

# The Progressive Christian.

BRETHREN'S P. P. CO.

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

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NO. 5.

## POETRY.

### TRUE HEROISM.

Let others write of battles fought  
On bloody plains, and of the slain,  
Where honor greets the man who wins,  
And death the man who yields;  
But I will write of him who fights  
And vanquishes his sins,  
Who struggles on through weary years  
Against himself, and wins.

He is a hero staunch and brave,  
Who fights an unseen foe,  
And puts at last beneath his feet  
His passions base and low,  
And stands erect in manhood's might,  
Undaunted, undismayed—  
The bravest man that drew a sword  
In foray or in raid.

It calls for something more than brawn  
Or muscle to overcome  
An enemy, who marcheth not  
With banner, plume and drum—  
A foe forever lurking high,  
With silent, steady tread,  
For ever near your heart by day,  
At night beside your bed.

All honor then to that brave heart,  
Though poor or rich he be,  
Who struggles with the baser part  
Who conquers, and is free;  
He may not wear a hero's crown,  
Or fill a hero's grave;  
But truth will place his name among  
The bravest of the brave.

## Essays and Selections.

For the Progressive Christian.  
The Gospel as a System of Benevolence,  
Opposed to Selfishness.

It is the glory of the gospel that it was calculated and arranged on the principle of restoring to the world the lost spirit of benevolence. To realize this enterprise of boundless mercy, Jehovah resolved on first presenting to mankind an unparalleled exhibition, which, if it failed to rekindle the extinguished love of man, should, at least, have the effect of converting his angels into seraphs, and his seraphs into flames of fire. The ocean of divine love was stirred to its utmost depths. The entire Godhead was—if with profound reverence it may be said—put into activity. The three glorious substances in the Divine Essence moved toward our earth. Every attribute and distinction of the Divine Nature was displayed: the Father, the Son, and the Holy Spirit, embarked their infinite treasures in the cause of human happiness. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He could not give us more; and the vast propensities of his grace could not be satisfied by bestowing less. He would not leave it possible to be said that he could give us more: he resolved to pour out the whole treasury of heaven, to give us his all at once. "Herein is love!"—love defying all computation; the very mention of which should surcharge our hearts with gratitude, give us an idea of infinity, and replace our selfishness with a sentiment of generous and diffusive benevolence.

Jesus Christ came into the world as the embodied love of God. He came and stood before the world with hallowed love of eternity in his heart, offering to make us the heirs of his wealth. He so unveiled and presented the character of God that every human being should feel it to be looking on him, casting an aspect of benignity on him, himself. "He pleased not himself." He did nothing; whatever he did was for the advantage of man. Selfishness stood abashed in his presence. "He went about doing good." He assumed our nature expressly that he might be able to suffer in our stead; for the distinct and deliberate object of pouring out his blood, and making his soul an offering for sin. He planted a cross and presented to the world a prodigy of mercy of which this is the only solution, that he "so loved us." "While we were yet sinners, Christ died for us." He took our place in the universe, absorbed our interest, opened his bosom, and welcomed to his heart the stroke which we had deserved. And in all he did, he thought of the world. He loved man as man; he came to be the light and life of the world. He came and stood as the centre of attraction to a race of beings scattered and dissipated by the repulsive power of selfishness. He proposed by the power of the cross to "draw all men unto him." His heart had room for the whole race, and, opening his arms, he invited all to come unto him. The whole of his course was a history of pure and disinterested benevolence; a continued act of condescension; a vast and unbroken descent from the heights of heaven, to the form of a servant, the life of an outcast, the death of a malefactor. His character is a study of goodness—a study for the universe: it is the conception of a Being of infinite amiableness seeking to engage and enchain the heart of a selfish world. The world, having lost the original idea of goodness and sunk into a state of universal selfishness, his character was calculated and formed on the principle of a laborious endeavor to recall the departed spirit of benevolence—to baptize it afresh in the element of love.

The office of the Holy Spirit is appointed and concurs to the same end. The world could not be surprised out of its selfishness and enchainment into benevolence by the mere spectacle even of divine love. That love can be understood only by sympathy; but for this, sin had disqualified us. According to the economy of grace, therefore, the exhibition of that love in God is to be made the means of producing love as beheld in God, it is to be turned into a living principle in us. For this end, the holy, unconfined, and infinite spirit came down. His emblem is wind; he came like a rushing mighty wind, came with a fullness and power as if he sought to fill every heart, to replenish the church, to be the soul of the world,

to encircle the earth with an atmosphere of grace as real and universal as the elemental air which encompasses and circulates around the globe itself, that whoever inhaled it might have eternal life.

In the prosecution of his office he was to take of the things of Christ, and show them unto men. Heaven stooping to earth; God becoming man, dying upon the cross; infinite benevolence pouring all its treasures for human happiness—these were the things which he was to reveal, the softening and subduing elements with which he was to approach and enter the human heart. In his hands these things were to become spirit and life. From the moment they were felt, men were to be conscious of a change in their relation both to God and each other. A view of the great love wherewith he had loved them, was to fill their minds with a grand and over-powering sentiment of benevolence, which should melt their obduracy, cause them to glow with gratitude, and bind them fast to himself in the strongest bands of love. That love, with all the communicativeness of fire, was to extend to their fellow-men. Every weapon of revenge was to fall from their hands; every epithet of anger was to die on their lips; and where, before, they saw nothing but foes, they were henceforth to behold magnificent objects of affection, immortal beings, whom it would be happiness to love, and glad to bless. The love of Christ would constrain them; glowing and circulating in their spiritual system, like the life-blood in their hearts, it would impel them to be active for his glory. Having communed with the heart of infinite love, they were to go forth and mingle with their race, filled with a benevolence like that which brought their Lord from heaven. Placing themselves at his disposal they were to find that they were no longer detached from the species, but restored and related to all around; the sworn and appointed agents of happiness to the world.

The institution of a church is only the continuation and application of the great scheme of love. Its offices were not to terminate on itself. It was constructed on the principle of consolidating and facilitating the operations of divine benevolence upon the world. The Son of God—the great manifestation of the love—must personally withdraw from the earth; but his church consisting of the aggregate of all on whom that love had taken effect, would continue to give visibility and activity to that love. He stopped not at the bare exhibition of his grace, but turned that exhibition into a means of implanting a kindred principle of love in the human heart; he stopped not at the implantation of this principle, but instituted a church for the express purpose of employing it for the benefit of the world; of employing it on the largest scale and with the greatest effect, and of thus conferring on it the power of propagating itself.

In the Christian church everything would conspire to keep alive in its members the new principle which Christ had brought into the world, and to give efficiency to its benign operations. Love was the principle which would bring them together, which would draw them from their distant and detached positions, harmonize their jarring natures, and fuse all their hearts and interests into one. Converging from the most opposite points, they would meet at the cross; and the principle which had drawn them to that would bind them to each other. Each would behold in every other a living memorial of his Lord; and see in the grace of Christ to the whole, a token of that grace to himself in particular. Here, love, as an agent or instrument, either giving or receiving, was to find itself in perpetual exercise, and to behold its image reflected in every face.

But love is diffusive; it would not confine its offices to those only who could repay them; bursting the limits of the church, it would seek the world. Every heart in which it glowed finding itself allied to every other Christian heart, and the whole feeling themselves reinforced with the benevolence of heaven, would meditate the conversion of the world. As often as they approached the throne of grace, they would find themselves touching the springs of universal and almighty love, and would then yearn to behold these springs in activity for the world. As often as they thought of that love embracing themselves, their own love would burn with ten-fold fervor; the selfishness of their nature would be consumed, the most enlarged designs of benevolence would seem too small, the most costly sacrifices too cheap; they would feel as if they must precipitate themselves into some boundless field of beneficence; as if they could only breathe and act in a sphere which knows no circumference. As often as they surveyed their infinite resources in Christ, and perceived that when all their own necessities were supplied those resources were infinite still, they would naturally remember the exigencies of others; would feel that they had access to the whole, that they might instrumentally impart of that abundance to others. The feast would be prepared, the provisions infinite; and when they were seated at the banquet, and contrasted that plenitude of food with the fewness of guests, they would conceive a fixed determination not to cease inviting till all the world should be sitting with them at the feast of salvation. The name they were to bear would perpetually remind them of him from whom they had derived it; and would it be possible for them to have their minds uninhabited by the glorious idea of Christ without receiving corresponding impressions of greatness?

—it would be associated in their minds with all things great, beneficent, god-like, impelling them to imitate to the utmost his diffusive goodness. But not only their name, from him they would have derived their nature, by necessity of nature, therefore, they would pant to behold universal happiness. Not only would they feel that every accession to their number was an increase of their happiness; as long as the least portion of the world remained unbled and unsaved, they would feel that their happiness was incomplete. Nothing less than the salvation of the whole world would be regarded by them as the complement of their number, the fulfillment of their office, the consummation of their joy.

Thus the Christian church, like the heaven hid in the meal, was to pre-empt and assimilate the entire mass of humanity. At first, it would resemble an imperium in imperio, a dominion of love flourishing amidst arid wastes of selfishness; but extending on all sides its peaceful conquests, it would be seen transforming and encompassing the world. Combining and concentrating all the elements of moral power, it would only move to conquer, and conquer only to increase the means of conquest. It would behold its foes converted into friends; and then, assigning to each an appropriate station of duty, would bid him forthwith go and try upon others the power of that principle which had subdued his own opposition—the omnipotent power of love. Thus thawing, and turning into its own substance, the icy selfishness of humanity, the great principle of benevolence would flow through the world with all the majesty of a river, widening and deepening at every point of its progress by the accession of a thousand streams, till it covered the earth as the waters cover the sea. They who, under the reign of selfishness, had sought to contract the circle of happiness around them till they had reduced it to their own little circle under the benign and expansive influence of the gospel, would not only seek to enlarge that circle to embrace the world, but to multiply and diffuse themselves in happiness to its utmost circumference.

Feeling that good is indivisible; that to be enjoyed in perfection by one, it must be shared and possessed by all, they would labor till all the race were blended in a family compact, and were partaking together the rich blessing of salvation; till by their instrumentality the hand of Christ had carried a golden chain of love around the world, binding the whole together, and all to the throne of God.

It is clear, then, that the entire economy of salvation is constructed on the principle of restoring to the world the lost spirit of love; this is its boast and glory. Its advent was an era in the universe. It was bringing to a trial the relative strength of love and hatred—the darling principle of heaven, and the great principle of all revolt and sin. It was confronting selfishness in its own native region, with a system of benevolence prepared, as its avowed antagonist, by the hand of God itself. So that, unless we would impugn the skill and power of its Author, we must suppose that it was studiously adapted for the lofty encounter.

With this conviction, therefore, we should have been justified in saying had we been placed in a situation to say it, "Nothing but the treachery of its professed friends can defeat it; if they attempt a compromise with the spirit of selfishness, there is everything to be feared; but let the heavenly system be worked fairly, and there is everything to be expected—its triumph is certain." But has its object been realized? More than eighteen hundred years have elapsed since it was brought into operation; has its design succeeded? Succeeded! Alas the question seems a taunt, a mockery. We pass, in thought, from the picture we have drawn of what the gospel was intended to effect, to the contemplation of things as they are, and the contrast appals us. We lift our eyes from the picture, and, like a person awaking from a dream of happiness to find the cup of wretchedness in his hand, the pleasing vision has fled. Selfishness is everywhere rife and rampant.

But why is it thus? why has the gospel been hitherto threatened with the failure of a mere human experiment? When first put into activity did it discover any want of adaptation to its professed purpose? The recollection that God is its author forbids the thought. It is the wisdom of God, and the power of God. But besides this, as if to anticipate the question, and to suggest the only reply,—as if in all ages to agitate an inquiry into the apparent inefficiency of the gospel, and to flash conviction in the face of the church as often as the question is raised, when first the gospel commenced its career, it triumphed in every place.

No form of selfishness could stand before it. It went forth conquering and to conquer. "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." They went everywhere preaching the gospel. They felt that they held in their hand the bread of life for the famishing world, and they "could not but" break and disseminate it. The love of Christ constrained them. As if his last command were constantly sounding in their ears, they burned to preach the gospel to every creature. They felt the dignity and glory of their position,—that they were constituted trustees for the world; executors of a Savior who had bequeathed happiness to man;

guardians of the most sacred rights in the universe.

In the execution of their godlike trust, death confronted them at every step: persecution, armed, brought all its apparatus of terror and torture, and planted itself full in their path;—but none of these things moved them; they scarcely saw them, they went on prosecuting their lofty task of making the world happy, for they were actuated by love stronger than death. The world was taken by surprise,—never before had it beheld such men,—every-thing gave way before them,—city after city, and province after province, capitulated,—yet the whole secret of their power was love. Diversified as their were in mind, country, condition, age, one interest prevailed: one subject of emulation swallowed up every other,—which should do most for the enlargement of the reign of love. A fire had been kindled in the earth, which consumed the selfishness of men wherever it came.

J. L. FRY.

315 Crown Street, Phila.

For the PROGRESSIVE CHRISTIAN.  
Paying the Preacher.

BY HOWARD MILLER.

As this paper may fall into the hands of those who are not familiar with the practice of the Brethren in respect to ministerial support, it may be well to preface remarks with the statement that, theoretically and practically, the Brethren church does not pay her preachers. There are a good many *pros* and *cons* in the discussion of the matter, but the church has no well organized system of supporting her workers, and upon the defects of the system we propose writing. Some of the old men who are passing away, always refused money, under any circumstances connected with the ministry, but they were usually men of considerable means. To-day a majority of our ministers are farmers, and able to stand the wear and tear financially. Again, in many places there are from three to ten preachers, and as services are not held weekly, it is a long time between sermons.

There are places where they do hire and pay a preacher—that is, they promise to pay, which all of them do not do. Strange as it may seem to many, there are places where the congregation and preacher have well-defined notions of money matters, and a regular stated sum is agreed on, although neither preacher nor people dare whisper about the fact. There is no danger of the Brethren church ever paying salaries as a rule. The reason may be found in the fact that when men are elected preachers they are not divested of their passions.

Pro. A., if he gets paid in any way, will be a target for petty bickering and fault-finding, etc., by B. C. and D. who get nothing. It is human nature, and under the present organization of the church no incompetent preacher need fear being shelved on this account. All he has to do is simply to stir up discussion in the ranks and offer to work for nothing. I have no remedial suggestions to make; a fact is stated, as many an observant laic can vouch for. We are all poor, degraded mortals, more or less, and joining the church or preaching does not eradicate our failing. So I state, with a tolerable degree of assurance, that, as the church is organized at present, none need fear a paid preacher without the inevitable accompanying fuss.

Many a good member would like to show his appreciation of an able and earnest minister, and would be willing to dump down a barrel of flour in front of his minister's house, but he is not prepared to give five barrels away, and he knows that giving one will stir up four sets of adverse and undesirable feelings. There is an inborn feeling in the hearts of all of us that nobody must go any faster or fare any better than we do. Not one man in a hundred is willing to say to his community that if they like his neighbor better than they do him, or if they favor him or help him more, or elevate him, that he is satisfied and bids his more favored friend God speed; and, consequently, when any one man is paid for preaching, while by him sit three or four others unpaid, there will never be smooth sailing. Hence any one filled with a fear that we are "again" to get like the world in this respect is sadly mistaken.

Now many a congregation prides itself on not having the tax of a paid preacher; yet I will venture to assert that, if the average church will figure up all that went out for church purposes in the past year, it will find that it has given enough to pay a preacher. The difference between us and the world in this respect is that from their casks run a well-regulated and continuous stream, while from ours there is a continual dribble out of leaks, worm holes and rotten places, to the same extent without the same good result. To make my meaning clearer, I happen to think of something that happened during the last few months. A brother preached a few sermons, was paid not a few dollars, and went home. In the congregation he preached to was a man in the ministry for over ten years—an acceptable preacher too, who borrowed a quarter to buy a paper of coffee for the people who would swoop down on him during services. This pound of coffee was the first he had for months, and the only money he had was somebody else's. Now was this just the fair thing all around?

Just here it is proper to meet the objection of some naively sentimental people who insist that these things mustn't be told. On the same plan

none should ever have referred to the enormity of human slavery.

A very common form of expression to the writer is, "If I could preach as easy as you, I'd do it right along and think nothing of it." My answer is: You can cut wood easy, and now, during the week, just call around at the house and make the chips fly for an even hour. That ends it.

I give it, as my confession of faith, that if a Rothschild did any work from statesmanship to cracking stones on the railroad, he is entitled to just the same pay as the ragged tramp, and any system of theology which stops short of paying the rich man a dollar for a dollar's worth of work is a fraud; or in other words, it is wrong, openly, manifestly wrong, all around, to not pay any man for work done. "The laborer is worthy of his hire." "Yes, but our church is not educated up to this yet," say many. Its education in this respect is something like the man who can't read a word when a bill is presented, but who can both read and write one for money due him. This "not educated" plea is a diplomatic strategy; and if any one is to blame, the preachers themselves are the culpable ones. Not one preacher in a hundred who starts out has the grit to demand *quid pro quo*. He usually acts on the principle of the grain in one end of the sack and the stone in the other, for precisely the same reason.

There are a few men in the church who are perpetually harping on the "danger" of a paid ministry. They belong to one of two classes: they are either making money out of the church or they know they never can. There are a few policy men, "straddlers," as my retired friend in Ohio calls them, who are making any amount of money out of the Brethren church. This class is exceedingly anxious for the good old order of things. Then there are hundreds whose intellectual wares wouldn't command a copper in the best of markets, and this rabble echo the cries of danger! danger! There are a good many congregations where the man who gets up and wanders from Genesis to Revelations, and who strings words together without sense, is criticized and ridiculed unmercifully. This almost makes it a necessity for connected and logical thought. Yet how can he do it if he must neglect his business for the week?

Down in the congregation may be a dozen sisters with a very fair knowledge of English and English literature, and on the other side a couple of dozen of brethren who have an additional load of Greek. Now what's the earthly use of talking words to that lot. Why, with the colleges we are getting, the young man will tell his congregation just what he ought in the way he ought; and the first few grists of the young men who go out of these schools will have a good time of it, with the landmarks of eloquence and logic as now set up.

The editor probably knows men who can preach as well as those of other denominations. Certainly the writer knows such, notably one of my acquaintances who can get up a sermon unequalled by any ordinary effort; and so it is all over the church in varying degrees of ability.

Among the ignorant element the word is passed around that we don't want learning and ability, etc., much on the same plan that a frontiersman advocates bacon and greens as the most desirable of all bills of fare.

Taking myself as an illustration, I find that with a life-long habit of study and a taste for it, with hundreds of volumes all around me, and all advantages, I am compelled to work out each sermon separately, or repeat myself. Thus I think the man in the woods, without a book and without a taste for study, having to work six days out of the week, can hardly please an intelligent audience continuously. In a great many cases this man is perfectly aware of his weakness, and dodges his time at preaching with a flexibility truly refreshing and really creditable to his good sense; but in a good many instances he fights for his chance like a Turk, and any attempts to circumvent him result in failure, and this as before stated will forever debar a peaceful paid ministry.

In writing the above I have made no suggestions as to the cure when it is desirable, and have none to make to any one. These are facts, and some of them are not as they ought to be.

Elk Lick, Pa.

For the PROGRESSIVE CHRISTIAN.  
Consider Your Ways.

BY J. C. CASSEL.

"It is time for you, O ye, to dwell in your cell, and this house is waste. Now therefore thus saith the Lord of hosts, consider your ways." Hagai 1: 5.

From the above language of the Lord to the children of Israel, it appears that as soon as they got back from their Babylonian captivity to their own land, to ornament, to decorate their dwellings. From history we learn that the ceilings of the Orient, especially the Jews, were the principal parts for adornment, the same as the sides are at the present day. It is evident that they spent money lavishly on these adornments, saying within themselves we are too poor; it is not yet time; when we have in our own houses everything we desire, we will rebuild God's holy temple." Then the Lord of hosts, through the mouth of the prophet Hagai speaks forth the language quoted at the head of this article. He says, "Consider your ways."

In reading over in PROGRESSIVE CHRISTIAN, No. 2, the review of the action of the church relative to the

missionary work during the past twenty-seven years, we see different good plans, and some wholesome recommendations from Annual Council; but to our shame we all know that as to the work of the church at large it has been a failure up to the present. The causes ascribed for the failure are numerous. Some say, "Not the right plan," "not a good plan," "I see danger ahead," "it leads to a paid ministry," &c. While the truth of the matter is there has never been the money furnished to try any one of the plans. Sinners might as well say, "We see no comfort, no hope no salvation in the gospel." Why not? Because they have never tried it. To them the past is unpleasant to reflect upon, and the future dark and dismal, without hope. Such indeed seems to be the state of the church in the "Work of Evangelism." Reason asks, "Why such a state of affairs, with the facilities and wealth of the present age?" Echo—may Christ answer, "Want of faith, want of love for the souls of your fellow creatures, and want of money."

Are we not living in ceiled houses with ornaments on the walls, surrounded with all the conveniences the apt ingenuity of the age affords; costly furniture, dressed in fine apparel, some even with gold and jewelry! others with steeds equal to any in liveries of kings, and queens; scurries the finest mechanic can produce? Besides we spend thousands upon thousands of dollars to go to and hold Annual meetings, to do many things which do not redound to the honor and glory of God, and leave undone many important things which it behooves us, as followers of Jesus, to do. With all this before the All-seeing eye of God, is He not saying to us as He did to Israel of old, "Consider your ways;" is it time for you to gratify your own desires, and let the souls of millions, that have been atoned for by the blood of my own dear son, go to perdition." In Jesus' name let us consider our ways.

No. 2550 N. Seventh Street,  
Phila.

For the PROGRESSIVE CHRISTIAN.  
The Progressive Christian.

BY JULIA A. WOOD.

The word "progressive" means "to go forward." Christian means a follower of Christ. To "go forward" in following Christ is a glorious act. I hope to have solemnly resolved to do that. *Progress* should mark *Christianity* as well as our *religious temporal vocations*. First the fruit of the spiritual progression should be born of prudence, that hand-maiden of heart-religion. Next it will and should "run with diligence," and "all the night," that race which is set before us. The love of God constraineth His worshipper to do this. While we must not dare to remove the "ancient landmarks," the *commandments of Christ*, our bounden duty is to be diligent for the progression of those "landmarks." Never keep a light under a bushel—put it on a candlestick to light those outside of your house—let it shine through your windows—reflect abroad. This is one way of progression; and to secure it, certain lawful and expedient means are to be employed. "Thus saith the Lord," or its equivalent should be our guide in all things. This is safe ground. Let the progressiveness be "slow to do evil, and swift to do good." Sloth on the side of evil, and *swiftness* on the side of good. An excellent rule to regulate our speed. Note that. The prospectus of the *Progressive Christian* reads all right.—It signifies the doctrine will be unchanged, hence I welcome its progressiveness. And may Almighty God enable its editors and contributors to do all to His glory, is the fervent breathing of my heart.

I am happy to know the PROGRESSIVE CHRISTIAN is an earnest, fearless and zealous advocate for the too long neglected Missionary cause, as well as other important and essential things. For some years, possessing a great missionary spirit, and at last seeing a paper which gives great evidence of doing all it can in this direction, I have concluded to labor where there is marked interest, by deeds, for the good cause. The prospect is that it will persevere, and not depend on occasional good wishes. I know there are persons, perhaps not a few, who have been much against progression,—i. e., against their way of thinking. *God's Word* should be our rule of action. His will and commands deserve and recommend their prudence over the preferences of fallible and often selfish men.

In contributing to the PROGRESSIVE CHRISTIAN I act from a mature deliberation, and a sacred and prayerful conviction of my duty towards its aid. Just so I joined the church of the Brethren—I counted the cost and was determined if all my friends disowned me (a sorrowful thought) for doing my convicted, Christian duty, I was sadly and sacrificially resigned to "suffer all things" to follow Jesus. So I am in aiding and welcoming the PROGRESSIVE CHRISTIAN and its proposed plans. I trust, however, all my dear friends in our church will continue to love her who has uninterruptedly done all and everything in her feeble power to promote the blessed cause of Christ, as well as to be true to all of our known members. My labors have been untiring. Often in working for the success, I have for several successive years practiced the most rigid economy and self-denial. In every way in my power, I made and saved my own little amounts of money to assist in carrying on the good work. All was a loss,—a draining of my pocket; but I counted it gain for Christ. I realized this fact. God only knows my struggles and tri-



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

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### SUPPORTED MINISTRY

Our dear old brother Silas Thomas, of Philadelphia, still keeps pelting away at the Education and Hierarchy! Ministry, through the "Vindicator." In its last issue he says:

"Opposition to high schools and missionary organizations, institutions which have invariably led to an educated, hireling caste clergy, in other once primitive, evangelical denominations, was in times past a peculiarity of the brotherhood. Now however, that opposition, although it still exists, most emphatically, is not heard through our periodicals, except the Vindicator."

There is a reason for all this change of sentiment and conduct among us, dear brother. Our brethren are susceptible of improvement, and have learned better. We, too, remember, hearing old brethren with great zeal and fervor, in public preaching, denounce an "educated and dictionary learned" ministry. And we remember too, when some of those same ministers were accused for selling whiskey, and drinking it, and giving it away, and more than all they defended and justified themselves in so doing. And they could do it about as easily as brother Thomas can establish his gratuitous unprepared ministry, by quoting isolated and irrelevant passages of scripture, and showing the practice of the church and its antagonism to secret free-total abstinence societies. We thank God that time is bringing us further away from all such errors, and that our brethren are betaking themselves to PREACHING THE WORD and endeavoring to convert sinners instead of combating the opinions of other men, and indulging in a senseless harangue upon subjects which they do not understand. The "Vindicator" and his venerable correspondent might take a profitable hint from these remarks.

Nobody denies that Paul worked at his trade, and that at times he supported himself, because he preferred to do so, having no family to support, but he emphatically declares that the "God has ordained that they which preach the gospel should live of the gospel!" Although he had not seen proper to enjoy any of these immunities. Is it possible that our brethren cannot see the violence they are doing the apostle, when they are trying to substitute his preference and practice, for the ordinance of the God! Paul was very careful in his writings upon this subject, so as not to create any necessary confusion between his practice and the command of God. It is all so plain that we cannot see how our dear brethren can err therein, and yet we know they are in error, and dangerous error upon this subject. Let us make the word of God our text book, and our law, and not the "primitive faith and practice of the brotherhood in the past."

### UNIFORMITY.

One of our valued correspondents introduces an idea that does not appear to us to be quite correct, though we do not intend to combat it in this item, but merely to suggest a few considerations to be taken in connection. We have reference to the assertion that "all God's laws, whether physical moral, or spiritual, teach most emphatically the doctrine of uniformity." Now if this be true we have certainly overlooked the fact. It has been our opinion that Nature produces no two things alike, our hair are of different colors; our complexions of various shades; some are of tall stature and others low set; our eyes are of all imaginable hues, and in size and shape incomparable; and our tastes our likes and dislikes are as multifarious as all these differences

added together. One prefers a drab color in clothing, another blue another white, and so on to the end. So also in shapes, forms, and styles; what one admires another dislikes. Now we do not believe that the religion of Christ designs to change its subjects in these tastes, or requires them to ignore these natural preferences. If the Gospel does not demand it, it will be a usurpation of authority to enforce it by church discipline.

There are matters, however, upon which the Gospel requires us "all to speak the same thing, and to be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. We should all be for Christ, and Christ should be our all. In Christ there is uniformity; outside of him, none is required. In the commands of the Gospel we should uniformly obey; but in the commands of men we may follow our God-given liberty of consulting tastes and expediency. It is pleasant for brethren to dwell together in harmony, minding the same things, having the same end in view; and nothing contributes so largely to such harmony as a full and courteous respect for each others preferences in matters not prescribed in the Bible.

But in these matters we know our esteemed contributor will not differ materially with us, and if he should it is his privilege, and we shall love him all the same, for we shall endeavor to practice what we preach. But if physical laws teach uniformity except in the most general sense, we do not understand the subject.

### PUT A STOP TO IT

The prevailing cry now seems to be put a stop to it. Each paper seems to have something it wants stopped, and each bishop some peculiar notion he wants enforced in all the churches. So we too, have been looking about us for some crookedness over which to exercise our brief authority. But we find so many things we want stopped that we almost despair of taking hold of them.

There is Drunkenness for one. How we do hate drunkenness! Not the poor inebriate but the abominable passion that enslaves him. And what an awful, disgraceful thing drunkenness is in the church! What a stigma against the body of Christ! To have one of its members, for whom Christ died, polluted with the slime of the pit of drunkenness! It must not be, it must be stopped. And we need no legislation. The Bible has an act upon the subject. See 1 Cor. 5: 11-13. "Put away from among yourselves that wicked person."

### GERMAN.

We have a good font of German type at this office. We have a limited knowledge of the German language, and can execute German printing in respectable style. We shall occasionally insert a paragraph or two of German matter. If it will be appreciated and called for this department may enlarge; if not it will drop out.

We possess a German book entitled "Ermaunungen von George Zupf, Stark County, Ohio, an seine hinterbliebenen," &c. &c. from which we shall make occasional extracts. The book is mostly written in poetry, and is addressed to the children of the writer. It manifests concern for the welfare and happiness of his offspring that reminds one of the beautiful expression of Paul: "My heart's desire and prayer to God for Israel is, that they might be saved." In the preface to this book, Mr. Yutz says:

Die Ursache welche mich bewog die folgenden Reimen zu schreiben, wurde zwar wohl während dem Leben von euch erkannt werden; jedoch vielleicht nur zum Theil. Kaum würdet ihr die wahre Ursache errathen, welche mich zum Schreiben trieb, welche ich euch hier offenbare. Jeder treue unparteiische Christ weiß daß es eines jeglichen christlichen Hausvaters unumgängliche Pflicht und Schuldigkeit ist, seine Kinder auf zu erziehen in der Furcht und Ermahnung zum Herrn, und sie zu warnen vor Allem was ihren Seelen schädlich ist, und ihnen mit feierlichem Ernst anzugeben, daß sie das heilige Erbe des Herrn in der Gnadenzeit nicht verfahren sollen. Dieweil ich aber fränkisch, schwäbisch, und sehr gebrechlich bin, und ihr, meine Kinder, noch nicht alle erwachsen seid, und ich euch nicht weis, ob ich es erlaube daß ich euch alle erwachsen sehen kann, um je nach Bedürfnis der Zeit, so wie ihr zu Alter, Jahren und Verstand kommt, euch zu unterrichten in dem was euren Seelen dienlich ist, so gedachte ich, dieweil ich nicht weis wann der Herr des Hauses mich abruft, euch diese folgenden Lehren, Unterricht und Ermahnungen, in Reimen zu stellen, wider im Schmauch noch Glanz, nur das wahre Nützliche für euch darzustellen.

Daher ist mein herzlichstes Verlangen, nicht nur folgende Reimen zum Zeitvertreib zu lesen, sondern sie im Herzen zu überlegen, und mit Gottes Wort abzumessen, und euch hinzuwenden zu dem Geben und Nehmen, den der Allmächtige selbst zu seiner rechten Hand im Himmel gesegnet hat. Und wenn ihr dies thut, daß ihr euch mit Ernst zu Jesu wendet, und Sehet die Reinigung eurer Seelen durch sein Blut zu erlangen, und ihm getreu nachzufolgen bis an euer Ende, so ist nicht nur allein mein Zweck erreicht, sondern ich sehe auch in der Hoffnung, daß Jesus euch dann am Gerichtstage aus Gnade zu seiner Rechten stellen wird. Gerne übergebe ich euch nun das Ganze mit einem gottergebenen Herzen zu prüfen, das Beste zu behalten, und meine Fehler zu verzeihen." George Zupf.

The motive which prompts me to write the following lines, will, in all probability be observed from the reading thereof; nevertheless, perhaps, only partially. The reader will scarcely divine the true reason which prompted me to write, and which I now reveal. Every true impartial Christian knows that it is the indispensable duty of every Christian father to bring up his children in the fear of, and admonition to the Lord, and to warn them against everything that might be an injury to their souls, and to entrust them with solemn earnestness not to neglect the salvation of their souls in the time of grace. And inasmuch as I am sickly and infirm, and you, my children, are not yet grown up, and it is doubtful whether I shall live to see you all grown to maturity; to meet the emergency of the time when you shall have attained to the age of understanding, for your instruction in things that pertain to the welfare of your souls, (not knowing when the master of the house may call me away.) I was prompted to compose the following verses, not in elegance, but simply to set the Truth comprehensively before you.

Therefore it is my sincere desire, that you should read these verses not merely for pastime, but to meditate them in your hearts, and compare them with the word of God, and to turn to the throne of mercy which the Almighty himself has set to his right hand in heaven. And if you will do this, and will fervently turn to Jesus, and secure the sanctification of your souls through His blood, and follow him faithfully unto your end, my object will not only be attained, but I will have the assurance that in the last day Jesus will give you a place at his right hand. Willingly, and with a heart reconciled unto God, I now commit all unto your judgment, that which is best, preserve, and improve upon my mistakes.

Mr. Yutz was a member of the Amish church, and from his writings, a man of great sincerity of heart, and more than ordinary intelligence.

### EDITORIAL CORRESPONDENCE.

February 4th, 1879.

A nine miles' ride through a blustering snow-storm, such as we had from Berlin northward to Brother Benjamin Musser's on the 1st inst., is, by no means, an experience to be coveted; yet it is always pleasant to meet with a reception, such as it was ours to enjoy in their comfortable domicile. Meeting at the Walker meeting-house, at ten o'clock a. m. of the next day. We had about two miles to the place. The congregation was small, but attentive, and we had a pleasant little meeting. As the day was stormy, snowing and blowing constantly, the people seemed to think that there would be no preacher, and it would be useless for them to expose themselves. They had been disappointed a few times and concluded to risk staying at home. Hence we make two observations. (1.) Ministers should be so punctual that the people would not think of being disappointed. We know a punctual brother who, on a stormy evening was late in getting to his appointment. The congregation was discouraged and some talked of going home; but an aged brother encouraged them to wait, saying, "Brother W. will come if he must swim." They waited and Brother W. came, and they had a good meeting. He has never disappointed them, and they have no thoughts of his doing so; and as a consequence, when the time for meeting comes, the people turn out, rain or shine. Here the people have been disappointed a few times in succession, and are losing confidence in the punctuality of our ministers; and as a result should continue, they will gradually lose confidence in our sincerity and will take no farther notice of our meetings or our people. (2.) Our members at least, should feel such a deep interest in our meetings, should enjoy themselves so well in singing, prayer, and mutual admonition, that they would attend the meetings if they even had good reason to believe that there would be no preacher there. When two or three assemble in the name of the Lord, they have the promise of the Lord's presence; and if we have the Lord in our company, we may be happy and have a profitable meeting, even if the minister should fail to put in his appearance. If the members are punctual, and make a wise improvement of

the occasion, the people will feel that we are in earnest, and they will generally feel willing to endure another such a disappointment. The possible or even probable absence of the minister is not a sufficient excuse for the non-attendance of members. Yet ministers ought to be punctual, and our bishops should endeavor to enforce punctuality, giving a good example themselves. A man who does not look after the welfare of Christ's flock, and see to it that it has food in due season, is not a bishop, although he may be called by that name. Alexander the Great once said to one of his men, whose name was also Alexander, that he must be a better soldier or he would have to change his name. So would we say of our bishops, they should be faithful under-shepherds, attending to the wants of their flocks, or they should change their name.

The brethren here have succeeded in erecting a good, substantial meeting-house, 25x40 feet. In the erection of the house Brother Moses Walker, on whose land it is, took a very active part, and furnished a large share of the means. His liberality is to be commended, and he should not be forgotten by the church and neglected by the preachers. We should notice, however, that other brethren and sisters in the vicinity did what they could, and some of their neighbors helped liberally.

We had a meeting on Monday night, with a better attendance. To-day we aim to go northward to the Shade congregation to spend a few days among the brethren and sisters there. Our mission is to preach the gospel wherever there is an open door, and solicit subscribers for the PROGRESSIVE CHRISTIAN. So far we have met with good encouragement and success. More anon.

The Vindicator for February gives extracts from one of its correspondents who is greatly troubled by the "so-called missionary men of Pennsylvania," which will prove a schism some day not far distant. How sad it is that good brethren will allow themselves to become so embittered against their fellow workers from sources of sheer prejudice. Just think of it. Because some of us feel prompted by the spirit of God to extend the borders of Zion, backed up by such plain and positive passages of scripture as: "Go ye therefore, and teach all nations;" "Go ye into all the world and preach the gospel to every creature;" we are branded as schismatics. Could brethren bring a more unkind accusation against their fellow-members? But we hope the Lord will not lay it to their charge, for we are sure they are not sensible of the great injustice they are doing their brethren. Beware, brethren, lest ye may be found fighting against God.

Our brother BEER is out preaching, and canvassing for our paper. He is a dear, good brother, and we hope he will be kindly received everywhere. He is sound in the faith, kind in disposition and an earnest worker, and deserves good treatment. He will first thoroughly explore the county, then circumscribe out farther and farther, until everybody has had an opportunity to support our enterprise. We are wonderfully in earnest, believing that we have a great work to perform. One of us will be out in the field all the time, health and office duties permitting. Meantime let our agents and friends exert themselves to introduce our paper everywhere. Specimen copies sent freely for introduction, upon application. Donations for defraying expenses of introducing the paper into new localities, will be thankfully received.

### Crowded Out.

Which means that the article was either too long or too short, or that there was too much matter in type, which was all ready in the paper, or had to go in for some real or imaginary reason, or had accidentally gone in. Everything is meant for good in this office. One of our mottoes is:

"Nothing extenuate,  
Nor set down aught in malice."

### Our Copy Book.

For next week: "Some Old Men," Howard Miller; "Selfishness the Sin of the world," J. L. Fry; "Whisperers," Julia A. Wood; "Progression Again," W. J. H. Bauman; "Sound vs. Silence," H. M. Lichty.

HERE is the way some of our friends have things done up for us. The following is from the *Indiana Herald*, published at Huntington, Ind., dated Jan. 1879. It explains itself. Brother Minnich has sent us a number of subscribers:

On Tuesday last our friend S. M. Minnich, of Antioch, handed us the first number of a new religious paper entitled the *Progressive Christian*, just started at Berlin, Pa., by Messrs. H. R. Holsinger and J. W. Beer. Both of these gentlemen were formerly connected with the *Christian Companion* at Meyersdale, Pa., and are well known by reputation, to the German Baptist brethren in this county, who will gladly welcome them back to the editorial chair. Both are men of decided ability, and are thoroughly imbued with the spirit of progress.

Mr. Minnich will gladly receive and forward subscriptions for the new paper.

als in this matter. Often I was advised against my laborious and self-denying course, but the love of God constrained me on. Now that same love constrained me to go in the face of probable trials and tribulations to work with that little band where some of His neglected interests are more diligently, earnestly and zealously plead and labored for. Should any or all of my old friends in the church forsake or forget me for advocating progression, with a consciousness of doing my sacred duty, I say, go, and may God soften your hearts and open blind eyes to justice and truth.

In writing for the PROGRESSIVE, I shall express myself according to honest convictions of truth and duty, and not for the sake of pleasing these or any other editors or readers. I love dearly to please human beings; but when to do so is to conflict with some binding Christian duties, then I say I do not "seek to please men." Policy does not belong to the "fruit of the Spirit." Hence, by faith I walk; and if by aiding the PROGRESSIVE CHRISTIAN I have to taste of martyrdom—unkind words—so often attendant upon a new but important move, I am "ready to be offered up." Such disparaging words may be either whispered or published; the remarks condescending or speculations or predictions; but God is "my light and my salvation; whom shall I fear?" My voice to the whole brotherhood is to subscribe for all the papers published by our church, for one year at least, not forgetting to compare them very closely, prayerfully and impartially with the Bible. Then at the expiration of this time, if their readers cannot conscientiously endorse the teaching of some one or more of them, they should be justifiable in discontinuing them to their homes. It is not fair and just to denounce anything until we know it deserves it. Mere supposition is neither discreet nor wise. I repeat it: "Know a thing before you utter your mind." While "a prudent man looketh well to his going," a wise man holdeth his tongue." There is a time to speak, but speak as becomes a Christian.

The papers published by the Brethren are all cheap; and all I have ever seen contain much good, and many articles which reflect credit upon their writers. I should think the majority of you could subscribe for all their papers; also assist the calls of charity and religion; and then losing nothing by it in the end.

As a New Year's petition for the PROGRESSIVE CHRISTIAN, let me entreat you strive to "be at peace among yourselves"—to be united and of the same mind upon the plain teachings of the scriptures. "Love as brethren" who are, or should be laboring for the same cause—the cause of our blessed Master, Jesus Christ, remembering that all have to "give account of the deeds done in the body, whether it be good or whether it be evil."

May God help us to do His most holy will; and while we must labor for peace, let it not be dishonorable peace, which winks at error, and is afraid to speak an acknowledged binding truth. As bearing upon this point please read 1 Thess. 2. Paul was "bold" to speak the truth, and "gentle" about it. He spoke it in "contention"—a *gently* contention for "the truth as it is in Jesus." Be valiant for the truth, while you strictly observe charity, mercy, and long-suffering, some of the "fruit of the Spirit" against which there is no law.

Conclusively, PROGRESSIVE CHRISTIAN, you professing to be for the prosperity of Zion, permit your well-meaning friend to urge you, in all things, to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2. May grace and peace be with you.  
Bremo Bluffs, Va.

For the PROGRESSIVE CHRISTIAN.

A Response to a Picture and a Question.

By F. P. LEHR.

When God wanted to make himself a great name on this earth, he selected a people to whom he revealed himself and showed them special favor. He gave them bread from heaven and water out of the rock, and whenever the Pillar of the Cloud moved they were to follow, and as a matter of course if any were not ready yet to go they were left behind, but the Host of Israel proceeded on. In like manner, now, if any of us old men lack sight, that we cannot see the Pillar of the Cloud moving, we will be left behind. This is "The Result," but the Host will move forward. "An idea that some Sunday the little Esquimaux on the shore of the Polar Sea will listen to the Dunkard doctrine, and on the same Sunday a group of Equatorial Indians will hear of a better God than that seen in the clouds and rocks, &c." will be in harmony with "This Gospel must be preached to all nations."

From the day that liberty was declared to every son and daughter of Adam's race, on this Continent, the word in Rev. 3: 8, 9, 10, went forth. The door is opened, and the voice has gone forth: "Come over to Macedonia and help us." It is no longer a vision or dream, it is a real sound, a call from every nook and corner. The Host is ready to lend a helping hand? Not those who are afraid the number would become too large, so that it could not be governed, nay, verily! But those whose hearts overflow with love to God and their fellowmen.

"WHAT WILL THE CLOSING CHAPTERS OF THIS STORY BE?"

The closing chapters will be that we old men will view the promised land from Mount Pisgah, and the Joshua and Caleb will carry the Ark of the Lord over and subdue the nations and bring them in subjection to King Emmanuel, if you make no Covenant with the nations and do not learn their customs and imitate their practices. If you don't compromise with them and take their fractional Gospel to teach your children instead of the whole book. If you don't sneer at us old-fashioned, narrow-minded, (apparently) simple-hearted old people, when we tried to keep up equality in dress, &c., though we may have failed to keep equality by being liberal with the temporal things with which God blessed some of us more than others, we desire you to improve

on this, and wherever we have come short in anything, for want of better knowledge, make the amendment, success shall then follow all your labors, and the closing of the chapters of the Church shall be that the knowledge of the Lord shall cover the earth as the waters cover the great deep.  
Bloomington, Mich.

For the PROGRESSIVE CHRISTIAN.

"A Pen Picture and a Question."

The outlines of this picture are drawn from a real model; some of the tints and shades are taken from the imagination. The picture shows a middle-aged man and a rather sprightly woman. The former is rather good-looking, and very likely a good deal of a ladies' man, has side whiskers, stovepipe hat, stand-up collar, cutaway coat, gold chain and rings, and patent leather boots. He owns no property to be struck by lightning, hence he is never cheated by lightning rod peddlers. He has no time for charitable purposes. That kind of people seldom have anything to give. He owns a life policy, however, in a now defunct company. He was very intimate, and on very friendly terms with the president of a now burst savings bank. Ostensibly, professionally, and "officially" he is a minister of the gospel.

The lady is his wife. They have just been married. This is the second time for him, but the first for her. She boasts of having jilted in her time three lawyers (one of them in Congress now) two editors, several Doctors, and one patent medicine man, to accept finally the hand of a professional preacher.

The picture would look better if drawn by a master hand; but as it is, business along the circuit has increased. Her beautiful silk dress, cut gore and bias in all the latest style, so as to exhibit her beautiful "human form divine," has kept the dry goods clerks busy, the dressmakers work best part of the night, but the millinery shops ever since the conference sent this intelligent looking couple to them, have been more than busy. The wives of rich men were determined to have hats like the minister's wife. Those who had no cash bought on credit: those who had no credit cut down their eating expenses. Some could not even do that but managed somehow to get a hat like the minister's wife; but amongst them all was a servant girl who was unable to raise the seven dollars necessary to get a hat like the minister's wife, and she stole the money. Now, then, she was in trouble and only for the untiring efforts and influence of a benevolent shyster saloon keeper and infidel, she would have served her time in the county jail. The question now is, can she go to heaven like the minister's wife when she dies?

Chicago, Ill.

### Are You Insured?

"Are you insured? We can give you a good policy, sure, and prompt payments in case of loss, at low rate of charges." "No, not to-day; we are fully insured."

Such was the conversation which passed, a few days ago, between a merchant and an insurance agent, in one of our city counting houses.

Fully insured. Did he, and do we, dear readers, realize what it is to be fully insured. To be insured, not for time but for eternity, also not against fire only but against the days of final burning.

Oh, fellow Christians, this is the kind of policy ours is of. Not insured against the loss of those trifling things, of which no doubt we have prided ourselves to a greater or less extent; but insured against all the griefs, woes, trials, temptations, crosses, and afflictions of time, and from condemnation, when bidden to appear before the Judge of all the earth.

Glory to God for such a policy of insurance as he has given us in the Word of eternal life. A perpetual insurance; never expiring until eternity shall expire. No notice served on you that "You are hereby notified that your Policy No. — will expire on the — day of —"

But this man, after he had offered one sacrifice for sins forever sat down on the right hand of God. Heb. 10: 12. By which we are sacrificed through the offering of the body of Jesus Christ once for all. Heb. 9: 10. This is the kind of policy which drives away the terror of the law, and this is what enables the dying Christian to sing:

Oh, death where is thy sting.  
Oh, grave where is thy victory.

But sinner, you can claim no share in this atonement. You, no doubt, would not allow a day to pass without having all your earthly goods fully covered by a policy, and a notice from them that your policy was about to expire, would give you more uneasiness of mind than the most urgent and eloquent appeal from the ambassador of the gospel.

You have doubtless read the ancient fable of the weary traveler, who, when the sun was sinking beneath the western horizon, called at the portal of a castle and asked for lodging for the night. "What," said the indignant lord of the castle, "do you take this for a lodging-house?" Nothing daunted the traveler asked: "But who lived here before you?" "My father," was the answer. "And who before him?" "His father," was the reply. "And who will have it when you are done with it?" "My son," he answered. "Then, indeed," said the traveler, "this is but a lodging-house; for your father's father tarried here but a short time, but took it not with him. Your father, likewise, stayed but a short time and gave it to your son. Thus it seems, this is but a lodging place, on the great journey from Birth to Eternity." So sinners, all your treasures are but as the dews of the morning, and the shadows of the evening; soon gone to return no more.

But, oh, reader! how is it with you? Have you secured for yourself a policy which will secure your soul against the day of final reckoning? Have you secured for yourself a policy which will secure you against that day in which the ferment shall melt with fervent heat. If not, oh, delay not, I beseech you, delay it not another day.

E. E. ROBERTS,  
Philadelphia, Pa.



"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God, and approved of men. Let us, therefore, follow after the things which make for peace, and things where with one may edify another."--Rom. 14: 17-19.

## GLEANINGS.

BROTHER Silas Hoover, of Somerset, Pa., is still laboring in Ohio.

BROTHER Jos. Trostle labored with the Indian Creek congregation, Iowa, during the first fortnight of January.

BROTHER Ewing has returned to Huntingdon. We call attention to his advertisement.

BROTHER Israel Brower, a minister of the Miami church, Ohio, died on the 26th of last month.

BROTHER J. W. Wilt is ready to receive a call from some congregation to locate permanently, and preach. His address is Sarah, Blair Co., Pa.

ARE YOU INSURED? If you are not it will pay you to read carefully and seriously, an article upon the subject under our Correspondence Department.

BROTHER Samuel Murray, of Covington, Ohio, labored among the brethren of Allen county, Ohio, several weeks lately.

"I like the PROGRESSIVE CHRISTIAN so well that I would not want to be without it." James Foy, Adrian, Pa.

ELDER Rudy Mohler and Dr. Shellabarger, the latter living at Covington, O., and the former a few miles south of that place, both aged brethren are in delicate health.

THE Logan, Ohio congregation is holding a series of meetings, with brethren Dickey and Yount as evangelists.

BROTHER D. B. Gibson preached a week or more with the brethren at West Otter Creek, Ill., during the past month.

BROTHER Emanuel Heyser, Madison, Georgia wants the Brethren's periodicals and books to supply his Sunday school with reading matter. Who will send him the PROGRESSIVE CHRISTIAN?

BROTHER Bashor left Meyersdale on Monday last, and returned to Ohio. He held meetings at Meyersdale about a week, and nine persons were added to the church, mostly quite young persons.

THE Cherokee, Limestone and Leesburg churches, in Tennessee, have lately had accessions aggregating about thirty, and a season of much rejoicing by the renewing of their spiritual life.

ELSEWHERE in to-days paper will be found a report of the baptism of an invalid sister by brother Hertzler, which it was feared would result fatally, but turned out all right, as such cases always do.

THE Christian Cynosure, Chicago, still keeps pegging away at Freemasonry, and other sworn secrecy, and secret abominations. It is doing a good work, and we wish it abundant success.

THE Spring election of this State will take place on Tuesday the 18th inst. Let there be a full turnout of all who feel so inclined; vote for the best men in your judgement, but be sure to subscribe for the PROGRESSIVE CHRISTIAN.

In the Lower Cumberland church, Pa., there were held a few serial meetings; first, by Brethren J. W. and G. W. Brumbaugh, from the 6th to the 15th ult., followed by Bro. D. F. Stauffer, from the 26th to the 30th. Two were added to the church.

SINCE the first of January more than sixty thousand Bibles have been sent from Philadelphia to Australia. This is doing well, and we assert that we would do well in sending ministers over to expound God's word and gather souls into his church.

BROTHER James A. Sell, of Blair county, this State, spent one month, from Dec. 4th to Jan. 4th, in south-eastern Pa., and north-eastern Md. He attended several interesting meetings, and expressed himself as being much pleased with his visit.

READER, did you notice that we offer the "Debate on Immersion" by Quinter and Snyder, for the small amount of fifty cents? It once sold for \$1.00. It is a good work on the subject treated. Both sides of the question are well handled.

A NEW congregation has been organized in Kansas, called the Labette county church, with twenty-four members. Brethren Kenberry and S. B. Reniker are the ministers, and it is under the oversight of Elder Sidney Hodgden.

BROTHER F. P. Loehr says: "I am now in the city of South Bend, expecting to preach to my countrymen if they can get a house. They are sceptics in popular christianity, but believe there

is reality in the Dunkard church. Bro. Wrightman is on the mend, he had a tedious spell of sickness."

THE Herald of Gospel Freedom, published by J. W. Lowman, Wolcottville, Ind., has reached our office. It contains departments for Holiness, Anti-Secret Societies, Music and Temperance. We believe it is conducted under the auspices of the Winebrenarian church.

There is encouraging news from the church at Carleton, Thayer county, Nebraska. Brother J. H. Filmore is holding meetings with the brethren at that place. The senior editor of this paper preached the first sermon by the brethren, in that neighborhood, in the fall of 1878. Since then quite a congregation has opened up. The Lord bless the cause of true vital piety among them.

"I see by the Brethren at Work that twelve hundred churches in the British Empire, or Great Britain, now use the unfertilized fruit of the vine for communion purposes. Who can tell how many of the congregations of the Brethren use that article?"

ISAAC PRICE, We know of none. There are numbers of members, and some in almost all the churches, who would be favorable to it, but it would be against the old order to make any change. And a decree once made, must be always obeyed, no matter how erroneous.

COMMENCING on the evening of the 4th ult., there was a series of meetings held in the Duncansville congregation Blair Co., Pa., in which a number of ministers took part. Brice, James A. and David D. Sell, G. W. and J. W. Brumbaugh and Christian Holsinger. There was a good interest and two were added by baptism.

THE church at Wabash Ind., had an interesting series of meetings during the holidays, commencing on Christmas. There were no additions, but good impressions were made. The good seed was sown by brethren A. Miller, A. Leedy, D. Shively and D. Bowser; but principally by the first two named.

THE brethren whose names are given below constitute the Appointing and Disbursing Board of the Brethren's Work of Evangelism: James Quinter, Grabbill Meyers, Jonathan Kelso, A. J. Sterling and J. W. Beer. The Corresponding Secretary is Howard Miller, of Elk Lick, Pa., who has for an assistant P. J. Brown, of Congress, Ohio. The Treasurer is Jacob D. Livengood, Elk Lick, Somerset Co., Pa. Individuals or churches who have anything to give to the cause should forward it directly to the Treasurer.

ELDER F. P. Loehr, of Mich., has spent several weeks among the churches in Illinois. His labors were well received as they always are. He is one of the few who carry young hearts with gray heads. He writes to us from South Bend, Ind., where he is ready to preach the gospel to his countrymen, if a house can be secured. He is a German by birth. We understand that he contemplates coming to the East. We should be glad to see him step into our sanctuary.

SISTER Mary Snoeberger, widow of Daniel Snoeberger, of the Antietam congregation, Franklin county, Pa., died on the 5th of December last, aged 96 years, 7 months, and 4 days. Her eldest son is in his 78th year. She saw her posterity to the fifth generation. We (the senior ed.) were at her house over a quarter of a century ago, and she was an old lady then.

BROTHER W. S. Lyon, Adams Co., Ohio, says: "Our church is at work; we have but few drones. Have regular preaching, weekly prayer-meetings, Sabbath Schools, and singing schools. Our young brethren and sisters often lead in singing at preaching, and prayer-meetings. We number between four and five hundred members. Our love unto you and the household of faith. God be with you. Amen."

BROTHER S. M. Minnick says: "Our community was greatly startled on Thursday evening by the announcement that Mr. F. McKeever had fallen into the river, and was under the ice. He fell in while saving the ice. He was taken out in about four hours 15 feet below from where he fell in. He was a member of the M. E. church, and was one of our leading and best citizens. Many of the prominent men of Huntingdon were here yesterday, attending the funeral services."

The Middle District of Indiana has called a missionary convention, to convene on the 22nd day of next April, in the Spring Creek congregation. This congregation adjoins the one in which the District Meeting is to be held the following day. Brethren are to stop off at Piercetown or Collamer station,

on the Eel River Valley R. R. This is a good move, and we hope the meeting will be a grand success.

It appears that the Quinter and McConnell Debate will never end. The question now is upon its fruits. The Brethren at Work is trying to show that the debate was the direct cause of the death of the Campbellite church at the place where the said debate was held, and Mr. McConnell does not want to admit the fact. To us it looks as if the Brethren had considerably the better of the Disciples in the locality of Dry Creek, since the Debate. Everybody seemed to think so several years ago, when we visited that locality. But then of course, that is the way we would have it to be.

The Free Discussion, is the title of a small monthly paper, published at Topeka, Kansas, by Louis O. Hummer. Bro. Hummer used to be a contributor to the Christian Family Companion, when we published it. The F. D. is not to be a church paper. It has no predetermined principles, but is open to investigation with a view of following truth wherever it may lead. It seems to feel itself specially called to discuss the great political question that seems to buffet the world at this time, for it says "Something must be done or the world will be reduced to chaos."

THE Silver Creek church, in Ohio, is active and prosperous. Within the last ten months forty-three were added to the fold. Last summer the Brethren there erected a new meeting-house 40x60 feet, two stories, the lower story for a kitchen and dining-room, and the upper for worship. The house was dedicated on the 1st ult., Bro. I. J. Rosenberg doing the preaching. They held a series of meetings closing on the 10th, during which they held a love-feast, observing fast-washing by the single mode. Thirteen sermons were preached by Bro. Rosenberg, and six persons were baptized.

ELDER John Metzger, of Cerro Gordo, Ill., has erected a meeting-house at that place costing about two thousand dollars, at his own expense. Such liberality is praiseworthy, and should be emulated by other rich men of the church. So Paul taught Timothy to teach: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good that they be rich in good works, ready to distribute, willing to communicate. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Timothy 6: 17-19.

BROTHER M. T. Baer has moved from Michigan to Kansas. His address now is Mapleton, which is in Bourbon County. While those they left behind will miss them, and regret their leaving, those to whom they have come will welcome them. He expresses himself as being disappointed in relation to the climate, but tries to bear it as cheerfully as possible, with the assurance of old citizens that this has been an unusually cold winter in Kansas. We hope that when the bluster is over, they may find the country to be what they anticipated; that they may find in it a pleasant home and that they may be instrumental in accomplishing much good.

Brothers Holsinger & Beer are aggressive, and it adds a spice and piquancy to their new venture--the Progressive Christian--that is refreshing. The paper is published at Berlin, Pa., at \$1.00 per year. Cheap and good.--Meyersdale Commercial.

That's it exactly, brother Smith. Thank you. We will publish a paper that can and will be read, all of it, with eagerness. There is no opening for any other kind of paper. The country is full already to overflowing of milk and water journals, religious as well as political. Our paper is being published in the interests of a cause which is worthy of ALL the ENERGY we possess, and we mean to invest it wholesale in our enterprise. And we are glad that such sensible papers as the Commercial appreciate our efforts, and lend us a helping hand.

BROTHER David Brower, of Salem, Oregon, gives an account in the Brethren at Work, of an extensive trip through Washington, and Idaho territories, during November and December last. We insert the following paragraph from his communication:

"Now after taking the above long and tedious trip, being absent from home eight weeks, and having labored hard for the cause of our Divine Master, I wish to say to the Brethren in the Atlantic States, that we need help here on this coast very much indeed. We have a scope of country all of five hundred miles in length, with only one ordained elder to preside over these scattered brethren and churches."

Eastern Oregon, Washington Territory and Idaho Territory, as it stands now have only one young minister and three deacons, who reside at Moscow, Idaho, near the line between W. T. and I. T.; and here in the Willamette Valley church, we have a large territory with only a very few ministers, and our members very scattering indeed. While you are working at the missionary cause out there, think of the large field of labor here in the far West. Could not some of the elders, ministers, deacons and private members emigrate to this country, and settle down somewhere, and help us carry on the great work of the Lord? Souls are starving here for the bread and water of life."

An interesting Sunday School Convention was held in the Duncansville congregation, Blair Co., Pa., on the 14th ult. Among the workers in the meeting are mentioned Brethren S. B. Furry, John G. Snyder, Jacob Furry, Jeremiah Klepper, Grabbill Meyers, David Sell, Simon Snyder, Jas. A. Sell, Christian S. Holsinger, John W. Brumbaugh, S. S. Gray, Elijah Berkey, and sister Julia Crofford. The following topics were considered:

1. Object of Sabbath Schools.
2. Are Sabbath Schools productive of good?
3. Duties of Sabbath School Superintendents.
4. The best methods of securing attendance.
5. Should we use library books.
6. Duties of teachers.
7. How should children be taught who cannot read.
8. The fruits necessary to insure the success of a school.
9. The best way of conducting the singing.
10. The most fruitful source of failure in Sabbath Schools.
11. Should we use the lesson leaves?
12. Should we have "Union Schools?"
13. Is the lecturing method of teachable advisable?
14. How shall we get uninterested parents interested in Sabbath Schools.
15. What is the best way to reward children who memorize verses of scripture?
16. Should we have pictures of Bible scenes upon the walls to instruct the children?
17. "Feed my lambs."
18. The greatness of the teacher's calling.

With such subjects and such persons to handle them, there must have been an interesting occasion.

## CORRESPONDENCE.

LAWRENCE, KANSAS, }  
Jan. 31, 1879. }  
PROGRESSIVE CHRISTIAN: Please don't annoy me more by sending your paper. Don't want it. Can't pay for it. Have neither time nor inclination to work for you.

C. SHANK.  
Thank you, friend Shank; that's the way we like people to speak out. Then there is no chance of misunderstanding; we know just where you are. We shall not trouble you any farther. But there is this to be said upon this occasion: we do not send our paper regularly to any but actual subscribers, and those who receive specimen copies will receive them free GRATIS, FOR NOTHING, and we think they ought to be thankful for the opportunity of seeing our paper, even if they do not approve of everything that is in it. But why should it annoy a man to have a paper sent to him free. There is not a respectable paper in the world that we would not be pleased to receive gratis. It is worth the trouble of receiving for pasting on the wall. And we remember one good old sister who encouraged her husband to subscribe for our paper because apple butter time was coming on and they would want some papers to tie up crocks. Perhaps the prospects for fruit are not good about Lawrence, Kansas.

From Brother Ridenour.  
DAYTON, Ohio, }  
Jan. 30, 1879. }

Dear Brethren: When I last wrote to you (Bro. West and myself) were in Clermont Co., Ohio, preaching in what is called the Stone Lick congregation. We had to close there, in order to meet other appointments, just when we should have gone on with our meetings. At our last meeting there were three applied for baptism. The meetings closed with as good feeling as I ever witnessed, and could we have gone on with the meeting, we think that much good would have been accomplished at Stone Lick. We next commenced a meeting in the Beaver Creek congregation, Greene Co., Ohio. We were now in one of the churches of the Miami Valley, and though there never had been such a thing as a series of meetings held here before, by adapting ourselves and our labors to the surrounding circumstances, we succeeded in holding on just two weeks, and then were requested by many to continue longer. We baptized thirteen and left three others to be baptized, with good prospects for many more soon. We think in this part of the Miami Valley, the objections against protracted meetings are forever removed. The brethren here seem to have caught the spirit of progressive christianity! May they ever progress, is our desire.

We are now laboring in what is called the Lower Miami congregation. Elder George Holler is the presiding officer here. The interest seems to be good, and we think we can have the privilege to test the power of the gospel at this place also. To-day we baptized a man who is afflicted, and so low that he had to be carried to the water on a chair; then carried into the water to a sufficient depth, where we baptized him without difficulty. It was feared he could not be baptized, and on this account his baptism had been delayed several months; but, upon consultation, we thought it could be done, and it was done. When we close here we expect to go to Dayton and hold meetings in the city.

The snow is gone, and we are having fine weather. The farmers are plowing. Can you beat this in Pennsylvania? I don't get to read the PROGRESSIVE CHRISTIAN much here, but I learn that some of the brethren in this congregation are taking it. I have distributed the copies you sent me. Some, after examining it, said they would send for it. Most of the brethren here who read our papers, have already subscribed for some one of them, but I am trying to do what I can for your paper. Fraternaly,

JAMES A. RIDENOUR.

From the Congregational Brethren.  
COVINGTON, OHIO, }  
January, 20, 1879. }

The second number of the PROGRESSIVE CHRISTIAN is in. It seems to take a bold stand. This is just right; when you are right, then be firm, be bold. I am glad we have a medium by which we all can communicate our humble thoughts, that we can be encouraged ourselves and encourage others. As you have hoisted your banner for freedom, let us all labor for the same end. Do not allow small matters to deter you in this glorious work. As for myself I can say, may the Lord prosper the move for progression.

We give you a little church news, which, we hope, will be interesting to your many readers. The Congregational Brethren at Pleasant Hill, Miami Co., Ohio, commenced a series of revival meetings on the last day of last year. Bro. J. C. Cripe of Elkhart Co., Ind., was with us. We had a refreshing season. The word of truth was preached with power. The congregation was greatly revived. During the time of the meeting we had a lovefeast, and it was one that will long be remembered. A better interest we never saw at any meeting. As we had only one elder, it seemed necessary that there should be another ordained; and as the lot fell upon the writer, it left the church without a deacon; so the lot was cast and fell upon S. B. Deeter. At the close of the communion services the ordination took place with great solemnity. The meeting continued over two weeks with interest, the brethren and sisters being greatly revived. We contemplate organizing a Sabbath School soon. We have had our social meetings for some time past. May the cause of the Master prosper, is my desire and prayer.

H. G. ULLARY.

ELDERTON, PA., }  
Jan. 30, 1879. }

Dear Lds. P. C.: Elder David Ober and self were called by the Montgomery congregation, Pa., to meet in their council on 26th inst. All was satisfactorily adjusted. The church called Bro. George S. Rarich to the ministry, and ordained Bro. Mark Minster to the eldership. Both were installed in their respective offices in the order of the Brotherhood: both of Decker's Point, Indiana Co., Pa. May the blessing of the Lord rest on these brethren of promise and on the church over which they preside, and for which they labor. This congregation seems to be in harmony, and manifests much zeal for the Master's cause.

Yours Fraternaly,  
LEWIS KIMMEL.

COLUMBIANA, O., }  
Feb. 3, 1879. }

Editors PROGRESSIVE CHRISTIAN:-- Though strangers in body, something prompts me, this pleasant evening, to sit down and have a chat with you. First I must tell you that I am highly pleased with your paper. Hope that it may continue as it started out, "Bold in the defence of Truth." I believe you have undertaken a noble work, and pray that the Lord may guide you by his unerring council. I am glad to see so many willing to march to the front, thereby assuring you that you are not standing alone, but that you have the sympathy of many hearts in your new enterprise. Ambush work don't suit me. Let us stand up boldly for Jesus, and then he will stand by us.

Brother P. J. Brown and S. Garver were with us several days within the last two weeks. Preached several times and held two council meetings. Bro. Garver has charge over the little flock here. His services thus far seem to have given good satisfaction. We expect brethren Yoder and Hoover about the middle of this month, to hold a series of meetings with us. May the Lord enable us to realize the worth of souls.

L. SLOTTOR.

## ANNOUNCEMENTS.

DISTRICT MEETINGS.  
Western District of Pa., Duncansville, Creek Congregation, Bedford County, May 20th. For particulars address Eld. John S. Holsinger, Allam Bank, Bedford Co., Pa.  
Middle District of Indiana, April 23rd. Address A. Leedy, North Manchester, Ind.  
District No. 1 of Virginia, will be held at the Valley Meeting House, Bottetourt county, on Friday and Saturday, April 15th and 16th, 1879.

## SECULARITIES.

Accounts from Upper Egypt give heart-rending details of the famine there.

W. B. Coffroth, a young printer of Somerset, Pa., died at that place a few weeks ago of Typhoid Fever.

The opening of the Bulgarian Assembly of Nobles at Ternova for the election of a Prince, is now fixed for the 22nd of February.

The notice of a reduction of wages, posted at most of the London engineering works call for an average reduction of 7 1/2 per cent.

An official report states that there have been no cases of the plague in the Government of Astrachan since the 26th of January.

The creditors of the Cornish Bank, which suspended on the 4th inst., have accepted a compromise of sixteen shillings on the pound.

France has counseled Greece to moderate her demands relative to the central portion of the frontier not distinctly defined by the Berlin Congress.

Negotiations continue between Sir Austen Henry Layard, British Ambassador at Constantinople, and the Porte, relative to the purchase of the State domains of Cyprus.

The lamps work of Hinks & Sons, at Birmingham, have been destroyed by fire. An immense quantity of goods was lost and 300 workmen have been thrown out of employment.

A terrible boiler explosion occurred at Secor, Ill., 30th ult., in M. L. Gassner's grist mill. The mill was instantaneously destroyed and four persons killed: Joseph Horn was probably fatally injured. The Coroner's verdict was "negligence."

There is a curious creek in West Texas, which enters a rocky gorge and runs under ground for forty miles. In some places natural wells two hundred and forty feet deep are found, through which the roaring of this subterranean creek can be heard plainly.

The idea of a Negro Territory, proposed by Senator Winthrop, gains in popularity with the colored people. Senator Butler announced that 100,000 able-bodied blacks are ready to emigrate to it. Such a move would bring the South to its senses very speedily.

The fact that so large a number of persons are annually set at liberty by the Board of Pardons in this State is awakening much criticism in the press, and the opinion is becoming more and more general that it was a mistake to divide the responsibility of turning a convict upon the community among so many persons. Any member of the Board, it is argued can privately acquiesce in a pardon and afterward throw the responsibility upon his colleagues. And now that the responsibility is divided among so many persons, it is said to have more effect than when the power was in the hands of the Governor alone. It is now, however, impossible to make a change without constitutional amendment, but if the pardoning power, as at present exercised, grows into an obvious abuse a constitutional change will soon be demanded.

---Buckeye County Intelligencer.  
Near Danville, on Tuesday, Dec. 31, 1878, died Rev. Jacob Blaich, of the Menonite congregation, at the advanced age of 77 years, 10 months, and 29 days. He had been minister of the Gospel for 22 years, and preached in the same little church during that long period. Services were held monthly, and he was not absent from a single meeting until within the three years, during which time his health would not permit of his leaving the house. His death resulted from a stroke of palsy. He succeeded his father, Rev. Jacob Blaich, Sr., as pastor of the congregation to which he preached for so many years, and it is said of both divines that neither of them ever failed to attend and preach at any funeral, no matter what might have been the religious faith of the deceased, which they were asked to officiate. The father preached in this same church about thirty years, and father and son ministered from the same pulpit to nearly four generations.

From the Phila. Daily Times.  
BAPTIZING AN INVALID.  
LEBANON, February 8.

A baptismal ceremony took place at Wendel's Church, near Palmyra, yesterday, which nearly resulted in the death of Mrs. Martin Bowman. Several persons were to be baptized by the Rev. Mr. Hertzler. Mrs. Bowman, fifty-five years of age, who is an invalid was the first, and as it proved the only one who was immersed. She was unable to walk, and was carried to Spring Creek. The Rev. Mr. Hertzler and two attendants carried the woman in a chair into the stream, and according to the regulations of the German Baptist Church, immersed her three times. When she was brought out of the water it was thought she was dead. Her husband and children, who were present were in great anguish. The body was wrapped in shawls and removed to an unconscious condition to the house of a neighbor. After stimulants had been administered and hot bricks applied the woman regained consciousness and is now improving.

## BUSINESS NOTICES.

The best Cough Syrup and Liniment I ever used is Morrison & Bro's. All stores keep it. Price suits these times.  
D. Hefley, Druggist, of Berlin, sells Morrison & Bro's medicines.

## ADVERTISEMENTS.

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

## HERALD OF GOSPEL FREEDOM

The above paper commences its second volume January 1st, 1879. It is a 3 column folio, printed semi-monthly, at the low price of 75 cents a year. The Herald is devoted to the interests of the Northern Eldership of the Church of God. It contains a department of holiness, literature, and opposes secularism in all its forms. Send for Specimen Copy.

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## South's Department.

## POOR-HOUSE NAN.

BY MISS LUCY M. BURN.

"Did you say you wished to see me?" step in!  
"Is a cheerful place,  
But you're heartily welcome all the same,--to be  
poor is no disgrace!  
Have I been here long? Oh, yes, sir, 'tis eighteen  
winters gone.  
Since poor Jim took crooked ways and left me all  
alone--  
Jim was my son, and a likelier lad you'd never  
wish to see,  
Till evil counsels won his heart and led him away  
from me!"

"Tis only the old, old story, sir; of the devil's wind-  
ing stair,  
And men going down,--and down,--and down to  
blackness and despair;  
Tossing about, poor wretches at sea with helm  
and anchor lost,  
On and on through the surging waves, nor count-  
ing the fearful cost,  
Till the waves broke over their heads, and heaved  
them up to see,  
How the souls lie loved and died for, are drifting,  
drifting away!"

Indeed 'tis little wonder, sir, if woman shrinks and  
trembles,  
While the life-blood on rum's altar split is calling  
to the skies!  
Small wonder if her own heart feels each sacrificial  
blow,  
For 'tis the life a part of her's--the pain her heart  
and woe!  
Read all the records of shame and crime--'tis but  
sadly true,  
Where manliness and honor die--there some woman's  
heart dies too!

I often think, when I hear folks talk so prettily,  
And so fine,  
Of "alcohol as a needful food,"--of the moderate  
use of wine,  
How "the world couldn't do without it,"--"there  
was clearly no other way,"--  
Till "to use it, not abuse it," was the sensible  
thing to do!  
How I wish they'd let Poor-House Nan preach  
her little sermon too!

I would give them scenes in a woman's life that  
would make their pulses stir,  
For I was a drunkard's child,--and wife--aye a  
drunkard's mother, sir--  
I would tell of childish terrors--of childish tears  
and pain;  
Of cruel blows from a father's hand when he had  
crazed his brain;  
He always said he could drink his fill, or let it alone  
as well!  
Perhaps he could,--he was killed one night in a  
brawling grog-shop hell!

I would tell of years of loneliness told the drunkard's  
child as paid for his sin,  
With just one gleam of sunshine, too beautiful to  
last,  
When I married Tom I thought for sure I had  
nothing more to fear,  
That life would come all right at last,--the world  
seemed full of cheer,  
But he took to moderate drinking, he allowed  
"twas a harmless habit,  
So the arrow sped, and my mind of hope came down  
with a broken wing!

Tom was only a moderate drinker--an air, sir, do you  
hear in mind!  
How the plodding tortoise in the race left the leap-  
ing hare behind!  
'Twas because he held right on--and on--steady and  
sure, if slow!

And that's the way, I'm thinking, that the moder-  
ate drinkers go;  
Step over step, day after day, with tiresome, sleep-  
less pace,  
While the toper turns, and looks behind, and  
tires in the race!

Ah, heavily in the well worn path poor Tom walked  
day by day,  
For his heart strings clung about his feet and  
tangled up the way!  
The days grew paler, his friends were gone, and  
he dragged on full slow,  
And children came, like reapers sad to a harvest  
of want and woe,  
Two of them died, and I was glad when they lay  
before me dead,  
I had grown weary of their cries,--their pitiful  
cries for bread!

Then came a time when my heart was stone,--I  
would neither hope nor pray;  
Poor Tom lay in the Potter's Field, and my  
boy had been in jail, while like bounds  
I rushed for blood,  
Between my breaking heart and him, the liquor  
seller stood!  
And I turned him on with his poisoned words, his  
pleasures and his wine;  
Ah, had I pity on their hearts as bruised  
and crushed as mine!

There were whispers of evil doings, of sin and  
shame,  
That came to me to think of them--and I could not  
dare to name,  
There was hiding away from the light of day, there  
was creeping about by night,  
A hurried word of parting, then a criminal's  
stealthy flight!  
His lips were pale with remorse and fright, as he  
never gave a good-bye kiss,  
And I've never seen my poor lost child, from that  
black day to this!

Ah, none but a mother can tell sir, how a mother's  
heart can ache  
With the sorrow that comes of a sinning child, with  
grief for a lost one's sake,  
When she knows the foot she trained so well, have  
wandered far astray!  
And the lips grown bold with curses that she  
taught to sing and pray,  
A child may fear and a wife may weep, but of all  
sad things, none other  
Seems half so sorrowful to me as being a drunk-  
ard's mother!

They tell me that down in the vilest dens of the  
city's crime and sin,  
There are men, with the hearts of angels, doing the  
angels' work,  
That they who have the lost and the straying; that  
they help the weak to stand,  
By the wonderful power of loving words, and the  
aid of God's right hand,  
And, often and over, the dear Lord knows, I've  
kneelt and prayed that  
That somehow somewhere, 'twould happen that they  
'd find and save my Jim.

You'll say 'tis a poor woman's whim, but when I  
prayed last night,  
Right over you eastern windows there shone a  
wonderful light,  
Least-ways, it looked that way to me, and out of  
the light there I saw  
The softest voice I ever heard, it rung like a silver  
bell,  
And these were the words: the prodigal turns, so  
tired of want and sin,  
He seeks his father's open door--he weeps--and  
enters in!

Why, sir, you're crying as hard as I! What, is it  
really done,  
Have the loving voice and the helping hand  
drown him in the wandering sin?  
Did you kiss me and call me "mother," and hold  
me to you, and say,  
"Is it one of the taunting dreams that come to  
mock my rest?  
No, no, thank you, 'tis a dream come true! I can  
die, for He's saved my boy!  
And the poor old heart that had lived on grief, was  
broken at this joy!"  
--Cleveland Herald.

## David's Bible and Our Bible.

"The man that keep thy law with care,  
And meditate thy word,  
Grow wiser than their teachers are,  
And better know the Lord."

In the days of King David the Bible was a scanty book; yet he loved it well, and found daily wonders in it. Genesis with its sublime narration of how God made the world, with its glimpses of patriarchal piety, and dark disclosures of gigantic sin; Exodus, with its glorious marching through that great wilderness, its thrilling memorials of Jehovah's outstretched arm, and the volume of the written law; Leviticus, through whose flickering vista David's eye discerned the shadow of better things to come; Numbers, with its natural history of the heart of man; Deuteronomy, with its vindication of the ways of God; Joshua and Judges, with their chapters of providence, their stirring incidents, and peaceful episodes; the memoir of Job, so fraught with spiritual experience; and the annals of Ruth, which told her grandson such a tale of divine foreknowledge, and love, and care, all converging on himself, or rather on David's Bible;

and he desired it beyond all his riches.

But you have yet an ample Bible--a Bible with Psalms and Prophets in it, a Bible with Gospels and Epistles. How do you love that? How often have you clasped it to your bosom as the man of your counsel? How often have you dwelt on its promises, until they evolved a sweetness which made you marvel? How many times have you praised the Lord for the clearness of its light, the sanctity of its truth, and the sureness of its immortality?

"This precious food our heart revives;  
What strength, what nourishment it gives!  
O, let us never more be fed  
With this divine, celestial bread."

The two parts of which the Scriptures consist (the Old and the New Testaments,) are connected by a chain of compositions (the prophecies), which bear no resemblance in form or style to any that can be produced from the stores of Grecian, Indian, Persian, or even Arabian learning. The antiquity of these compositions no man doubts; and the unstained application, of them to events long subsequent to their publication, is a solid ground of belief that they were genuine prophecies, and consequently inspired.

"Watch not the clouds above thee;  
Let the whirlwind round you sweep;  
God may the seed-time give thee,  
But another hand may reap."  
"Have faith, though ne'er beholding  
The seed burst from its tomb;  
Thou knowest not which may perish,  
Or which be spared to bloom."  
"Room on the narrowest ridges  
The ripening grains will find;  
That the Lord of the harvest coming,  
In harvest sheaves may bind."  
--"Apples of Gold,"

## A Word to Boys.

What do you think, young friends, of the hundreds of thousands who are trying to cheat themselves and others in the belief that alcoholic drinks are good for them? Are they not to be pitied and blamed? Do you want to be one of these wretched men? If we are to have drunkards in the future, some of them are to come from the boys to whom I am writing; and I ask you again if you want to be one of them? No! Of course you don't!

Well, I have a plan for you that is just as sure to save you from such a fate as the sun is to rise tomorrow morning. It never failed; it never will fail; and I think it is worth knowing. Never touch liquor in any form. That's the plan, and it's not only worth knowing, but is worth putting in practice.

I know you don't drink now, and it seems to you as if you never would. But your temptation will come, and probably will come in this way: You will find yourself, some time, with a number of companions, and they will have a bottle of wine on the table. They will drink and offer it to you. They will regard it as a manly practice, and very likely they will look upon you as a milkop if you don't indulge with them. Then what will you do? Eh? What will you do? Will you say, "No, no, none of that stuff for me! I know a trick worth half-a-dozen of that?" Or will you take the glass with your own common sense protesting, and your conscience making the whole draught bitter, and feeling that you have damaged yourself, and then go off with a hot head and skulking soul that at once begins to make apologies for itself, and will keep doing so during all his life? Boys, do not become drunkards.

J. G. HOLLAND.

## Learn to be Charitable.

Don't call one of your school mates ugly, another stingy, another cross, behind their backs. It is the meanest sort of sin. Even if they are ugly, stingy, or cross, it does you no good to repeat it. It makes you love to tell of faults--it makes you uncharitable--your soul grows smaller--your heart loses its generous blood, when you tattle about your friends. Tell all the good you know about them, and carry their sins in your own hearts; or else tell them to God, and ask him to pardon them. That will be Christ-like. If anybody says to you, "Oh! that Mary Wills did such a naughty thing!" call to mind some virtue that Mary possesses, and hold it up to her praise. For your own sake, learn to make this a habit.

Young Reaper.

A guide professed to exhibit Balaam's sword; upon which a gentleman observed that Balaam had only wished for a sword; to which it was answered, "Precisely so, and this is the sword for which he wished!"

## Seeds for Thought.

Never associate with bad company. Have good company or none.

Never appear to notice a snarl, deformity or defect of any one present.

Never arrest the attention of an acquaintance by touch. Speak to him.

Never punish your child for a fault to which you are addicted yourself.

Never exhibit anger, impatience or excitement, when an accident happens.

Never call a new acquaintance by the Christian name, unless requested to do so.

Never lend an article you have borrowed, unless you have permission to do so.

Never exhibit too great familiarity with a new acquaintance. You may give offense.

Never, when traveling abroad, be over-boastful in praise of your own country.

Never attempt to draw the attention of the company constantly upon yourself.

Never pass between two persons who are talking together without an apology.

Never forget that if you are faithful in a few things, you may be ruler over many things.

Never enter a room noisily; never fail to close the door after you, and never slam it.

Never will a gentleman allude to conquests which he may have made with ladies.

Never send your guest who is accustomed to a warm room, off to a cold, damp spare bed to sleep.

Never neglect to perform the commission which a friend entrusted to you. You must not forget.

Never fail to offer the easiest and best seat in a room to an invalid, an elderly person or lady.

Never be guilty of the contemptible meanness of opening a private letter addressed to another.

Never enter a room filled with people without a slight bow to the general company when first entering.

Never fail to answer an invitation, either personally or by letter, within a week after the invitation is received.

Never cross the leg or put one foot in the street car or places where it will trouble others when passing by.

In general, there is no one with whom life drags so disagreeably as with him who tries to make it shorter.

Never accept of favors and hospitalities without rendering an exchange of civilities when opportunity offers.

Never borrow money and neglect to pay. If you do you will soon be known as a person of no business integrity.

We do not believe in immortality because we have proved it, but we forever try to prove it because we believe it.

Never fail to tell the truth. If truthful you will get your reward. You will get your punishment if you deceive.

Never write to another asking for information, or a favor of any kind without enclosing a postage stamp for the reply.

Never fail to say kind and encouraging words to those whom you meet in distress. Your kindness may lift them out of their distress.

When placed under a microscope the sting of a bee presents a polish of dazzling beauty; but when placed in the end of a man's nose it takes on the semblance of a rat-tail file dipped in vitrol, and brings out words as rough as a grindstone.

A member of a church being particular about the new minister is said to have prayed aloud at the late meeting of the Kirk elders, "Send us not old man in his dotage, nor a young man in his goshinhood, but a man with all the modern improvements."

It is better, not to ask too many questions about the future. A curious husband--that is a husband who was too curious--asked his wife, "My dear, what kind of stone do you think they will give me when I am gone?" She answered coolly, "Brimstone John!"

The tongue does large business on a small capital; it raises a mighty storm on the most trivial occasion. There is not a family, or school, or single village in all the land, which is fireproof; they are all in momentary danger of this little member.

When misfortunes happen to such as dissent from us in matters of religion we call them judgments; when to those of our own sect, we call them trials; when the persons are neither way distinguished, we are content to attribute them to the settled course of things.

There is a Russian proverb which says that misfortune is next door to stupidity, and it will generally be found that men who are constantly lamenting their ill luck, are only regretting the consequences of their own neglect, mismanagement, improvidence, or want of application.

Avoid idleness, and fill up all the spaces of thy time with severe and useful employment; for lust easily creeps in at those emptinesses where the soul is unemployed and the body is at ease for no easy, healthful, idle person was ever chased if he could be tempted.

But of all employment, bodily labor is the most useful, and of the greatest benefit for driving away the Devil.

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The West Chester Normal School (Pa.) will be lighted with the electric light.

Six cotton mills at Preston, running 183,144 spindles, have given notice of a reduction of wages of 5 to 10 per cent.

The assembly of Bulgarian nobles, which was to have met on the 18th inst. to elect a Prince, was postponed to the 25th or 27th.

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