

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. 21, 1879.

NO. 7.

Essays and Selections.

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

BY J. L. FRY.

Of selfishness it may be said, as of its archetype, Satan, that it "takes all shapes that serve its dark designs." One of the most frequent forms in which it appears is that of party spirit; and which, for the sake of distinction, may be denominated the selfishness of the sect. Circumstances, perhaps inevitable to humanity in its present probationary state, have distributed the Christian church into sections; but as the points of difference which have divided it are, for the most part, of much less importance than the vital points in which these sections agree, there is nothing in the nature of such differences to necessitate more than circumstantial division. There is everything in their principles of agreement to produce and perpetuate substantial oneness, and cordial love. But this the demon of selfishness forbids. It erects the points of difference into tests of piety. It resents any real indignity offered by the world to the entire church far less than it resents any supposed insult offered by other sections of the church to its own party. The general welfare is nothing in its eye, compared with its own particular aggrandizement. When Christians have been making common cause against the world, selfishness is calling on its followers to arm, and, turning each section of the church into a battlemented fortress, frowns defiance on all the rest. It is blind to the fact that God, meanwhile, is employing them all, and smiling upon them all, or if compelled to behold it, eyeing it askance with a feeling which prevents it from rejoicing in their joy. When the church should have been spending its energies for the good of man, devoting its passions like so much consecrated fuel, for offering up the great sacrifice of love which God is waiting to receive, it is wasting its feelings in the fire of unbrotherly contention till that fire has almost lost its native element. And thus Christianity is made to present to the eye of an indiscriminating world the unimpeachable and paradoxical spectacle, of a system which has the power of attracting all classes to itself, but of repelling them all from each other—forgetting that in the former they see Christianity triumphing over selfishness, and in the latter selfishness defeating Christianity.

Bigotry is another of the forms in which an inordinate self-love delights—the selfishness of the creed. In this capacity, as in the former, its element is to sow division where nothing should be seen but union—among the members of the family of Christ. The great scheme of mercy or originated in a love which consented to overlook the enmity and fierce rebellion of its objects, or, rather, which looked on that enmity only to pity and provide for its removal; but those who profess to have been the objects of that love, will not allow each other that liberty of the slightest conscientious difference, without resenting that difference as a personal meditated affront; as if the natural enmity of their hearts against God had only changed its direction, and had found its legitimate objects in his people. Under a pretence of zeal for God, bigotry violates the sanctuary of conscience, and creates an inquisition in the midst of the church. Erecting its own creed into a standard of universal belief, it would fain call down fire from heaven, or kindle a furnace seven times hotter than an ordinary anger would demand, for all who presume to question its infallibility; thus justifying the world in representing the odium theologium as a concentration of all that is fierce, bitter, and destructive in the human heart. The Lord they profess to obey would have them to embrace with a comprehensive affection all who exhibit the least traces of his image; but the strongest traits, the most marked conformity to his likeness, is a very uncertain introduction to their hearts compared with a likeness of creed.

Nearly akin to this is, what, for the sake of convenience, may be denominated the selfishness of the pulpit; that fearful spirit which presumes to limit what God meant to be universal—overturns of redemption to a ruined world. Selfishness, indeed, in this repulsive form, is of comparatively limited existence; and as if by a judicial arrangement of providence, it is commonly, in our day, associated with errors and tempers so unamiable, that its own nature forbids it become general. It daringly undertakes to "number Israel;" to determine not only that few will be saved, but who that few will be. Its ministers, faithful to their creed, stand before the cross, and hide it; lest men should see it who are not entitled or intended to behold it—a danger which they jealously avoid, a responsibility they would fain shirk.

The gospel charters redemption to the world—but they have heard that there are divine decrees; and until they logically reconcile their views of the divine inflexibility with the universality of the divine compassion, the charter must stand over; and souls perish unwept; and the gospel of Christ, God's great gift, the adequate image of the infinitude of his love, be branded with stigma of exclusiveness. Put the affairs of the kingdom of Christ into their hands—and under the affectation of a pious dread of contravening the purposes of God, or of forestalling his appointed time,—they would forthwith call home the agents

of mercy in distant lands, break up the institutions, and stop the whole machinery, of Christian benevolence. In the midst of a famishing world, they would establish a monopoly of the bread of life; and, though assailed on all sides by the cries of a race in the pains of death, would not cease to exchange smiles radiant with complacency while continuing to cater to their own pampered appetites. "Lord, lay not this sin to their charge." "Father, forgive them for they know not what they do." They know not that they are perverting that which was meant to be the destruction of selfishness, into its aliment and nurse; they know not, that, next to the destruction of the gospel, they could not furnish Satan with a greater triumph than to silence its inviting voice, and to suppress the agencies of its disciples. It is to arrest the course of the angel having the everlasting gospel and flying through the midst of heaven, and to confine him to their own contracted horizon; to demonstrate that nothing is too monstrous to be apprehended from our nature when its selfish tendencies are the materials employed, since it can construct a system out of the gospel itself, whose most appropriate title would be, "Christianity made selfishness."

The selfishness of the pen is another form of the same pervading evil; incomparably less pernicious, indeed, than the last mentioned, but far more extensive in its existence. This is that modification of selfish piety which lives only to be personally comforted; which, in all its reading and hearing, makes its own individual comfort, not a means, but an end; and which, in pursuit of that end, goes up and down in the world, crying, "Give, give, and is never satisfied." The divine Redeemer describes the faithful shepherd as leaving the ninety and nine for a time, to traverse the wilderness in quest of the one wanderer. But this unlovely spirit, reversing the touching picture, would have him neglect ninety and nine wanderers, to attend exclusively to one folded sheep. An epicure in comfort, it is impatient if the cup of consolation be removed from its lips for a moment, though that moment were only seized to say to a famishing multitude: "Come now, for all things are ready." Devout only in little things, it cannot bear to have its mind diverted from its own personal and particular state, even though the sight to which its attention is called is the wants of a world. It will consent to listen just once a year to the claims of the perishing heathen; and feels as if more than that were too much were pressing subject, unnecessarily on its attention. The amplitude of the divine love seeks to comprehend the universe in its large and life-giving embrace, and calls on our affections to arise and follow it in its vast diffusion; but this selfishness stays at home, builds itself in, sees no glory in that love but as it embraces a single point and that point itself. Consistent with itself, this same spirit, if followed from public into private, is found to become

The selfishness of the closet. It penetrates even to the throne of God, and there, where, if anywhere, a man should give himself up to what is godlike, there where he should go to engage an almighty agency in the behalf of his race, it banishes from his thoughts every interest but his own, rendering him a suppliant for himself alone. It makes him exclusively intent on his own individual advantage, as if spiritual, like worldly good, could not be shared by others without diminishing the portion to be enjoyed by himself.

(Conclusion next week.)

The Progressive Christian.

BY M. HADY.

That is the name of the new paper which Bro. Howard Miller compared to a new born babe, and which is now looked upon with a good deal of interest. If the paper will advocate pure and unadorned religion, in an old fashioned gospel way, it will certainly be a great addition to the literature of the Church and to the world. This it advocates claim, while its opposers prophesy that the paper will do more harm than good. Those who are not prejudiced, and have only the good of the church at heart, will wish and pray for good.

In looking over the paper so far, I could not help but admire some of the many articles it contained, while others would, in my judgment, have better not been published in a purely religious or church paper. The paper being compared to a babe, we should have concern for the food we give. Nothing is better than the pure milk of the word. How many parents have stunted the growth of the child by giving food which did more injury than good. In writing for the paper we should show in our productions the spirit of the brethren, and not of the world; we should not have our own glory in view, but alone that of God. We should advocate our well considered ideas in mild, becoming expressions, and not insult others by harsh and unchristian language. We should keep this new child clear of all vulgar language. Children of Christians should not talk like those of the worldling. My little boy, now dead and gone, was once in company with one of our neighbor boys, whose parents do not belong to the church, when the young man of seventeen used vulgar language. The little boy of four, noticed it, and remarked about it. I know our children are not all like he was, but I mean to say, the Christian child ought to be an example to others. So I would say to

all the contributors of the PROGRESSIVE, let the child speak nothing but words of soberness, strictly in harmony with the gospel.

Again, an infant must not be made to run too fast. It might get hurt by undertaking to run faster than its little limbs will allow. In the Christian race are two extremes. Some don't run at all; they join church, wash feet, go to the communion, and those are the only places where you can see they are Christians, unless you should happen to see it by some man-made sign, in which they glory, and in fact is all they have. The other extreme is, some are trying to run too fast entirely. I remember the anecdote of the old lady at an experience meeting. When her brethren told their experience, the first brother said he was in the sail ship to glory, and would soon land at the heavenly shore. The second claimed to be in a steamship, and was going to heaven as fast as the combined power of the gospel spirit and water could carry him. Then an old lady got up and said: "Brethren, I have been on the way a good many days, and am still traveling on foot, and I was thinking while listening to my brothers, if they are not careful, and try to go so fast, they might 'bust the biler.'" Of course shipwreck would follow. So let the brethren be careful in this new move, they might "bust the biler" by trying to make it run too fast.

But, dear brethren and sisters, the title of the paper has given me room for another thought, and one of much more importance. This is it: you and I ought to be progressive Christians. Did you ever read Bunyan's Progress? In it the Christian is pictured off as a traveler to another country; and such we are; but looking over my life, I must acknowledge, and I suppose others with me, we have progressed so badly in the divine life, and have made such a crooked way that it reminds me of a circumstance which happened some twenty years ago. One of my friends took passage on a sail ship, which left Bremen for Baltimore. Two weeks after they had left the port, the captain told the passengers that in one day he could again be where they had started two weeks before. A good many have not even made a days progress in two week's time; but years and years have passed, and perhaps we are now not better, and, fearful thought, not as good as when we started. It was a long time ago, whether the ship did not succeed better, which gives me time to think of our stormy days, and looking at the trials and troubles, temptations, and hindrances, we sometimes wonder we made any progress at all. Looking at the treatment we receive, even from those of the same family we wonder that we live at all. When we tried to walk, some one would kick us head over heels; when we tried to work, they got jealous, and were afraid we might be called a better child than they; in short, a good deal was done to keep us from growing in this good work. Even when some of the family would not talk to Father, either being afraid or too haughty to call upon him in the presence of others, and we felt we had seen a good Father, and therefore we would honor him as such, under all circumstances, some could not stand it, and tried to drive us from God's house. Yes, we wonder that we live yet, as a Christian. The Father was good and kind but some of the family have made it hot enough for us, in fact, we sometimes wonder that our Father allows his poor ones to be treated as they are by those claiming to belong to the same family. But Brethren and Sisters, keep up good spirit, let us stand the storm. Jesus has endured death even on the Cross, why should we complain. Let us persevere, the Hypocrite can only oppose in this world, God opposes him in the end. Let us be Christ's followers in deed, and not only in name. Meyersdale, Pa.

For the PROGRESSIVE CHRISTIAN.
Aggressive Christianity.

BY W. J. H. BAUMAN.

Aggressive Christianity means to attack sin. Gospel Christianity is aggressive. It goes out into the byways and hedges and compels men to come in. Compels them by the power of loving persuasion. It feels concerned for the welfare of men. Its object is to do good whether it pleases or not. It cares but little about being flattered or applauded. It makes use of any means whereby good can be accomplished. Discards formality when principle is at stake. When for the best it will attack sin on the sly; like Paul, use guile. When necessary will be bold and daring dashes storm the forts of sin. It is always on the look-out. Its sentinels are ever on the watch, even day and night. The motto on its banner is, "No rest to the wicked." Like the faithful surgeon when the wound is deep, instead of plastering over the surface with untempered mortar and thus causing the rotten sore to eat through at half-dozen other places, it probes to the bottom, removes the cause and makes the cure permanent. If the patient must suffer pain in order to be cured, it will inflict pain. Like the tender-hearted mother for the child's good, the medicine must be taken though the child may struggle and cry on account of the bitter taste. Instead of lullaby songs calculated to rock to sleep, it alarms—"Awake, sleepers!" it is crying. Forward! it is its watchword. It is willing to make any sacrifice necessary to accomplish its object.—The destruction

of sin and the salvation of the sinner. The terror of death instead of causing retrogression will but embolden. The harder the devil opposes, the hotter the fight, the more powerful will be the efforts of aggressive Christianity. When the devil raises the cry, which he often does, let me alone and I will let you alone, its efforts will not slacken. When such cries are made it is evidence that strength is failing, and that cowardice is assuming the way. Aggressive Christianity says to the church, "and" and to the minister "go." Aggressive Christianity that lays by and waits to be invited by the enemy will never accomplish much. O, church of God, wake up! The drums of heaven are beating the alarm: Heaven and earth call you to arms, to arms! Our fellow men are being destroyed by the enemy. Their blood is crying unto us! Go, yes, go to the rescue! Go with your prayers; go with your pleadings; go with your intellects; go with your learning; go with your science; go with your morality; go with your social influence; go with your virtue; your knowledge, your temperance, your patience, your godliness, your brotherly kindness; your charity. For if these things be in you and abound you will neither be barren nor unfruitful.

Press into service every available means. Put on the whole armour of God, and attack the Devil in his stronghold. Though thy march may be through trackless wastes, or up the rugged mountain cliffs, or through the pathless deep, still onward and upward. Your progress may seem slow, but victory will crown your efforts. The one who bids you advance will be with you. Be sure you are right and then go ahead with all your might, and God will bless you. Be aggressive. Outflank the enemy if you can. If necessary make a bold dash at him. But under all circumstances let the weapons of your warfare be spiritual, and be fearless. Let your war cry be Liberty (Gospel Liberty) or death. If mutiny arises in the camp, don't be discouraged. Don't commit suicide because others do. Remember the cause is God's.

Nova Springs, Iowa.

For the Progressive Christian
The Missionary Enterprise.

BY MISS JULIA A. WOOD.

This is a grand work, and none can more keenly feel its great importance than those who are isolated from the church of their faith and practice. Last year, in reading the numerous calls for brethren to "come over and help us," it filled my heart with sorrow to notice the sloth and carelessness of some in this particular direction. Some good wishes were made; but no zeal—a cold indifference—a quick and quiet disposal of the matter. When there was no general system and order, some noble souls have volunteered to go out time after time, and labor to the best of their ability. So far as it went that was commendable and Christlike. But regular organized work—general co-operation was highly necessary and all important. For a time this was on foot for success, when lo! evil workers ran ahead; they whispered against the good of the enterprise; raised obstacles. How unbecoming for the professed followers of Jesus! They used their influence against it. Shameful! Not a shame because the writer says so; the tone and tenor of the Bible forces this utterance. Various ways and means were employed for its hindrance. What! hinder the preaching of the gospel?—hinder the means and avenues for its success? Shameful! But when God is for a thing none can be against it—they may hinder but not destroy! It is not yet a failure, but it has been through the war of unkindness in several respects. How amazingly unwise were such proceedings! A source of real sorrow to all lovers of the missionary cause. Such an uncalculated for course was enough, yes enough to paralyze any good work, especially when Satan is ever ready to co-operate with any who are inclined to hinder the work of Christ. Amid all these quietly observed trials against the Missionary Enterprise, with distress, my heart cried mightily for the interposition of Providence. Let the answer come when and how it will.

"God moves in a mysterious way,
His wonders to perform."

Sometimes He wisely permits a cross of trials and tribulations to come just where He intends to crown with success and sacred satisfaction. Be not discouraged nor cast down; for God has promised to never leave nor forsake those who do their faithful duty, even if a "host" encamp against them. For the sake of being understood let us compare our new missionary enterprise to a large house, composed of various rooms, each one representing the different offices of the organization. If one or more of these rooms (the minority) be considered by some as deficient in some respects, can, oh, can it be right to say or do anything abroad to injure that house? The real or imagined deficiency of one or two rooms should not be a sufficient excuse for quitting the building for one moment. If that room does not suit you or me does that prove its unsuitableness for the good purpose of others. If your room suits you and mine suits me—each of us attending to our respective work, what then? "To every man his portion," said the Scriptures. And those who will diligently labor in their respective lawful offices, don't hinder them.

Although our Missionary house is comparatively new with us, it has ta-

ken, they say "twenty years" talking about it. Now will you let the work go on, for how many poor souls have gone down to the blackness of darkness since that time, and you made no effort to save them. Just think of it right solemnly! The comforts and privileges of your section should not so quiet your conscience as to cause all this delay and parley. This is a New Year, and it is high time to rouse up from your negligence and sloth in this special respect. It is God's work and not that of brother or sister somebody. Let others work in it and work your self. In *Primitive Christian*, Oct. 26th 1878, when I read that stirring appeal from the heavenly-minded, old soldier of the cross, C. H. Balsbaugh, tears of great joy came welling up to my eyes, as my heart responsively felt, a God-bless you, dear brother, for your freedom of speech, and saintly counsel.

I now append his whole-souled, missionary words: "To those who are carried away by a fifth Gospel, in whatever form, or who claim a twenty-second epistle equivalent to inspiration, or contend for an apocryphal revelation, or insist on some traditional canon born of misconception, you must 'give place by SUBJECTION, NO, NOT FOR AN HOUR.'—Gal. 2:5. Let your motto be, I PRESS toward the mark for the prize of the HIGH CALLING of God, in Christ Jesus." Leave all anti-mission saints in the lurch; not in your affections, but in your enterprise. Love the Brotherhood, even those who disown the authority of Christ in the extension of His Kingdom; but "love the Lord thy God with all thy heart, soul, mind and strength."

O, Brethren, Brethren of Jesus, what are you waiting for? Have you any object that is dearer to you than the "will of our Father be done on earth as it is done in heaven"? Have you any deeper sorrow than the damnation of immortal souls? Any sublimer joy than their redemption?

Brethren of Jesus, Saints of the Most High, EXECUTORS OF THE WILL OF THE RISEN GOD-MAN, "let this mind be in you which was also in Jesus Christ." CAL. A CONVENTION; in the name of our blessed Master, into whose death you were baptized, and to whose glory you have consecrated yourselves, CALL A CONVENTION. Wait not for "a more convenient season." Meet as soon as you can for solemn deliberation, and for concentration of whatever of highest Christ-life may be among us; and "pray without ceasing" that the "good work begun" may steadily advance "until the day of Jesus Christ." Hear with the ears of the Crucified, see with His eyes, feel with His heart, work with His spirit, and read the commission as if uttered for the first time to-day, and to you, BY THE LIPS OF JESUS HIMSELF. This is the true analysis. The letter is old, THE WORD IS NEW, and the Spirit is ever striving to whisper in our ears, and impress upon our hearts, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD." The go is full of authority and the full of comfort.

This extract was taken from brother Balsbaugh's article, headed: "The Great Love-Test;" and which was addressed to brother Howard Miller, who is a most zealous advocate for the Missionary cause, and who has labored most diligently with not a few tribulations for its upbuilding. After reading this worthy article with a lively interest and a genuine heart-love for the dear cause, I then felt sure those who expressed so many good wishes, would, (after reading this appeal bearing the "truth as it is in Jesus," and breathing such a Christ-like spirit) resolve to act like true Christians, by at once attending in earnest and diligence to the sadly neglected, and long-talked-of cause—the Missionary Enterprise.

But they heeded him not, nor are they yet heeding that great Commission—the words of Jesus. Our great Head says: "If ye love me keep my commandments." Do you love Him with all your heart? The question arises because you are not keeping all His commandments. The Missionary Enterprise is one very "lawful and expedient" means to redeem your delinquency. Even at the "eleventh hour" come forth and do your duty,—"go in to all the world and preach the Gospel to every creature." Attend to it with "all thy might." Prudence and caution have talked over it long enough (many years) now act like christian men and women. Right away, and preparatory to it, bring or send your "free-will offerings" into the treasury (a lawful means) "not grudgingly" and sparingly; for "the Lord loveth a cheerful giver." He gave all for you; now prove your christian gratitude and love by acting well your part in this neglected direction. Start in earnest with this New Year, and obey your Master in doing all you can for publishing the "glad tidings." And as He uses means for the accomplishment of His will the most "lawful and expedient" one for preaching the Gospel to "all nations and to every creature," is through the medium of the blessed Missionary Enterprise.

For the Progressive Christian.
Tea Table Tattle.

There are a good many women in the church of whom the public have heard much and know little, and suppose for once we depart from the beaten track and lay down the "argument with sticks," and have a real delightful little gossip of some women we know. Beginning near home, there is Mrs.

Dr. Beachly. Every theological wanderer of the Dunkard church, that comes near Meyersdale, sooner or later winds up with sisters B's home. I should have said every preacher, but I've got so used to writing off hand for the secular press, that often words and phrases slip in that are not just the thing. Sister B. always reminded me of Jane G. Swishelm, and with a chance in early life she would have been a lecturer or reformer. As it is she is simply the mother of a lot of excellent children, and the soul of hospitality, which is, after all, a good bit.

The seed basket sister. Every now and then there are pungent witticisms of men and things in the *Primitive Christian*, by Sister M. Now the Seed Basket Sister is a young lady—that is she is unmarried, and when I saw her she was as fragile as a lily. She is tall, slightly stooped, good looking, and for generosity and go-aheadiveness she takes the palm, considering her delicate health. She lives in Md. and her first name is Ella.

This reminds me of Leah Replogle. She lives in the Cove. What struck me as being remarkable about Leah is that she has a peculiarly energetic ring about her writings. She hates tobacco, and writes for the papers. I went five miles out of my way to see her because she let loose on me about my tobacco, and I put her on the sisters' committee just because she spoke out square. Some people get disgusted if they are spoken to in any other than a complimentary way, but I don't. She is Miss Replogle, has regular features and is a very scholarly lady.

Speaking of scholarship, the most scholarly sister I know is Julia A. Wood. She lives on the James river, about seventy-five miles up the river from Richmond. She is Miss Julia, too. She is tall and straight, with very regular features, and very blue eyes, and very curly hair, and she wears the Dunkardest clothes you ever saw. Considering that she is the only sister for miles and miles it was a great cross for her, but she won, and would be a model to many who can't afford dress, but who do put it on. She is an excellent pianist, and doesn't have to depend on clothes and jim-cracks for people's good opinion. She is a lady in the society sense as well as a christian in a spiritual way. She gets up the best MS. that goes to Huntington in a literary way.

This brings me to Wealthy A. Clarke whose name you see in the Huntington papers. She is tall and looks just like the picture of Evangeline you may have seen. Miss Wealthy is, therefore, good-looking, and she and Bro. Swigart, if I remember aright, help each other to mangle my manuscript in the proof-reading—just as if my writing wasn't as plain as day. I can read it if I know what it is about. Sister Wealthy is a very pleasant-looking lady. Now let us go to Ohio and see Sarah Major.

Sister Major is a very grandmotherly old lady. I didn't dare tell how old the others were, but I'll risk it by saying sister Major is not far from seventy and I'll venture to say that she can out-preach, for language and sense, more than seventy of her defamers of the opposite sex. That's the trouble with not a few women; they must be put down. Somebody might be mistaken. Sister Major's husband is an old man and her family are grown and scattered.

Did you ever hear me tell about a sister who gave her last quarter to the missionary fund? She is Delia Bolin, Niles, Mich., and has a hard time of it with her family and her troubles. I never saw her, and put her in because of the high tone of her enthusiasm for religion. Had she been born two hundred years ago in Italy, she would have come down to us as a saint. Her's is one of those cases that make us wish we were rich.

There are about five hundred women who deserve the most honorable mention for their fidelity and earnestness in church extension work, but space forbids particularizing farther, and we have mentioned what we have because they are heard of more than seen.

There is another class, perhaps ten thousand of them, who deserve mention. They are the sisters; the old sisters of the church. You can see them in the church, well up in front, dressed in black and solemnly sitting in their places. They hold in their folded hands a Brethren hymn book and a neatly folded white handkerchief and seem relieved from waiting and watching for the hour. These be the mothers and grandmothers of the church. Nobody ever heard of them. They don't write for the papers, they don't give trouble at councils, they are not in the front when the light is raging, yet for real, true christianity I think it may be found among them purer and more of it than any place else on earth.

Some day these sisters will complain—some headache, only a cold, etc.—but it gets worse. They go to bed and domestic remedies failing the doctor's horse may be seen hitched at the gate. The midnight light burns. Some of the neighbors sit by the bed watching. The eyes close. And in long procession over the hill to the graveyard the grandmother, the mother, the wife and sister will go, and outside the world will go on as usual.

Some who know such may wonder why I do not mention these, but the tens of thousands preclude possibility. They lived and did their work well and died and were rewarded. And, my sister that is the secret of happiness; to be content in the plane God has placed you whether it were telling articles, or to milk the cows in the barnyard.

HOWARD MILLER.

Eik Lick, Pa.

The Progressive Christian.

A Religious Weekly.

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

BERLIN, PA., FEB. 21, 1872.

BRETHREN'S PROGRESSIVE PUBLISHING CO.

The subscription of the PROGRESSIVE CHRISTIAN is \$1.00 a year, in advance.
New subscriptions may commence at any time during the year, but we cannot agree to furnish back numbers.
The PROGRESSIVE CHRISTIAN will be sent only till the term of subscription expires, unless otherwise ordered.
Payment, when sent by mail, should be made in Money Orders, Drafts or Registered Letters. Money orders shall be made payable to BRETHREN'S P. P. Co., at Meyersdale, Pa.
All letters and communications to be addressed

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

WHAT WE WISH TO ACCOMPLISH.

It takes a great amount of explanation to get some people to understand some things. We do not say this in a complaining mood, neither to insinuate that it might be or ought to be otherwise, for we are willing to accept the situation as we find it; but we simply make the statement as the assertion of the plain, unvarnished truth.

Because we teach that the gospel of Christ does not prescribe any particular cut, or form, or manner of dress, some of our conservative readers are beginning to fear that our paper will not "do much good in the promotion of simplicity, humility, and charity," and that we will "encourage those who desire to dress in the fashions of the world." This is a big mistake. Humility is one of the graces we wish to cultivate. Actual humility; having its seat in the heart; a transformation from the world by the renewing of the mind. Humility does not consist in dress wholly; it does not consist in dress mostly, but it may consist in dress partly. Humility in dress, if there is such a thing, must consist of plainness of dress.

Plainness of dress does not consist in any one style or cut of garment. Why should a standing coat collar be plainer than a lay down collar; or a turn down shirt collar plainer than a stand up collar? Why is the turn over a virtue in one and a vice in the other? Why is a broad brim hat plainer than a narrow rim? Is a cutaway coat plainer than one with square skirts? Why is a gay bonnet plainer on a sister than a plain hat? Why is a cap on a sister a covering and a veil, or a handkerchief, or a bonnet, or a hat, not a covering? Why must a man shave a part of his face to let his beard grow? Or why must he cut off part of his beard in order not to mar the corners of his beard? It is by establishing unjust and unscriptural rules upon this dress subject, that we have lost the power over our members for the cultivation of true humility; by making humility of that which is simply formality; by compelling members to lay off a garment which was not worn for pride, and to wear another which was no emblem of humility, simply to gratify the prejudice of some other members.

No, kind reader of the PROGRESSIVE, humility is enjoined upon the Christian just as much as honesty. It is a virtue to be cultivated with much care. It should be manifested in all our actions; even the adorning of our bodies should consist of modest apparel. It is exceedingly unbecoming for followers of Christ to clothe themselves, or rather to decorate themselves after the vain and silly fashions of a wicked world. We denounce ALL the abominable fashions of the world. They are all of the devil. EVERY ONE OF THEM, and just as far as we are slaves to them so far are we the servants of the devil. But we must have patience with one another, and help each other to correct our faults, and not fall to and devour each other in our faults.

We have known some of our most plainly dressed brethren and sisters, humble in appearance to a fault, if peculiarity in dress indicates that virtue, and yet they were in fashion with the world in one of its most useless, most extravagant, most filthy and abominable fashions. Just imagine an old sister with cap, and handkerchief, and apron, and bonnet, all in the style of forty years ago, with a pipe in her mouth the smell of which will sicken any one who is not used to it, and hear her lecture a delicate, affectionate young sister for wearing a seventy-five cent hat, and a little bit of lace or ribbon around the neck. See her now sitting, then inserting her pipe stem, and continuing her lecture: "Yes, but it is the fashion of the world, and contrary to the 'old order'." See the young sister hold her handkerchief to her face

and hear her hack and cough. It is all produced by the disgusting fashion of that humble old sister, a fashion originating from and belonging to the lowest classes of the world, the Indian's wigwam, and the white man's saloon. We have put this case in its mildest form, for we have seen it a hundred per cent worse, for the accuser was a professed ambassador of Christ. And yet all this we must bear with; yea, and we will bear, as long as this evil will keep its place with its kindred—the abominations of the world. But against all such the PROGRESSIVE CHRISTIAN will wield its influence. But let us not now be misunderstood, for we shall not back down one iota from what we do believe.

We believe that the Christian may wear, nay, that he should wear such clothing as is worn by the common people for comfort and convenience, that he should adopt such improvements in his wearing apparel as may be made from time to time, by the application of art and science, and as may add to his health and comfort, as far as his abilities will enable him to do. Among such improvements of the present age may be named for males: boots, suspenders, felt hats and caps instead of the hard-crowned close hats, chest protectors and pulse warmers; and among the females: skirt supporters, shoulder braces, high shoes and boots, gaiters, foot protectors, hoods, hats, bonnets, &c. We believe in no ecclesiastical garb, not even for the clergy. Christ has given no preference to any mode or color. The humility demanded by Christ consists in humbleness of mind and heart, and is manifested by deeds which demonstrate that we seek not our own glory but the honor of God, and the welfare of our fellowmen. There can be no mistaking the fruits of humility. It is directly opposite to pride and selfishness.

Our doctrine understood and practiced will produce humility of heart, purity of life, and simplicity in dress and other appearances.

"For the time is come that judgment must begin at the house of God." 1 Peter 4:17.

We quote the above passage of scripture in answer to a correspondent who would prefer that we should apply our editorial pruning hook in other quarters. He thinks we criticize too much at the Brethren, instead of correcting other denominations, like the Brethren at Work. People will differ; but we are of the opinion that the time has fully arrived with us when judgment should begin at the house of God, and that it would be exceedingly becoming to us as a church to heed the Savior's command: "First cast out the beam out of thine own eye; then shalt thou see clearly to cast out the mote out of thy brother's eye." We believe in weeding our own garden, and pruning our own orchard. We prefer to drill and equip our own regiment. And when once our own army has been properly disciplined, and all the officers properly appointed and equipped, every man knowing his duty, and fearing to shirk it, then we shall go "forth as the morning, fair as the noon, clear as the sun, and terrible as an army with banners," having put on the whole armor of God, our loins girt about with truth, having on the breastplate of righteousness, our feet shod with the preparation of the gospel of peace, taking the shield of faith, the helmet of salvation, and the sword of the Spirit, the word of God, we will march upon the enemy pulling down strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; avenging all disobedience, when our obedience is fulfilled.

If the Brethren at Work prefers to amuse itself by firing into the camps of the Campbellites and other sects, let it do so; but we are just now endeavoring to heal ourselves, and we find plenty to do. If sectarianism attempts to hinder our progress, or when it attacks any of the commands of God, it too, will find us ready to defend the truth as it is in Jesus.

Inferences.

Inferences are conclusions drawn from some premises true or incorrect. An inference may be clear or it may be strained. When it is clear, it may be given as an assertion though the assertion may not really have been made. "Thou sayest it," and "Thou hast said it," are scriptural inferences drawn from previous words or actions.

Some years ago we happened into an argument with an intelligent gentleman, while traveling on the Pennsylvania Railroad. We think he was Baptist. He asked us how we baptized. We replied, "According to the commission." He answered, "Yes, so we all claim, but in what particular way do you baptize?" We responded, "In the name of the Father, and of the Son, and of the Holy Ghost." "Ah, well, didn't we understand him, or why wouldn't we tell him plainly just how we baptized?" Then we became emphatic, and replied: "In the name of the Father, and of the Son,

AND OF THE HOLY GHOST." "What! three times?" he exclaimed. We had not said three times, but his inferences were correctly drawn from a true basis.

In these columns we have occasionally quoted the words of inspiration: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath God ordained that they which preach the gospel should live of the gospel." And now inference has it that we are advocating a supported, paid, salaried ministry. Well, "thou hast said it." If quoting that passage of scripture, or any other, is advocating a salaried ministry, then so let it be.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." If this be correct then we dare not reject the thirteenth and fourteenth verses of the ninth chapter of first Corinthians, as quoted above. And if the clear and logical teaching of the said passage is a supported or salaried ministry why should you, we mean YOU OPPOSER, why should you raise the puny arm of resistance against the ordinance of God? If God has ordained it, and the apostle has recorded it in such unmistakable language, why should we even attempt to evade it? If the scripture in question does not prove a supported ministry, will somebody be good enough to rise and explain what it does mean? Did any brother ever preach upon that ordinance of the Lord? Can any brother preach from 1 Cor. 9:13, 14? We should like to read it, and read of it?

JUSTICE, MERCY, AND LOVE.

Man was made in the image of God, after his likeness—the Son of God (Luke 3:38). As a Son of God, Adam was a partaker of the divine nature, and enjoyed fellowship with God. By perfect obedience to the law of God, this nature would have been retained, and there would have been unbroken and unswerving communion between man and his Maker. This was possible and practicable; and, for a time, the creature, in the exercise of his normal functions, rendered such obedience and enjoyed such communion with the Creator. How happy must our first parents have been in their blissful Eden! There was love in every breeze, peace in every motion, harmony in every sound. There was beauty all around. Everything to please the eye and to gratify the taste was there; and death and decay had not yet filled the atmosphere with obnoxious fumes and sickening fumes. All the senses were struck in such a way as to produce the most exquisite and harmonious enjoyment. This happy state would have continued, and in it mankind would have progressed in a knowledge of God and his works; and with this increase of knowledge there would have been a corresponding increase in the capacity for holy felicity, if man had not sinned.

It is not to be overlooked that it was determined of God that the service of man should be a willing service. The way of holiness was open and man was placed upon it with a holy character and disposition. In such a service would be found God's greatest declarative glory and man's profoundest comfort. In a coerced service, man would have been a mere machine, and there would have been neither worship or conscientious enjoyment on the part of the creature; but in a free, willing service both are found. The child who willingly obeys its parents is happy, in a most important sense, as it could not be if the obedience were forced. And such obedience on the part of children confers a peculiar honor upon their parents which would otherwise be lost. So it is in relation to man's obedience to God: a willing submission, a service of choice, confers a happiness upon the creature which would otherwise be lost, and a glory upon God, in a declarative sense, that could not otherwise be conferred. There is worship and honor in the service of a creature who has power to withhold such service, where there would only be a display of mechanical ingenuity and skill, on the part of the Creator, in the service of a creature who could not do otherwise than obey. In this arrangement are seen both the wisdom and goodness of God.

The fact that has just been noticed lies at the base of a man's accountability. If he were not free to choose, his course there could be to equity or justice in holding him responsible for anything that he might do. The potter might as well blame the vessel for being ill-shaped. If man had been a mere machine, acting as he is acted upon, not able to do otherwise than he does, justice could not blame, reproach or punish him for his crookedness in morals or anything else. But being free to act according to his choice and to choose as he will, and being placed in the way of righteousness with holy dispositions and motives, he is responsible for his choice and conduct, and justice must hold him accountable for his departure from the truth.

God inscribed his moral law on the

tablets of man's moral nature, but he also placed him under one positive restriction. The penalty for violation of this precept was death. The perpetuity of Man's life and happiness was predicated on his entire obedience. Before this condition was stated, it would not have been doing any injustice to the creature for God to blot out his existence; but after the condition was announced to the creature, even God could not destroy man, unless, through disobedience, he should sacrifice his claims to the promise of God, and bring himself under the penalty of the law.

Under these circumstances our first parents transgressed the will of God; and, although they were tempted, it was by their own will and choice. Now their claims to life were sacrificed, and Justice cried, "Cut them off, and let the earth again be void of man." Thus, if Justice had been satisfied mankind would have been cut off in Adam and Eve. Mercy pleaded for the life of man; but Justice could not yield unless the guilt and condemnation be taken away. This man could not do; this angels could not do; and Mercy yearned and wept over the ruin. Hope smiled when Love said, "I will satisfy Divine Justice; I will remove the condemnation, and open the way of life and salvation." "Herein is love; not that we loved God but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4:10.

EDITORIAL CORRESPONDENCE.

For the last week we have been in the Shade and Conemaugh congregations, preaching twice at the Ridge meeting-house, twice at the Shade, thrice at Scalp Level, and twice at Brother Wissinger's in the suburbs of Johnstown. At all our meetings there was a good interest manifested; and at the latter place, last night, two young sisters were baptized. Brother Stephen Hildebrand administered the sacred rite. Although the night was stormy, in the warmth and strength of the love of Jesus, they obeyed the captain of our Salvation as good soldiers. May they ever be as zealous in the discharge of all their Christian duties as they were submissive in their adoption.

At the latter point there have been thirty added since last November, and the interest shows that there are still more near the Kingdom. There is a movement on foot now to build a meeting-house at Johnstown, which we hope will be a success. The brethren are abundantly able to build the house, and it is believed that considerable aid can be obtained from out-siders who are friendly to the project. We know of no place where a house is more needed than here, and the site offered by Brother Keim is certainly a desirable one. No time should be lost in the work, and none of the members should be hindered by subordinate considerations from helping it along, as there is an excellent field here ready to harvest. If the present favorable opportunity is not improved, it might be a long time before another would present itself. As "there is a tide in the affairs of men, which, taken at its ebb, leads on to fortune and to fame," so in the work of grace and religious duty there are favorable seasons. These seasons should be wisely and diligently improved.

Johnstown, Pa. Feb. 13th.

LATER.

Since the above was written we had a few more meetings at Scalp Level, where a good interest was manifested in the services, but not that anxiety on the part of sinners to be saved that should exist. However the Lord opened the heart of two—Dr Howard and his wife, lately from Michigan—that they attended to the things that were required. We hope that they may have grace to sustain them through life, and that they may enjoy themselves in the Lord's house. They were baptized after the meeting on the evening of the 17th instant in the presence of many witnesses. May the many more who feel it to be their duty soon come out and embrace the promises on the terms of the gospel.

Scalp Level is the home of our estimable brother Hiram Musselman. He and sister Musselman take great pleasure in doing all they can to advance the good cause, and as they live beside the meeting-house, they have ample opportunity to exercise their liberality and hospitality. Children they have none, but brethren and sisters they have many, and all who have lodged with them can bear witness to their fraternal kindness. This congregation

(Shade) is in a prosperous condition. Brother Joseph Berkey is the elder. His assistants are Brethren Hiram Musselman, Peter Knavel, Jacob Holsopple, Peter F. Stotler, and Joseph S. Burkhardt—a good corps. More anon. J. W. B.

From a private letter from our dear old brother Isaac Price, we select the following:

"A year seemeth a great while to us, but a thousand years is as a day with the Lord. This earth is but in its infancy. Measure the progress by the thousand years. And though the iniquity of man caused devastation and death, yet every thousand years has shown new progress. And although the rapid strides of humanity in inventions, improvements, railroads, facilities for destruction in war, &c., may again bring general destruction, yet from the ashes shall new glories rise up. My brother, God lives, God reigns, and his unseen hand guides. And all we have to do is to place ourselves in unison with the divine mind, and all will be well. And the blessed Jesus, who is the way, the truth and the life, this glorious Mediator will lead us into that precious oneness if we humbly seek it. But moral truth progresses slowly; and yet there is progress even in our day and among our people. I rejoice to see so many of our dear young members engaged as teachers in schools, and that we are progressing in temperance, and in opposition to the use of tobacco."

A good old sister has fallen asleep in the person of sister HANNAH KNAUFF, of which notice will be found in our correspondence department. We never met her, but have had scores of letters from her, and have never undertaken a good work publicly in which we did not have her sympathy and support. She was thoroughly progressive, and in nothing more so than in that divine characteristic CHARITY. And when we heard of her death, and meditation recalled some of the letters of consolation and encouragement, instruction and advice, which we had received from her kind heart and hands during some of our early struggles with prejudice and poverty, the unbidden tears were felt trickling down our cheeks. She was a sister indeed, aye, she was a mother to us. But she has passed from earth to heaven, and her angel name is Doreas. Her autograph is in our vision, and her memory in our heart, and will remain until our senses fail. The Lord bless our living sisters. May they close up the ranks and fill up the gap made by the fallen ones, that the host of God may not be weakened. A hundred such sisters as Hannah Knauff in the vigor of life, would assure the success of any enterprise for good.

THE case of baptism noticed in No. 5, as having been attended with some difficulty, has turned out all right. The candidate was consumptive, in the last stage of the disease, but still able to sit up all day. She was carried into the water, and when ready to be immersed she fainted. She was, nevertheless, hastily immersed, and quickly taken to a house, where she received proper attention and soon revived. The next day she was herself again. She afterwards received the communion, and died on the 5th instant, six days after the baptism. Brother Wm. Hertzler was the administrator.

On the Hook.

We have on our copy book the following: "Forms of Selfishness in the Church" J. L. Fry; "Up Higher," E. E. Roberts; "Progressive Christianity," J. C. Cassel; "Basket Items," S. M. Minnich; "Can't Afford It," Julia A. Wood; "The Old Order," M. Hady.

JUST IN TIME. The Gospel Preacher No. 3 arrived just in time to save the appearance of his obituary. And takes nearly a column to make us believe that he still lives, and that he tells the truth. We will take his word for it, but it does seem strange that No. 2 should have started on the 12th and not have reached us by the 21st, when No. 3 started on the 19th and reached us on the 21st.

Brother Urias M. Saylor and wife, of the Meyersdale congregation, paid us a visit on Tuesday last. Sister Saylor was formerly Mary Susan Buechly, and one of our assistants in the office of the Christian Family Companion.

THERE are now nine ministers in this Berlin congregation, and two could easily do all the preaching that is done. John P. Coker and Jacob Blough are the eldest and elders, and the editors of this paper are the youngest.

We are a day behind time with this issue, owing to the illness of one of our printers. Hope to be prompt next week.

GLEANINGS.

BROTHER Rosenberger held meetings at Covington, O., lately.

BROTHER D. E. Price is laboring in the Central Illinois Mission field.

Our Brother W. J. H. Bauman is doing effective work in the Solomon Valley, Kansas.

The PROGRESSIVE comes promptly and is what its name implies. E. L. YODER.

BROTHER Daniel Coker, from Meyersdale, dropped into our office one evening last week.

BRETHREN John M. Berkley, his father Cornelius Berkley, and William Meyers, from the Middlecreek congregation, called at our office last week.

On the 8th inst., brother W. J. H. Bauman was still at Rotterdam. Next point will be Peabody, Marion county, Kansas.

MEYERSDALE, Pa., is our largest list after Berlin. The said congregation will retain some progressive members with all its drawbacks.

THE Maple Grove congregation, Iowa, has been keeping up social meetings for nearly two years, with only two omissions.

At a series of meetings held in the Macopin Creek church, Ill., conducted by Brother Daniel Vaniman, four were added to the church.

On the evening of the 9th instant Brother Jesse Calvert closed his meeting at Green Spring, in Seneca Co., Ohio. He was there about ten days, and fifteen were added to the church.

ANY minister wishing to move to a place in the West where he may make himself useful, should address brother John Sears, York Centre, York county, Nebraska. Go west, brethren, go west.

BROTHER Silas Hoover left Ohio, for his home, on the 11th inst., unwell. We learn that he reached his home at Somerset last week, and is still ill. Hope he may speedily recover.

BROTHER E. L. Yoder, is now preaching at Columbiana, Ohio. He will next go to Belmont county, Ohio, under the auspices of the Home Missionary Board.

ELDER Silas Keim, of Elklick, this county, is still improving in health, which we are happy to note. He is an active Christian, thoroughly progressive, and says the PROGRESSIVE is surpassing his expectations.

BROTHER John B. Wampler recently held a week's meeting at the John's church, Armstrong county, this State. During the meeting Elder James Toy was reclaimed. He had preached for the Shoemaker Church for about twenty-two years.

THE localizer of the Primitive took a car ride to Lancaster last week, appropriated two seats to his own use, "embarked" for a hotel, slept, ate, and returned, all in eighteen hours, and lived to tell the story.

The Gospel Preacher gets angry and says naughty, saucy things about us, just like a sinner would, because we had made a little mistake in taking the false date of his first issue for the proposed date of the second.

THE church at Exeter, Fillmore county, Nebraska, had a season of refreshing during the latter part of Jan., by the ministrations of brethren Henry Brubaker and Urias Shick, with four additions to their number. There are now sixteen members at that place.

THE Shiloh church, West Virginia, held a revival meeting with its own ministers, closing on the 4th instant, and resulting with three conversions, and greatly refreshing the church. Just so; why was it not thought of sooner, that the home ministers could hold a protracted meeting?

ABOUT March 4th Brother P. S. Meyers of McVeytown, Pa., expects to start to Kansas with an excursion party. We hope they may not meet with such giants as will make them feel like grasshoppers, and prevent them from going to possess the land.

BROTHER Silas Hoover has regained his health, and will set out for Plumcreek, Armstrong county, Pa., to-morrow. He will work for the PROGRESSIVE, and any business entrusted to his care will receive prompt attention. Twenty-eight persons were added to the church during his last trip.

Our attention has been called to a miscalculation in regard to our announcement of the time for the appearance of the second No. of the Gospel Preacher. We had taken the false date of the first No. for the true date of No. 2. We are always ready to acknowledge our errors.

BROTHER W. A. Garnet, of West Virginia, traveled through a number of counties in Virginia, from November 12, to January 7, preaching, and to get information from the old brethren. He traveled 670 miles, preached 70 times, found what he sought, and takes up

"For I am ties, nor pow depth, nor an God, which

persuaded, th ers, nor thin y other creat is in Christ

at neither de gs present, ure, shall be Jesus our Lo

ath, nor life, nor things to able to separ rd." Rom. 8:

nor angels, n or principal height, nor the love of

38, 39.

nearly two columns in *Primitive* telling this story.

The preacher promises that when he does not tell the truth he will announce it. In his sermon on the nineteenth inst. he tells us that brother Silas Hoover is still in Ohio. We have a postal from brother Silas Hoover stating that he arrived at his home on the 11th inst. Both are preachers.

"Enclosed find a dollar for to pay for the *PROGRESSIVE* for Brother Heyser's Sunday school. I have been unable to write or work for the paper for the past two weeks. Am some better to-day. You are doing so well that there is no room for advice from me. Go on in the good cause, and God will crown your efforts with success. May the blessing of the Father rest and abide with you all is my prayer. Minnich.

The Johnstown church, Pa., has had quite a number of ministerial visits during the last month. We notice that James Quinter, Davis Younce, Silas Hoover, Christian Holsinger, Hiram Musselman, Jesse Calvert, and W. J. Swigart were among them, and now, last, but not least, our worthy colleague brother J. W. Beer. About thirty members have been added to the church at that place. Such visits count.

In response to our note that our subscription must be twice doubled before the paper will be self-sustaining, brother John A. Meyers, of Millersburg, Iowa, has sent us eight subscribers, nearly filling the quota for that place. He says:

"There were three subscribers at this office, which number twice doubled will make twelve. I got three more, and father and I subscribed for two who were hardly able to pay the money, which raises the number to eight. I will try hard to get the other four. I hope all the subscribers of the *PROGRESSIVE* will figure just as I have, and when they happen into a neighborhood where there is no one at work, try to induce some one to act as agent. It will not harm any one to spend a little time going to see some of his neighbors. It may be that the path to our neighbors is not passed over as often, in many instances, as it should be.

BROTHER Minnich sends one dollar for sending the *PROGRESSIVE* to brother Heyser. Brother E. J. Meyers has contributed one dollar to the same purpose. Sister Julia A. Wood has contributed one dollar toward aiding the circulation of the *PROGRESSIVE*. All such contributions thankfully received, and judiciously appropriated.

The suggestions of brother Howard Miller to Elder Harshey are editorially approved, except the following:

"There shall not be a word of editorial or other comment while it is going on."

The editorial staff of this paper does not think it wholesome to begin pruning a tree so near the top. If we feel like commenting upon either Miller's or Harshey's productions, the probability is that we will do it. We mean to grant full liberty of speech to all our patrons, and we have a strong disposition to enjoy it ourselves.

We learn that Brother Daniel Miller of Illinois is quite successful in his labors in Wisconsin. His plan is to keep at one place until the people are converted, or, at least, till he has fully washed his hands. Up to the 10th instant 13 were added by baptism. He was then preaching at Woodstock, in Richland county to crowded houses of eager listeners. This has the ring of progression, and is in harmony with apostolic policy.

BROTHER John Nicholson's meeting at Toledo, Ohio, is pronounced a success. Brother Elijah Horn was installed to the ministry. He also held a meeting at the Kitcher church, in DeWitt county, where eight persons were added to the church. He is still preaching in the same neighborhood. Brother Nicholson is a success in the field.

BROTHER Jac. Holsapple left home on the 14th ult., and spent about a month in Antietam and Upper Cumberland congregations in this state. He preached at nine different points, and reports good attendance and attention. As his labors were so scattered it could not be expected that there should be any marked demonstration of the success of his efforts, yet there was one added to the church by baptism, and there were many good impressions made. During his trip, he made it a point to visit the sick, a duty that should not be forgotten or neglected by our ministers. He expresses himself as having enjoyed the visit, and, no doubt those to whom he preached also enjoyed it.

BROTHER Abraham Musser was born in Somerset county, Jan. 1st, 1790, and

lived in his native county until he reached the age of 84 years 2 months and 20 days, and then he emigrated to another world. His wife, Veronica Cable, was born Nov. 16th, 1793, and died Aug. 14th, 1886, Aged 42 years 8 months and 28 days. They had nine children—six male and three female—most of whom yet live. Of this family we are authorized to say that neither of the parents or children ever used tobacco. We wonder, yes, we wonder where there is another family of so many members that can say the same. If you belong to such a family, you may tell us so, and we will be glad to hear from you.

CORRESPONDENCE.

An Advice.

To the brethren and sisters at Antioch, Indiana. I sympathize much with your present condition, but you will remember there have been two kinds of slavery in the world. One still exists, that is to be a slave to other men's opinions. You can see very clearly how feeble men are, when they undertake to make a law to govern the church, when we have a perfect law of liberty in the gospel. Bro. S. M. M., you think it is not a good time to have meetings there now. My advice is, to you and brother H., you that can preach, now is the time. Don't stop the work, but rally around the flag of King Emmanuel; go to work with double zeal. If you can't get into a meeting-house, hunt some other suitable place. Call up those lambs that have been trodden down and turned out to the cold world. Encourage them to follow Jesus, and let the "old order" go, and follow ye the order of the gospel.

What a pity that such laws should exist; but don't be discouraged. Antioch is not the only place that has to bend to episcopal authority. The darkest time is often just before the light of morning comes. May the intelligent part of the church work hard and faithfully and we think the storm of oppression will be over ere long.

A FRIEND OF PROGRESSION.

EDITOR PROGRESSIVE CHRISTIAN: I feel to bid you "Good speed" in your enterprise. I look upon the *PROGRESSIVE CHRISTIAN* as being the very medium which was wanting in the Brotherhood for many years—the agency through which Brethren can interchange views freely—a paper in which any one may have a hearing upon any Bible topic if properly composed. But let all who contribute to its columns see to it that their productions savor of the Spirit of our divine Master; let them be free from bickerings and personalities where we express views different from those expressed by others who write on the same subject before us; let it not be done in a sarcastic manner, nor in a spirit that would indicate a desire to set at naught our brother; but let it be in the spirit of meekness and love. In the gleanings in No. 2 of P. C. in reference to Annual meeting an expression was made in favor of having a general council triennially instead of holding annual meetings. Suggest the idea of adopting the course pursued during the apostolic age—viz. that of calling a meeting of this kind when occasion or circumstances demand it. It occurs to my mind that in the days of Primitive Christianity the Brethren had no such an order, from the fact that there is no record of such meetings.

Secondly: because Paul, who was in nothing behind the very chiefest of the apostles, for the space of 14 years as much as went up to Jerusalem. Gal. 2:1.

Paul informs us that it was after he had been preaching Christ for three years he went to Jerusalem to see Peter to whom were committed the "Keys of the Kingdom of Heaven." No Annual Meeting nor General Council at this time. This is evident from the fact that although Paul remained at Jerusalem fifteen days he saw but one of the other apostles. After this, fifteen years elapsed, and now circumstances seemed to require that a general council be called—for all the world nor even the church to attend, but the *Apostles and Elders* came together to consider this matter. Acts 15:6. This was the first and only General Council held during the Apostolic age of which we have any record in the New Testament. And I doubt not that if one tenth of the money which was spent in holding and in traveling to and from Annual Meetings during the past century had been applied in disseminating the glorious Gospel of our blessed Redeemer, Brethren might be found at the present day on every inhabited isle on the Globe.

In conclusion allow me, dear brethren, to exhort every reader of the *PROGRESSIVE CHRISTIAN* to adopt and practice, as near as practicable, the Apostolic order and church government, and we may soon look for a great reformation for good.

JACOB BARR.

Moulton, Iowa.

To Brother Harshey of Missouri.

Dear brother:

In the last issue of this paper was an article from your pen, on a subject very important to the church,—the difference between the young and progressive element and the old and non-progressive.

I wish to give you credit for two things which will hardly win anything from your compeers in the way of commendation for you, and these are, first, an exceedingly able article, and second, a desire to come squarely out in favor of open, free discussion.

I write this because you freely quote my writings for our church papers, and because you act so differently from the bulk of old brethren in saying right out what you have to say, instead of mauling dissatisfaction and numbing the go-ahead element in a corner.

As to church policy you and I are about as far apart as the poles of the heavens, but that does not say that either of us is right or wrong. It may surprise you to hear that I have always heard you spoken of as the very head and front of the radical old order element; but so it is, and I am exceedingly glad to welcome you in the *Progressive*.

I have no doubt but that you would find it difficult to get a place to speak your real sentiments from in the other church publications, but here you may say what you will and always be sure of an honest and respectful hearing. Now I have the following proposition to make you: Upon any point of common difference between you and the progressive element, as for instance, a cultivated ministry, a supported ministry, colleges, the non-essentiality of uniformity in clothes, &c., we will argue the case and attempt to convince each other of error, and we will do it as if we wanted to convert each other and not as if we wanted to kill. You are to choose your own subject and your own way of handling it, and there shall not be a word of editorial or other comment while it is going on, and that we will not be bitter, or personal. You shall not be abused by anybody and you shall have everything in reason that you demand, and, if you worst me it is my own funeral.

If you leave anything to me I ask that we take the statement of mine that for over a hundred years the policy of the church has been subversive of all true progress and, finally, let us remember that truth cannot suffer by this discussion and that you will have a chance to preach to a rare lot of progressive auditors who will appreciate all you can say that is good. Fraternally,

HOWARD MILLER.

Elk Lick, Pa.

Marsh Creek Church, Penn.

Feb. 2, 1879.

Dear old friend and brother:

For as such you seemed to be on entering our household last evening, in the capacity of the *PROGRESSIVE CHRISTIAN*. I had always been a firm friend and admirer of the "Christian Family Companion," and was very sorry indeed to part with it, when it went out of existence three years ago. Since then there has been a void, which I am happy to believe, will be supplied in the *Progressive Christian*. It will have variety enough to be free from hobbies; solidly enough to be free from "religious anecdotes"; and talented enough to be free from harsh phrasology and bad grammar. The only fault I can possibly find with it, is its shape or form. I should very much prefer seeing it in the shape and form of the old "Christian Family Companion," several volumes of which I have bound and to which I can refer with much pleasure and satisfaction to myself and others.

But in what condition of preservation may I expect to find this present issue of the "Progressive Christian" five years from to-day. I fear it will soon become so dilapidated, from frequent and necessary usage, as soon to go into the waste basket; and is it not a pity, that so much of history, and so much also of sound doctrine should thus be consigned, with things of little or no value, to such a fate? May I not appeal to the editors to restore it to the original form and size if not the name also of the C. F. C.?

This is all the subscribers I can get just now, which of course is owing to the lateness of the season, and the scarcity of money;—but I shall not give up, so more anon.

J. L. KITTINGER.

Fairfield, Pa.

From Brother Bauman.

Long live the *PROGRESSIVE*, as you say it will. Yes, it must stand upon its own merits. God bless you in the unfurling of freedom's banner. Prejudice must give way before it. The banner of freedom is stained with Gethsemane's blood. The stain is indelible. The gates of hell can not erase it. O, wave on high. Fear not, you carry Jesus. He'll always be with you in your battles for liberty. He is the author of it. Cry aloud, spare not. Tell my people their sins and the house of Jacob's transgressions. The common people will be with you just as sure as they were with Jesus. Time will justify correct principles. Freedom's cause is invincible. Again, God bless you. Amen.

W. J. H. BAUMAN,

Osborne, Kansas.

From Brother P. J. Brown.

CONGRESS, OHIO.

Feb. 10, 1879.

Dear brethren editors and readers of the *PROGRESSIVE CHRISTIAN*: greeting. I feel it due to myself and to all whom it may concern, to offer a few words by way of explanation in reference to what you say in your issue of Feb. 7, upon the subject of the Brethren's Work of Evangelism, and especially so far as my name as Assistant Secretary is concerned.

The first intimation I had of such an arrangement was in the *Primitive Christian*, sometime in December, announcing the fact that at a meeting of the Board at Meyersdale I was appointed to this responsible position. I failed to see the propriety of such a step, living as I do over two hundred miles distant from the other members of the Board, and as the business is necessarily connected with the Treas-

urer in particular, and all the members in general, I hesitated and wondered what it meant. A week or two later I received a letter from our esteemed brother, the President of the Board, urging me to accept the position, or at all events expressing a wish that I would accept "under the circumstances." I promptly answered his letter and asked for information upon certain points, told him I did not fully understand what I was expected to do, &c., confidently expecting to get the desired information; but strange to say, to this day I have not had a word from him upon the subject.

I will just here take the liberty to say that I had my misgivings as to the practicability of the enterprise as shaped at the meeting near North Manchester, Ind., last spring. An experience of a quarter of a century or more seemed to tell me that every missionary movement that is directly or indirectly connected with the Annual Meeting for success, will fail. Judging the future by the past, this is the inevitable conclusion. I was, however, willing to try it and give it all the aid that lay in my limited ability, until I read the insinuating and reproachful language upon the Church Extension enterprise in one of our church papers, and found that the others allowed it to pass without a word of defense. I concluded that the opposition to progress and advancement of the work of the Lord had again triumphed by the same tactics as of old, and I then felt, and now feel that the enterprise as now organized is a failure. The only way I see open now is to call another general convention of the Friends of the Home Mission Cause, adopt the best possible plan, in accordance with the gospel, then go to work and carry it into practical operation, and if the opposition undertake to break it down again, stand up in defense like men, and never back down and run the coward's. The inevitable must come to a head. I am in favor of maintaining the union of the brotherhood as long as possible and will endure as long as anyone, the insult and abuses for Christ's sake and the sake of harmony among his people. But when this endurance will require us to refrain from solemn duties, and our forbearance will be the means of the loss of thousands of precious souls, for whom Christ died, and who through our fidelity to the work might be saved, I say with all candor, when our forbearance will require such sacrifices, I fail to see any virtue in it. 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. Yours fraternally,

P. J. BROWN.

From Brother Hildebrand.

Sunday morning February 9th, met at the Home meeting-house, for public worship. Brother Benshoff presided from these words, "Good Master what good things shall I do?" Sunday evening at the Benshoff meeting-house. Text: "Be not deceived." On Tuesday evening in company with brother Ramsey, one of our young ministers, went to Bro. Wissinger's to hear Bro. Beer, one of the editors of the *Progressive* preach. Wednesday spent the day pleasantly in company with Bro. Beer talking about the welfare of the church, and also the *Progressive*. In the evening met for worship. Had a pleasant meeting. At the close of the meeting sang a hymn, and extended an invitation, when two young sisters made application for membership, and in a short time we were on our way to the water, where they were baptized, and the same hour of joy rejoicing. On Friday I intended to meet C. S. Holsinger, near Frigtown, in the eastern part of our congregation. He is expected to hold a protracted meeting at that place. More anon.

Mineral Point, Pa.

EDS. PROGRESSIVE CHRISTIAN.

I must say that I take great pleasure in reading your paper—the *Progressive Christian*. Think you have at last struck the key-note. I have wished for years for just such a paper as you propose to publish. My mind attends your enterprise. To my mind there are far too many "Milk and water" articles, written and published, especially in our religious periodicals. I have become fairly disgusted with some of those long and windy articles headed "Notes of Travel" sometimes occupying two or three columns, when all there is of interest in the general public might be written in half a dozen lines.

When in expectation of seeing something interesting, near the close we read:—"Though there were no additions, we think there were good impressions made." We feel sorely disappointed and almost wish that we had not read it.

Hope you will guard your paper against anything not edifying or instructive. Now I suggest that when a brother is out on a mission of love, and has some good news, he should publish it. It is calculated to encourage our drooping spirits to hear of accessions to the church; but if not, had better not write. The average reader cares not what roads were traveled over, or what he had for dinner, whether he had a hard or a soft bed to sleep on, &c. But enough of this. In order to let you know where I and not a few others hereabouts stand on progression, I endorse Brother James Ridenour's article in the first issue of the *Progressive Christian*.

Our much respected brother A. J. Sterling preaches for us now since Bro. Wise left us, though but once a month, as the distance (about thirty miles) is too great for him to come more frequently. There have been about ten accessions to the church under his ministrations.

S. W. TOMAUGH.

HOLLIDAYSBURG, PA., Feb. 9th, 1879.

I am in receipt of No. 5 of "Progressive Christian," and have perused its well-filled pages. I feel to say for the encouragement of its editors and contributors that as long as it does not deviate from the landmark of God's word we feel to patronize it and also to recommend it to others. I always try to obtain all the numbers of our papers, at the end of the year I arrange them in file, and put them away to have them bound. I generally send for odd numbers to distribute to obtain subscribers. Our papers contain many Bible quotations and facts, and for that reason we feel it wrong to waste them. After reading our periodicals we may help promulgate the Gospel of Jesus Christ by handing them to others.

I have just read the article written by our beloved sister Julia A. Wood—"The Progressive Christian"—and feel to say "Yea and Amen" to many things contained therein. I do not mean to criticize the article, but will add a few thoughts about the word "Progressive." Sister Wood's definition is correct, but there are two ways of progressing: the one is the right way, the way God has laid down in His Word. The other may be a deviation from this holy path of rectitude, a drifting to the right or to the left of the true gospel order. As sister W. says, let us not place our "candle under a bushel." There are thousands, today, in our blessed land to say nothing of foreign countries, who never heard the true Gospel of Christ and his teachings; therefore the great necessity of a more diligent and extended effort of advancing the missionary cause. I do not mean to say that our ancient brethren—those dear, old brethren who now slumber in the dust—neglected their duty or did not propagate the truth with a strenuous effort; but the world has been drifting so far away that it needs a greater effort to hold up the blood-stained banner of King Emmanuel and proclaim the glad tidings of great joy to this sin-blighted world. "Go ye therefore and teach all nations," is just as binding as it ever was. I feel to say with sister W. (not by way of boasting) that I, too, have "practiced the most rigid economy and self-denial" to make a more diligent and untiring effort for the good and noble cause. I weigh well the pennies to see how I can economize to enable me to do the most good. We should all have very liberal hearts in this matter, if the purse is light. God does not only ask us to give of our abundance, but of our actual penury if we would receive the widow's reverence from Jesus. Persons have no idea what they can "economize for this purpose until they try. I could spend more than double what I do and not feel that I was doing myself more than justice, but should I do so and let the cause of Christ suffer?

"And all the world go free? No, there's a cross for every one. And there's a cross for me."

Let the cross be ever so heavy, let us press on the more vigorously. We should curtail our expenses in temporal affairs that we may be the more able to advance the spiritual cause. Let us take the advice of sister Wood to the whole brotherhood. "Subscribe for all the papers published by our church, for one year, at least, not forgetting to compare them prayerfully and impartially with the Bible."

Lastly, let us keep the ancient landmarks in view, and do all we can, but all in the fear and to the honor of God. Therefore, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:11, 12.

EMILY R. STIFFLER.

I have just read a card that brought the sad intelligence of the death of sister Hannah Knauff, which occurred on the 2nd inst. at 8 P. M. aged 74 years, and 9 days. She was sick sixteen days, and remained intelligent to the last. Did not suffer much. Yours Truly,

H. G. ULLARY.

AMONG THE CHURCHES.

Mooch has now been in Baltimore for three months.

A European tour for clergymen is planned by some New York preachers. It is to consume July and August, and the clergymen are to be taken as far as Italy and back, at a cost of \$500 each. This seems cheap enough, if good.

The Church of St. Bartholomew, in Berlin, has become possessed of the doors which formerly belonged to the church of Wittenberg, and to which Martin Luther nailed his famous ninety-five theses. The doors are the oldest existing memento of the Reformation.

The Rev. George Muller, of the Bristol Orphanage, says in his thirty-ninth annual report: "Since the founding of the institution we have received, simply through prayer and the exercise of faith, above seven hundred and eighty-four thousand pounds, (\$1,232,000)." He adds: 61,000 children or grown-up persons have been taught in the various schools entirely supported by the funds of the institution, besides the tens of thousands who have been benefited in the schools which are assisted by its funds. Ten thousand five hundred now attend the schools.

The Second Advent advocates in England are to hold another conference in London, beginning on the 4th of March. Among the signers of the call are the Earl of Cairns and the Rev. Dr. Horatius Flower, the hymn writer. Their programme is as follows: March 4. The duty of taking heed to the sure word of prophecy—Christ's own testimony with regards to his second coming. Old Testament saints always waiting, trace from the Patriarchs up to Simon and Anna; the two advents often combined in scripture. The teaching of the Apostles concerning the second coming of Christ. March 5. The conversion of the world—its being accomplished by the preaching of the Word in its dispensation or subsequently to the coming of Christ? The times of the Gentiles. The gathering

of Israel. The millennial reign of Christ. March 6. The two resurrections: the two judgments. The present dispensation (Acts xv.). The eternal state (Rev. xxi. 5: "Behold, I make all things new"); practical influence of the blessed hope ("Exhort one another daily," Heb. iii. 13: "Go out quickly," Luke xxi. 21: "Watch and pray," Mark xiii. 33, "Be ye separate," 2 Cor. vi. 17).

THE RAID ON TALMAGE.

The towns talk of the church-going people of Brooklyn is about the prosecution of Talmage by his brethren, some of the proceedings of which are to come off to-morrow at the Second Presbyterian Church, of which the Rev. Mr. Crosby is pastor. Mr. Crosby has gained some notoriety by having offered in Presbytery the resolution introducing this business and declaring that "common sense" charged Talmage with falsehood and deceit. Mr. Crosby is a pleasant-faced little man, with side-whiskers, and happens to be the nephew of the eminent Dr. Howard Crosby, of New York. The fact is—and it might as well be known now as any time in the future—that this prosecution of Talmage is one of the most ridiculous and unfeeling for things ever brought before an ecclesiastical judicatory. The "brethren" who are after him love him about as much as Joseph's "brethren" loved Joseph when they put him in the pit. If they could draw the houses Talmage draws this prosecution would never have been heard of. They have been vexed at him ever since he came here, and several of them have put in various religious papers statements about him and his Tabernacle, predicting that it would be a failure. If this prosecution goes on the reading of some of these communications will be a very funny part of the proceedings. Talmage is able to fight his own battles, and, as he is fortified by facts and assisted by able counsel, will probably give his dear "brethren" so much trouble that they will wish they had never taken hold of this business.

SECULARITIES.

Serious disturbances exist among the laborers at California, Washington county, this State.

The Sheriff has arrested between sixty and eighty rioting strikers. The commandant of the militia of the district has been instructed to aid the Sheriff, if necessary.

Dwellers in the neighborhood of the picturesque Bare Hill, opposite Seneca Point on Canandaigua Lake, whose bold front rears itself into the heavens, assert that symptoms of volcanic action are apparent at the base of the hill. A family living near by were so impressed with the rumbling sound proceeding from it recently that they became alarmed and left the neighborhood.

Mr. Kasson, the American Minister at Vienna, sends to Washington comments on the plague which is alarming all Europe. It prevails along the Volga, and efforts are making to confine it to the riparian district. The plague seems to be of a virulent type of typhus and is very fatal. In some places all who were attacked died.

James Breck, baggage-master on the St. Louis, Iron Mountain & Southern Railroad, was arrested on the charge of robbery of the mail. He was taken to the Post-Office where, on production of the proof against him, he made a full confession. He was then taken before Judge Treat, of the U. S. District Court, pleaded guilty, and was sentenced to three years in the Penitentiary, the entire business being accomplished within four hours. The amount purloined is supposed to be between ten and twenty thousand dollars, all taken within a year.

THE PHRENOLOGICAL JOURNAL for February is an excellent number of this sterling and popular magazine. It contains biographical sketches of Senator John P. Jones, of Nevada, the late Bayard Taylor, American Minister to Germany, and of the marquis of Lorne and Princess Louise.

The chapter on Brain and mind discourses on Organic Quality, its nature and influence, illustrated with nearly a dozen fine engravings. Strange Plants are also illustrated. The unfolding of Mind through Conflict and Sin is an interesting paper.

The health department is well sustained by the admirable articles on Dietetic Delusions: Experiment in Magnetism, and the Proper Position to which to Sleep, while our social relations as men and women are discussed in Single-Blessedness; Can the Sex of the Human Cranium be Determined? A new Scientific Expedition around the world, etc. There is also a great amount of valuable information in the Editorial department, Answers to Correspondents, etc.

It is now published at \$2.00 per year, with liberal premium offers to subscribers. Send 20 cents in postage stamps for this number to S. R. WELLS & Co., Publishers, 737 Broadway, New York.

The strike against the reduction of wages on Metropolitan Elevated Railway extension from Eighth-third to One Hundred and Twentieth streets, New York, is still in progress, though everything is very quiet. Two thousand men are in the movement, but it is expected they will return to work at reduced prices to-day.

Pottsville, February 14. Three hundred feet of the Mine Hill Railroad dropped from the work ing of the Richardson Colliery, near Glen Carbon, 13th. The caving-in is one of the largest that has occurred in the county and will prove one of the most expensive. To fill the gap made by the "squeeze" will probably take three months or more. None were injured by the caving in.

WASHINGTON, February 17.

The House, in the river and harbor bill and the pension appropriation bill, to-day, without a word of debate, voted to take, in round numbers, \$5,000,000 from the Treasury, in face of the fact that the Secretary of the Treasury has notified Congress that without making any provision for the sinking fund there will be a certain deficiency of \$7,000,000. Meanwhile nothing has been done by Congress to provide the government with the means of meeting these enormous drafts upon the Treasury. Yet at the other end of the Capitol the Senators were attempting to force the passage of a bill—the tobacco tax reduction bill—which the Secretary declares will replenish the Treasury \$25,000,000 more, making a certain deficit of the national finances, the more conservative Congressmen declares that Congress has gone mad. The deficiency appropriation bill was passed without any debate. In this bill no provision is made for the salary of the Minister to Greece, although the Second Secretaries of Legation to Great Britain, France and Germany are restored.

MARRIED.

RINGLER—GLASS—At the Lutheran parsonage in Berlin, Pa., February 13th, 1879, by Rev. J. W. Poffenberger, Harrison Ringler to Caroline E. Glass, both of Stony Creek Somerset County, Pa.

TRENT—QUEER—In Berlin, February 17th, 1879, by the same, Harrison Trent, to Savilla Queer, both of Somerset County, Pa.

OBITUARIES.

In the Glade Run congregation, Armstrong County, Pa., August 26th, 1878, sister REBECCA JOHN, aged about fifty-two years.

In the same congregation, SARAH LYDIA RICH, 17, aged 2 years 6 months and 23 days, died, services by the writer from 2 Kings 20: 1, latter clause.

J. B. WAMPLER.

