed twenty pounds, and penetrating the roof, struck Mr. Grover, while asleep, passed through the bed and the floor, and buried itself in the earth underneath to the depth of five feet. The case is the only one of the kind on record, and has caused much excitement.

In answer to the question, "Why are farmers so liable to rheumatism?" the Science of Health says: "Because they wear wet clothing, heat and suddenly chill the body, overeat after very hard work, and because they do not keep the skin in a vigorous, healthy condition. If farmers would avoid suddenly cooling the body after great exertion; if they would be careful not to go with wet clothing and wet feet, and if they would not overeat when in an exhausted condition, and bathe daily, using much friction, they would have less rheumatism."

MOODY wins the heart of every mother when he talks of children in church. It is a pity that severe study or some worldly reason, has surrounded our preachers with a nervous atmosphere into which the mother dreads to bring her baby. In a recent sermon in Baltimore Mr. Moody said: "I have pitied those poor mothers who cannot afford nurses, and who are kept from church because they have to mind the baby. Suppose they do cry; we don't mind it at home, and I don't see why it should be so awful here. There are some fidgety people who don't like babies, but I think they are the ones who ought to stay at home. I hope the time is coming when it will be the fashion to bring babies to church.—Cynosure."

The Ocean Floor.

Here is an end of all romance about hidden ocean depths. We can speculate no longer about perils in chambers of pearl, or mermaids, or heaped treasures and dead men's bones whitening in coral caves. The whole ocean floor is now mapped out for us. The report of the expedition sent out from London in her Majesty's ship Challenger, has recently been published. Nearly four years were given to the examination of the currents and floors of the four great oceans of the world. The Atlantic, we are told, if drained, would be a vast plain, with a mountain ridge in the middle running parallel with our coast.

Another range crosses it from Newfoundland to Ireland, on top of which lies a submarine cable. The ocean is thus divided into three great basins, no longer "unfathomable depths." The tops of these sea mountains are two miles below a sailing ship, and the basins, according to Receipts, are fifteen miles deep, which is deep enough for drowning, if not for mystery. The mountains are whitened for thousands of miles by a tiny, creamy shell. The depths are red in color, heaped with volcanic masses. Through the black, motionless water of these abysses move abnormal creatures, which never rise to upper currents. There is an old legend coming down to us from the first ages of the world on which these scientific deep-sea soundings throw a curious light.

Plato and Solon record the tradition, ancient in their days, of a country in the western seas where flourished the first civilization of mankind, which by volcanic action was submerged and lost. The same story is told by the Central Americans, who still elaborate in the fast of Izcalli, the frightful cataclysm which destroyed this land with its stately cities. De Bourbourg and other archeologists assert that this lost land extended from Mexico beyond the West Indies. The shape of the plateau discovered by the Challenger corresponds with this theory. What if some keen Yankee should yet dredge out from its unfathomed slime the lost Atlantis!

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