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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VOL. I.

BERLIN, PA., FRIDAY, MARCH 7, 1879.

POETRY.

Bothlehem and Golgotha.

In Bethlehem the Lord of glory, Who brought us life, first drew his breath, On Golgotha, O bloody story!

By death he broke the power of death. From western shores, all dangers corning, I traveled through the lands of morning

And greater spots I nowhere scan Than Bethlehem and Golgotha. O hear! what profits all thy kneeling, Where once He laid his infant head, To view with an enraptured feeling His grave, long empty of its dead? To have him born in thee with power, To die to earth and sin each hour, And live to Him, this only, ah!

Is Bethlehem and Golgotha. From the German of Ruckert,

Lesays and Selections.

For the PROGRESSIVE CHRISTIAN A Question.

BY HOWARD MILLER.

The Brethren Church is divided into Districts; thus, the Western District of Pennsylvania is one of twenty odd districts of the church.

The Western District of Pennsylvania, has, say, 4050 members and twenty-four churches. Now each of these the hymn book p which sends or does not send it to the Annual Meeting for final disposition, their troubles. advisory or legislative. This, I believe, is, in short, the way the work is

seem the voice of the whole district, which really knows not a word of it.

Extension project was queried by the districts last year, and it was proven I am led to believe that in one district the remonstrance carried by the vote of one man, who, to put it in plain English, as the explanation given by the party, was too Dutch to know what he was doing in the English discussion and vote that followed. Think of sending a lot of followed. Think of sending a lot of plenty, food in abundance, and warmth men to Washington to make laws on and light, while outside are the thouthat plan! The delegation from Florida presenting a bill, that is, "pass it, pass it, pass it, and it is passed," and the first knowledge California has of the law regulating the color of the paint to be used on their houses is them to paint according to law or be ejected. About how long would the people of the United States stand that kind of work? Well, we as a church have stood it for a good many years. Who knows what laws are in preparation for time by some interested party in some work of the Brother-hood?

Why not have these District Meeting queries all printed in the church papers a month ahead of Annual Meeting? Why not give the widest publicity, and the freest expression of opinion by all, as all are to be affected by the decisions? Or, in other words, what is the use of doing anything "in a corner?" The average wits are very slow. They have to handle, taste, and hits are to speak before and bite on an idea, so to speak, before they can see through it, and if the government of the church is democratic in principle, it is aristocratic in its legislative department, and despotic in its

The question I ask is, why can we not have these queries to Annual Meeting published ahead, for home discuss-

Ecclesiastical common law is very principle as broad and comprehensive as the gospel itself may be, by Annual Meeting, utterly ignored by statutory ever is of a willing heart, let him bring arice or ambition, as, for illustration, silver and brass," etc. Nothing more the query of last year making it obligatory on agents to "see" the Bishop bethose costly materials. What a confore going into his bailewick for sub-scription purposes, It may be that where it originated all the wisdom of the district was in the Dishop de-trast between that and our present days' necessarily numerous and labori-ous agencies. Here was a simple nobut hereabouts the people are supposed to be able to act competently, without having this writ of de lunatico etc., leg-pleased:—"Whosoever is of a willing islated against them.

These infractions of common law could never have been entertained for a moment if they had been submitted Missionary Enterprise succeeded no

annulling or conflicting decisions thus some one or two connected with it did ment.

practically saying that we may be ob- not compare to a dot, in externals, with

the Annual Meeting are entirely be-knew was for the Lord; and their un-youd the pale of criticism, and can, by feigned love and trust in Him, con-

churches that has a question or a resolution to receive official disposition, sends a query to the District Meeting, to the Annual Meeting with a demand When weak men feel that their little the Lord. How small a proportion of dignity is being hurt, or their ambition the money used for the work of the ceived in sin," but that Christ had come likely to be run counter to, they rush Lord is brought! No; it has to be sent and suffered and died for them. We for "legislation" against the author of

Like the story of the man who fig-Going to the Annual Meeting it is hus-tled through, and now it seems to be one dollar and a-half from it, who was the voice of over fifty thousands, who are hereby legislated for, and in no true sense of the word have they been rep- ceny, so our tender of an office which the acceptance thereof subjects the un-It was in this way that the Church fortunate to destruction runs out of

I am led to believe that if we did everything before the people in the public press, we would be saved these contradictions and the imposition of these laws so destructive of the best interest of the church.

If we picture tables groaning with sands fighting, shouting, shricking and dying without hope, we will have our condition. Add to this the grave discussion if the table-cloths shall be turned down or under at the corners, if one button, two buttons, or no butwhen the sheriff comes along ordering tons at all shall be on the waiter's clothes, while just beyond lie the dying multitude with food in sight, and we will have a good illustration of our workings. If an unfettered press and a compulsory publication of plans and polity were the rule instead of the exception, these sad sights would be less common than they are. The public criticism of the methods of the church has always been a forbidden fruit, and the word has been passed down the line that it is better to obey than to question, better to submit than to reason.

This day has about closed, and a new era has dawned when men and women may reasorably require that they shall be consulted before they are legistated

Elk Lick, Pa.

For the PROGRESSIVE CHRISTIAN. Example For Imitation.

BY MISS JULIA A. WOOD.

This example is found in the holy Bible. In Exodus, chapter 35, you will read of willing hearts and large dona-tions. All Moses had to do for the little understood in our church, and a erection and furnishing of the tabernaprovisions got up in the interests of av- it, an offering to the Lord; gold, and the district was in the Bishop's head; tice given. A command was indeed

This may be one prominent reason why the means for our newly organized to the crucial test of a common examination by the multitude.

better:—That this operation was not sustained and carried on by purely free-A strange and inexplicable feature of our polity is in the regarding the deit must have been grudgingly given. cisions of Annual Meeting as gospel, As an objection, some raised the piti-and then, in the next annual council, able excuse that they would not support

heart, let him bring it."

practically saying that we may be observing as gospel, to-day, what a year hence we may demonstrate a fallacy, or we may substitute error for truth.

There was a time when the Annual Meeting arrangements served the purposes of the church as a Legislature. When Eastern Pennsylvania and the Cumberland and Shenandoah Valleys held the greater part of the church, and railroads and newspapers were in the of the three paltry herbs, while the railroads and newspapers were in the inventors brains yet, then the Annual Meeting would do its work. Now, the church is a terribly straggled out organization, from Philadelphia to Oregon, and the present devices for legislative action are exceedingly clumsy.

I know that it is exceedingly heterodox to make this statement. The present devices of the this direction, the paying tithes of the, three paltry herbs, while the weightier matters of the law' are neglected—"judgment, mercy, faith." Matt. 23: 24. It should not be so. Consider seriously and quickly upon your course and act as the followers of Jesus. How unlike the Christians of old. They did not seem to be more busy in commenting upon the man than they did about supporting the cause. The cause they no means, learn anything more; and strained them to bring a superabundance that the Annual Meeting itself.

There ought to be a better understanding of the scope of the Annual Meeting and the class of work which it was a round from the form the first term of the scope of the Annual Meeting and the class of work which it was a round from the form the form the form the first term of the fi may or may not do.

Bad queries creep in, actuated by what, if subjected to the common test, of examination, are of bad motives, as, for illustration, the attempt to take the hymn book profit from the Huntingdon printers.

how long they would have continued, if not constrained from giving, no one can tell. What a different state of things we find now! Application and earnest appeals are made, and the greatest urgency used; the people are waited upon. But, oh, how little do Christians now bring to the treasury of When weak men feel that their little the Lord. How small a proportion of after; and then comes the trial for should like to have this question andrawing money out of the pockets of swered, and in order that we may have Annual Meeting for final disposition, dvisory or legislative. This, I believe, is, in short, the way the work is one.

Now, suppose a congregation in connection with secret orders and secretism, yet do we not get up our quelicism, yet do we not get up our quelicism.

in ignorance of the meaning of the query; and with the characteristic disposition of the church, as a body, to sit like a log over the issue of the hour, it passed as the wish of the entire congregation, when, perhaps, only one understood it.

Coming before the 'District Meeting and passing that body pretty much as it passed the council, it is now made to it passed the council, it is now made to in the polls and legitimately elect to the polls and legitimately elect to the Legislature a man who can not legitimately hold the office. Or, to be plain, we of Somerset county can, by our numerical strength, elect a member of the House of Representatives, and we do it; and then we turn in and destroy the vessel of our own manufacture, and punish him for what we have it passed the council, it is now made to it is now made to it to the polls and legitimately elect to the Legislature a man who can not legitimately elect to the Legislature a man who can not legitimately elect to the Legislature a man who can not legitimately blod the office. Or, to be plain, we of Somerset county can, by our numerical strength, elect a member covered from the faith." I Tim. 6. The ancient Christians were forward to give their money. No speculations; no whispering about the prospect of a deliver us, before you ascribe the "love of money is the root of all evil: which while some coveted after, they have cred from the faith." I Tim. 6. The ancient Christians were forward to give their money. No speculations; no whispering about the prospect of a downfall. What means so much specific money is the root of all evil: which while some coveted after, they have cred from the faith." I Tim. 6. The ancient Christians were forward to give their money. No speculations; no whispering about the prospect of a downfall. What means so much specific meaning the control of the Legislature a man who can not legitimately hold the office. Or, to be plain, we of Somerset county and the council is to deliver us, before you ascribe the "love of money is the root of Like the story of the man who fig-ured on the per centage he made from thought." I do not know how it was earnest work. A "multitude of words" will perish, while bona fide deeds, even if few and faithful will work wonders. The Christains of old seemed to talk little about their good works and did work words. works and did much.

> When a notice was received to cast into the treasury of the Lord, their love for the will and command of their Heavenly Father was all-sufficient to constrain them to bring forward their free-offerings. They might have raised objections, too, as to the probable or possible mismanagement of their precious things. But not so, they gave "too much." Noble hearted Christians !-loving and trusting God, who surely rules earth, air, and heaven. So we should imitate their examplary course. After a notice is received; and that, too, according to Scripture, we should bring forward our free-will offering and not wait for others. Each one attend to his or her own duty, and let others—laggards—do as they will. Our duty is to God first, and man second.

The church does stand still and do some good; but it does not "go about doing good." The labor and trouble (our present day necessity) connected with giving is either productive of sparing offerings, or it is berated, or severely let alone. Shameful for Christians! Some people act as if they are under no obligation to attempt anything which God may, might, could, would or should do without them. He who gave His people water and bread by miracle, could have miraculously furnished all that was necessary for the tabernacle, just as he can now convert the heathen without the help of men and means. But he did not choose to do it, and now he does not choose to save the world without employing human instrumentality. He evidently approves the use of means.

for the general missionary cause has and sacred work, don't try to hinder others. It is a burning shame upon any professed Christain to hinder the cause and command of Christ in any respect. Objections to some of its management should not place obstacles in the progress of the whole work. I do pray that God may so inspire all of (whether we fancy them or not) that for improvement, and the best we can Almighty God we can "grow in grace"

For the PROGRESSIVE CHRIST IAN. To Bro, Harshey of Missouri.

Dear Brother: I love the distinctive principles of our church, and greatly

respect our old brethren that contend manfully for the retaining of everything that savors of the mind of Christ; but when Sabbath schools are to be classed with the vanity of a bare mouthstache in the face, I cannot hold my peace. God's word says, "bring up your children in the nurture and admonition of the Lord." You say, that is right, your own children. If you narrow down that text to one's own immediate family, it would necessarily cause me, and many others like me, "to lie as drones in the church, the very thing you are fearing, seeing you are slowly but surely losing power. If we are not fruitful in the production of souls, is that any reason why we should not be in the saving of souls? You may call this a foolish and unlearned question which the great Apostle exhorts us to avoid, but to us that are so situated it does not seem so foolish. Christ says, "go work in my vineyard to-day." He says work, not only to ministers, but to every one that calls him Master. Now what are we to do? go and see whether we cannot find some fault with some of our brethren or sisters? No, go and gather a few of our neighbor's and friends' children together and tell them the answer direct from God, I propose will take Jesus who says "work" for our Advocate, and you take "Old Order," which says, "work not," for yours. Then let us hear what the Supreme Judge of the quick and dead says. Beforchand let us make our minds to abide by his decision. I have renounced the devil and if I am (unknowingly) yet serving him, I desire to be aware of it, so I may turn from the error of my way. The best time to test this, is on any Sunday afternoon about 22 o'clock, this being the time when we are prostrated before God in our sabbath school, ask-ing Him, in sincerity, to give us hu-mility, wisdom, and understanding, and to make the young and tender hearts susceptible of instruction. If this is

W. J. H. BAUMAN.

The above sentence fell from the lips of one of America's most renowned statesmen, and one of its most gifted and eloquent orators. And it was uttered when the the prospect for liberty looked very gloomy. It was the utter-ance of Patrick Henry, of revolutionary fame. It had a thrilling and lasting effect upon the American heart. It has become the watchword of all liberty loving and patriotic hearts. It should be the motto of all devoted and patriotic citizens of the kingdom of Christ. The gospel is a perfect law of liberty. If the law is perfect, is not the liberty it causes perfect too? The apostle says, "Stand fast in the liberty wherewith Christ hath made you free." Standing fast signifies firmness. Yes, firmness unto death, if need be. For 'he that loveth father, mother, brother, sister, husband, wife, or his own life more than me is not worthy of me.' Jesus the author of the above, is the

author of true liberty. In addressing certain Jews who believed he tells them that, if they continue in his words, they should know the truth, and the truth should make them free, and if the truth made them of equality. It seeks the good of all. and spurns none, whether high or low. It does not only protect the official characters, but it protects the hum-ble peasant, as well as the king. The common people always love it. It's opponents for the masses are generally men in official authority. This we have sound to be true both in church and state. . In the church the principle of liberty should largely predominate. There should be mutual protection and respect. Every member ought to be protected in his or her rights. Every one's opinions should ever have a respectful hearing. I am just as lia-I very much fear the should-be-love ble to err as my brother or sister, and I for the general missionary cause has been superseded by less binding temporal, interests. Moderate them, and work more for the languishing cause of the Master, and if your selfish affairs the master, and if your selfish affairs prayed for, and the Apostles so earnthe Master, and if your selfish affairs engage too much of your time and money to give your efforts to this great tions of America all enjoy the privilege to express their opinions; but not to compel others to submit to them. All are expected to be subject one to

another, and the majority rules. Where God's Spirit dwells there is liberty, and here the above essential principles of mutual recognition, respect and protection must be recognizour naturally deceitful hearts with so ed. Liberty of speech and of press, and much love for His will and commands, even of custom, is very essential to progress and advancement. It gives we may soon act like the Example the privilege to examine,—to prove all named in Exodus. We all have room things and to hold fast to that which is good. An interchange of sentiment understanding of men. The intelligence

gether, and the free and untrammeled exchange of thought and customs enables them to learn of each other. Hence

but perish by trying. Without it we entirely too much and others not near must perish anyway. Let them strike, enough confidence in the man placed but make them hear. Be aggressive on the walls of Zion. in this thing. If we perish it will on-ly be for a little while. We'll conquer though we die. for soon the joyful news will come; child, your Father calls come home. Soon we'll sing the song of victory, over on the other shore. Soon we'll stand among the ransomed the it is full of guile, and the body follows, then look for "smash-ups" and "hetterof the Lord, with palms of victory in our hands. O let our watchword be: "Give me liberty or give me death."

If we must die let it be facing the enemy. May God grant us grace not to use our liberty as a cloak for selfish purposes and self aggrandizement, but to love without dissimulation, even with a pure heart fervently. Cry aloud,

spare not; lift up thy voice as a trumpet. "Tell my people their sins and the house of Jacob their transgressions." Nora Springs, Iora.

For the Progressive Christian Honoring God and Man.

BY S. M. MINNICH.

A few weeks ago a discourse was delivered at on the head "covering for the sisters. The text was 1 Cor. 11: 1-16, inclusive. The comments that we bring it before His throne. We on these verses were clear and convincing, and were about as follows : 1. That the head of the man was

Christ. 2. That the head of the woman was the man.

8. That every man praying or pro-phesying with his head uncovered dishonoreth his head—that is Christ.

4. That every woman praying or phophesying with her head uncovered dishonoreth her head—that is the man.
5. That this "power" on the woman's head was not to glorify God nor herself, but it was (only) to glorify the

The preacher was in favor with "caps," but his text was against them. He seemed to realize this and left his Ile seemed to realize this and left his text and roamed over sea and land to prove his position. He referred to the soldier's uniform, the policeman's badge, the Odd Fellows, and Freemasons' emblems, the colors of a ship, etc. And he argued that because the soldier had his uniform and the beneval and rules well, to love, esteem, and honor him. We should treat him with the greatest care, and protect him from all danger; but when he shows himself. In proof he referred to the great multi- | follow him. tude that St. John saw standing before the throne, who were "clothed with white robes." And also to the "white horse" (Rev. 6: 2.) that "went forth conquering, and to conquer." The last reference was given perhaps to prove the power as well as the color of

In order to make white the only true emblem, I suppose, he cited the "black horse" of Rev. 6: 5, which was a symbol of devastation and woe. He said the black hat worn by women like the oh, when I think what poor soldiers black horse was a symbol of destruc-

If the preacher would robe himself in linen, clean and white, and wear only a white hat, his hearers would honor him for practicing what he preaches, though they might not adopt his costume. The preacher had a very bad case and like the lawyer who twisted the law and the testimony to suit his am made to say within myself, we are case, so did our preacher. Better lose no army at all! When I look at the our case than to sacrifice truth to gain

I was taught in my childhood that it was a sin for a woman to sit in the congregation with uncovered head. And had my mother bowed without her cap I should have feared the Divine judgment. With these cap-glasses over my eyes I read I Cor. II chap., and knew the Bible was on my side. Then I thought the sister glorified God with her cap, now I see plainly that it is only the man who is glorified. Then I thought a sister dishonored God if she find pasture to grow on to be a man in did not cover her head, now I know that caps on the head of young. thoughtless, giddy girls are a dishonor to the cause of the Master. Caps are comely and no dishonor to old sisters, but there is a fitness that we must not forget. The Apostle teaches this fitness of things in this same Corinthian letter, when he says "unto the Jews I became as a Jsw." "To the weak bedriven away by the cold treatment recame I as weak. I am made all things to all men, that I might by all means save some." Read 1 Cor. 9:19-22.
"When I was a child I thought as a

child," but if we are now men and women in Christ Jesus, let us put away childish things. Let us leave these rudiments of religion and go on to perfection. Forgetting the things behind, let us press for the prize offered us by God through Christ.

Antioch, Ind.

For the Progressive Christian. Bishops or Elders.

BY M. HADY.

That the office of Bishop is an important one none will question. Look at the qualifications as enumerated by Paul. That there are good, faithful bishops, we are glad to believe; that do is bad enough; but by the help of and thought develops the intellect and there are unfaithful ones we are forced to admit. As a general thing the and become "pure as He is pure."

Conclusively, let us all resolve to quickly "cease to do evil, and learn to do well," then God will bless our good works by an onward and unward move. find a mixed multitude; men and women things entirely too much into the care your debts, keep your temper and avoid en differntly schooled are brought torepealing them by the substitution of a cause (the cause of Christ) because works by an onward and upward move- find a mixed multitude; men and wom- things entirely too much into the care

are those who depend on the minister to do their Bible reading, their pray-ing, and, in fact, trust in him to such their intelligence and mutual love and a degree, that it is really dangerous in respect. O brethren let us valiantly fight for that liberty which is the only safeguard to primitive christianity. We can on this subject, is too true. Some have

> The Bishop may be called the eye of the congregation, As long as the eye skelter" work. So in our Bishops; as long as they have the glory of God in view, work for the good of all; are men of sincerity, not selfish, not unruly; in short if they are what God wants them to be, then there is not much danger that they will lead astray, and such a Bishop we all should, yes, we all will admire respect and love. There is entirely too little confidence, esteem, and love shown toward our good and faithful ministers. The apostle informs us that the elder who rules well de-

serves double honor. But while there is entirely to little honor and love shown toward the good Bishop, may it not be equally true, that too much is shown fowards the unfaithful one? One who "rules well," no doubt, is the one who feels the responsibility resting upon himself, the worth of souls, and an interest in the upbuilding of the beloved Zion. He will try to fill his office to the honor of will try to fill his office to the honor of God and the good of the church. He will look to the world to come for his reward. Christ is his Head and Law-giver, and to him he will look for pattern. A bishop who does not rule well will have his own vain-glory, the applause of man in view. He don't feel the worth of souls, don't care to have the borders of Zion enlarged; in fact the borders of Zion enlarged; in fact, as the faithful one will lead off in the glorious work, so will the unfaithful one keep it from moving at all.

In apostolic times the Bishop was only a servant ; but now the church belongs to the Bishop, he is the head of it; he will dictate. The unfaithful bishop can do more harm than numbers of private members can ever be able to

olent orders had their emblems, the unfaithful, then he does not deserve sisters must wear the sign of sub- this love and honor. We may talk to mission which had been adopted by the church, and this was a cap. The preacher said the color should be white.

In order to know our duty towards our bishop we should be acquainted with the New Testament, for it is a New Testament office. It is our duty yea, thank God, our privilege to do this. God will deal with the unfaithful bishop as he will with every unfaithful Christian. We are responsible

only for our own deeds, good or bad.

The Bishop may also be compared to
an officer in an army; for we are and
claim to be the army of the Lord. But we are, how little we are doing for the good cause, and how much we might do with the privilege we enjoy, how careless we act and feel when we see the enemy capture one stronghold after another; then when I think of the quarrels, the fighting, the division, the contention and strife, even among those who profess to be for Christ, I army of Satan, how they prosper, how they succeed, conquer, capture one sont after another, I am made to wonder, why all this success on their side, and the defeats on ours? Yes, I wonder! But behold how Satan and his captains drill their men, how many attractions ed the church a year ago, or the young brother who joined and expected to Christ? Perhaps they have christian parents. If they have they can do it; but if orphans, who then? Does the bishop, the minister, the brother or sister?

Our bishops could do much to help the young along, not with the iron rod, but with kind words. Many a good ceived from the minister. Will our elders learn to feel the responsibility? Will they lead off in piety, holiness? Will they encourage the poor, downtrodden ones to take courage on a rugged journey? Will they encourage Bible class, prayer-meetings, and mem-bers to erect the family alter? Will they make efforts, with all their power, to enlarge the borders of Zion, to convert the world? In short, will they use their office and influence for good? If they will, it is our duty to give them double honor. The office is a holy one, and we would like to see the men filling this office to be holy men. And if by their works, they prove themselves leaders in the good cause, it shall be our delight to honor them, and to follow, but only as they follow Christ. We shall pray for the time to come soon when all our officers shall feel

more willing to be such not only in name; but as God wants them to be. Meyersdale, Pa.

Mr. Moody's last advice to his New Haven audience was: "Be honest pay

The Progressive Christian.

A Religious Weekly.

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

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THE POINT OF DIFFERENCE.

. In the Brethren at Work of the 27th ult., under the caption, "A Dangerous "Course," appears a lengthy article from the pen of our esteemed brother R. H. Miller, which we think deserves more than a passing notice. We observe timely and to the point. He shows the es our views exactly when he says: matter up in its true light." In our we shall regard it not only as the position of Brother Miller, but, equally, as the position of the Brethren at Work. We will quote freely from said article, and wherein we agree we will say so without circumlocution; and wherein we differ, we will also say it like brethren should. The first extract we make

If one of the papers misrepresents another, in its objects and purposes, and not merely to gain a victory.

there will soon unpleasant feeling But now we come to the Point of arise. To avoid this, the true position Difference with Brother Miller and

should make a clear statement of its is our position, that these discussions subscribe for it may know what to ex- pers." pect; and having assumed a position Do our readers now see the point? stand on it; and not only useless, it is the character of the paper he says:

ferring to an editorial in the Deacon and copied by the Vindicator) comes in conflict with that, therefore, I speak

taken in our paper." facts: (1.) Bro: Miller had "something to do" "in forming the character" and

"our paper." All this seems to say the other cannot be wrong. that he has a farther interest in and connection with that paper than merely as a special contributor, as he is reppresented in it. It is reported, also, that Bro. Miller set forth publicly that he owns a half interest in said paper. We mention these things to give him an opportunity to set himself right before the brotherhood in relation to this matter. If he has no financial interest as a partner, in it, he will correct the erroneous report; and if he has, it would be right that he should appear as one of the proprietors and editors.

After a quotation from the Vindicator in regard to the non-committal character of the Brethren at Work and Primitive Christian, he says:

"We presume the right of our brethren to differ with us should be granted freely, and that, too, without any hard feeling, but we want the brother to see the precise point about which we dif- only another form of the Papal error

Upon this we agree. We know of only one way to prevent brethren from pists it is desirable, on the part of the differing with us, and that is by agreeing with them. But as long as they do not agree with each other, we cannot agree with all, and hence we conclude that the better plan is for each to be true to his own convictions, and to exercise mutual charity and forbearance. But we ought to be candid and honest in our views, and in their statement, so that we may "see the precise point about which we differ.!! After some explanations regarding the different the corn." It must be threshed; the views and courses of our publishers, he

savs: be taken by the papers published in our brotherhood. First, a paper may take one side of all vital issues and publish nothing but that side; rejecting all that hope; and that he that thresheth in may be said on the other side. Second a paper may discuss both sides and open its columns to all that may be said on either side; each of these can have continual discussion, but on very different principles. The third is our position, that these discussions be con-fined to Annual Meeting and not con-

tinued or permitted in our papers." In regard to the first of these positions we remark that it is susceptible offarther distinction : First, a paper might defend and advocate the decis-

banner of reformation and oppose the begging of the question, an evading of the dog in the manger. He could not is inactive. He might do a little good, decisions of the Annual Meeting on the point at issue. Brother Miller eat the hay and he would not allow the at least, but he thinks it unnecessary certain vital issues, and admit nothing knows that there is a wide difference ox to eat it. into its columns that advocates those between opposing a decision and maindecisions. Here is room for another paper, if any brother is ambituous to No one asks for privilege to mutiny. to the Deacon. It says, "It is self-evi- interests and manhood. become an editor and publisher of such a sheet. Third, a paper might map to the judiciary of our country. Be it iness and condition of this office than time in destroying the peace of comout its landmarks, whether old or new, so. But where is the law, and where anybody else, and therefore what we munities and the reputation of persons agreeing with some of the decisions of the decision of the Supreme Court, or say ought to be regarded as correct be- who are better than himself. There is the paper. We are aware that it is not our Annual Meeting and opposing oth- any other court, that says the citizens | youd doubt. Regarding our circula- no end to his inquisitiveness, and susers; and then it might admit only of the United States may not freely tion it is likely that the Brethren at picions, and doubts and fears. He what is in harmony with its own 'plat- discuss, either viva voce or in the press, Work has as large a subscription list as wastes his powers and capacities for form, or within its landmarks, and re- the correctness or legality of the decis- any paper in the brotherhood, but it is usefulness, and wastes much that beject everything that does not jingle with the editor's notions or opinions. Here there is no room, as this is precisely the position of the Vindicator and Deacon, if we understand the matter; and more, some of the other papers sometimes act on that principle, as we can show.

columns to both sides of any religious or moral question, and invite a free, friendly and brotherly interchange of thought, to promote growth in grace and in a knowledge of the truth as it is in Jesus. This, we believe, is the only first, that it receives the unqualified successful way of bringing about that endorsement of the editors of that pa- unity that should characterize the per, who say, in allusion to it, "It is brotherhood. Brother Miller express-

"We believe when these vital issues examination of said article, therefore, are discussed, it should be a free discussion for both sides. A discussion of one side only, in any case, will be more likely to produce prejudice and hard feeling, than it will of wisdom and knowledge."

We shake hands on this subject. Whenever there is a discussion of a question, whether in Annual Meeting, or any other meeting, or in a paper, it should be free and equitable; and the object should always be to elicit truth

and purpose of each paper should be with the Brethren at Work. He says:

accepted in its own avowed object as A continual discussion of both sides To this we give our hearty endorse-ment, only adding that every paper forms." * * * * The third position and principles, so that all who not continued or permitted in our pa-

it should be true to that platform. It We do not differ in relation to the is useless to have a platform, unless we propriety or necessity of discussing important questions, but in relation to not quite honorable. In speaking of the time and place. They assume that at the Annual Meeting is the time and "With the Brethren at Work I did place; and we assume that we should have something to do, and believe I not be fastened in such stocks in the not be fastened in such stocks in the wrote something once, setting forth not be fastened in such stocks in the the course I thought should be taken inner prison, if we may use the comin the paper. The said editorial (re- parison. We hold that we may discuss these important questions in our private houses, along the way, in our workagain, that all may see the true position shops, viva roce, by private correspondence, and in our periodicals. We hold We pause to call attention to two that it is as right for brethren to discuss important questions upon which they differ, as it is to discuss such quesin "setting forth the course" of the tions with other persons, whether in Brethven at Work; and (2.) he calls it public or private. If the one is right, But why allow a discussion of im-

> portant questions at our Annual meetings? Is it not to gain knowledge-a knowledge of the truth? Certainly. Well, will the knowledge thus gained produce division, or will it bring us together into a unity of the faith? Most certainly we seek knowledge to bring us together and not to divide us. This being admitted-and there is no roomfor difference on this point-we would like to be told how knowledge, or, which is the same, truth, gained by a discussion in our papers, would produce division in any of its forms. If it does, God will bless the side of truth. Better have division if the truth demands it, if knowledge requires it, than in blindness and ignorance to be wedded to error. "If the blind lead the blind, both shall fall into the ditch." It is that the Bible should not be read by the common people. Among the Pa-Pope, bishops and priests,-to keep the great body in superstitious ignorance, and hence it is consistent to oppose the reading of the Scriptures and free discussion; but we want no such popish net thrown over us or over our ness.") Still our sympathies will not cation, and, after all it is wasted. people. We want more light, more allow us to be altogether silent. In to get it whenever, wherever, and however we can. "Thou shalt not muzzle the mouth of the ox that treadeth out grain must be separated from the chaff. he it altogether for our sakes? For our sakes, no doubt, this is written; that he that ploweth should plow in

hope should be partaker of his hope." Brother Miller admits that the Annual Meeting is not infallible, and that some of its decisions might be changed; "but there is a right way-a legal way to bring all of them up again and discuss them at Annual Meeting, and have them changed." So we say too. But he adds: "To grant the right of every brother to oppose every decision of the church and Annual Meeting would be ions of the Annual Meeting, and reject virtually destroying Annual Meeting everything that is not in harmony with itself, and setting up not only congrethose decisions. Here is room for an gationalism, but individualism, and deother paper in the brotherhood as we stroy all the union and oneness of not, so why would the latter look with has given to be used is hidden. The able to to obtain a number of addresses, have none that assumes this ground. the church." Who ever asked or envy upon the rich pasturefield of the idler may lay nothing into his neigh- as it will be only ten cents each.

ions of the Courts? There may be no not ten thousand though we hope it longs to others. There is a wonderful rebellion-no mutiny, but there may be soon will be. The assertion about our amount of time spent in idle, useless, the most free and extensive discussion. net profits, being yearly full four thou- silly, ridiculous, obscene and vulgar So, with us, the church, and District sand dollars is false from beginning to conversation. Friends or neighbors Meetings, and Annual Meetings de- end. Our income is not half that meet, and talk for hours, and when cide, and we are not going to rebel or oppose; but we do claim the inalienable right, under the gospel law of liber-The second position stated by Broth. ty, to sift to the very bottom, at any than any one else, and what they say er Miller is ours; that is we open our time and in any way, the correctness ought to be regarded as correct, but of amusement, in actual gambling, in or incorrectness, the righteousness or among such apparent contradictions, dancing and carousing, and in ways unrighteousness, of the decisions of our Annual Meeting. We are fallible, too, and Brother Miller, or any other brother, has free access to our columns, to discuss this question, or any other proper question, and to lead us in the way of truth.

Now, to conclude, we call special attention to the Point of Difference behood and the PROGRESSIVE CHRIS-TIAN. Some of them assume a position, and then allow a one-sided discussion, entirely the discussion in their columns of questions on which the Annual the truth. Meeting has given a decision; saying, substantially, that we have no right, opinion or advance an argument, or every week. and thoroughly, is the better place to determine the claims to truth of any est liberty in the search for truth is where. most consistent with and productive of the strongest fraternal affection and Christian union. And now we ask our readers to examine this matter well, and then decide on your paper, not by its size, or cost, or type, but on its principle. If you think we need a free rostrum, give us your influence and patronage ; for, you must not mistake, our paper is the only paper in the brother-

hood that flings this banner to the breeze. If we are mistaken, we are honestly in the dark, and we are willing to let the enlightened judgment and conscientious conduct of our brethren and sisters say whether or not the brotherhood needs the PROGRESSIVE CHRISTIAN. "Having thus chosen our course, without guile and with pure purpose, let us renew our trust in God, and go forward without fear and with manly hearts." "With malice toward rone, with charity for all, with firmness in the right, as God gives us to see the right let us strive onto finish

DON'T, BRETHREN, DON'T.

the work we are in."

We do not like to see brethren sparring at each other through the press or pulpit, like worldlings in debate. Especially does it excite our nervous temperament when we see a great fat preacher pounce down upon a little, lean deacon in the manner in which Work may refer us also to the eleventh commandment ("mind your own busibetween them as peacemakers.

The difficulty between the two papers "Doth God care for oxen? Or saith thing in the style in which brother upon that platform. There is room for or abuse you make of his gifts. one or two such "milk and water" papers among us. We do not wish to oc- is wasted in doing nothing, or worse ten persons for five weeks for one dolcupy the field and the Deacon could than nothing. The talent that God lar. By this offer our friends will be Second, a paper might fling out the dreamed of such a right? This is a former. It reminds us of the story of bor's way; but he is useless because he The balance of the year from receipt tion on the B. & M. R. R. Those go.

taining the incorrectness of a decision. mits a most egregious error in its retort human family, throwing away his own time under ten years. Next he compares our church polity dent that we know more about the busamount."

We agree with them that they know This is a very common species of prodimore about the condition of their office gality.

propound a question, on any side of But how quickly and how valiantly strength of this alarming prodigality. any subject. We hold that you have the Brethren at Work stands up for its The mind and heart are so captivated the same right to advance your views defense when it is insinuated that it is that reasoning is vain, as truth is not that any editor or special contributor making money. This itself is an evi- appreciated. We have but little hope has. We hold that in our papers, dence that the charge is true. If it of persuading and converting confirmed where we can discuss questions calmly were not true, they would have said : fiction readers, but we may protect "Our brother is mistaken." "It is false those who are not yet under its stupefrom beginning to end," is an exclama- fying spell. As abstinence is the only proposition. We hold that the broad- tion indicative of being pinched some- safeguard against drunkenness, so it is

PRODIGALITY.

The most common prodigality is a waste of time; and it is not only the most common, but the mest ruinous. At what age this wasteful expenditure | Co., Ohio, is without a minister and begins is difficult to tell, but it ends has but one deacon. At Hollowtown, with the close of life, except in its con- the brethren have a house sequences. There are so many ways of | where there is meeting twice a month, wasting time that we may not attempt supplied by adjoining congregations, to enumerate them; and often he who and where, also, they have a Sunday is the most busy and penurious is the School which does not stop in cold greatest prodigal as respects time. A weather. This we regard as affording. man's entire life may be devoted to better evidence of spiritual life and some useful employment, in the pur- vital piety than can be found in some suit of which he may rapidly multiply churches with several ministers. his acres and fill his coffers with gold, and yet, in the end, when it is too late long felt but never said in print,-that for reformation, it may be found that regular preaching, as we mostly have it, his whole life was was wasted-thrown away. This lavish wastefulness conand a wrong application of the good gifts of God and the fruits of toil.

mands that a portion of it be devoted continually preaching to them and to his service and to the praise of his packing them with a knowledge of dugoodness and glory. He who fails to ties which they do not perform. Preach use a portion of his time in the exer- the gospel to sinners; organize churchcises of religion, not only wastes time es, and let members edify one another. but wastes what does not properly belong to him. A man must find time to and elders; have Bible classes and Sabpray, to visit the sick, to attend relig-bath schools; and, we suggest, it would ious services, to observe the ordinan- be much better to have member meetces of God's appointment, and to at- ings for the purpose of instructing, enthe Brethren at Work does with the tend to duties of love and mercy. Who- couraging, and admonishing one anoth-Deacon, in the last issue of the former. ever does not use a proper portion of, er in place of so many council meet-We are aware that the Brethren at time-in this way, is guilty of both prodigality and embezzlement; for such an one uses God's time for his own gratifi-

When the labor of life is rewarded knowledge, more truth, and we want fact we could not fully discharge our in prosperity, we must give according duty to our brethren if we did not step as the Lord has prospered us for the promotion and advancement of his cause. He who calls houses and lands, arose from the Deacontelling the B. A. flocks and herds, fruits and money his IV. its faults in very plain words, some- own-who has abundance and to spare -and yet gives nothing for religious Shively talks in this issue about paid and charitable uses, is a prodigal. He ministers. That is, the Deacon thinks may be a respectable citizen or even a the B. A. W. is governed by a policy, professor of religion, but his religious looking more to making money than to profession will not save him. There the promulgation of truth. And in are frequent opportunities for doing this opinion the little Deacon is not good by a judicious application of some alone. The non-committal policy of of his means; but if he, through covthe B. A. W. is a matter of frequent etousness, clings to his pelf, he will remark, and it is believed by many to find, at last, that it was an offering of be adhered to for the sole purpose of lavish wastefulness upon the altar dedmaking money and gaining popularity. icated to self. Gaining the world and meetings. How is it? Who will try But, then, that is all right in the esti- losing the soul is fearful prodigality. mation of the B. A. W. That is its "Be not deceived; God is not mocked." policy and the people are sustaining it He will hold you to account for the use

Then there is idle prodigality. Time

The tattler or busybody wastes his they part, none is either wiser or better.

Time is spent in drinking, in games it is hard to believe their story. First | too numerous to mention. But, perthey admit that their circulation is haps, in our age and country more preabout as large as that of any other pa- cious time is wasted in the reading of per in the Brotherhood, and that they trashy, immoral, fictitious literature, hope it will soon be ten thousand. It is than in any other way. Many, espeknown that the Primitive Christian has cially among the young, waste their had about eight thousand circulation. spare moments in daytime, and their It is known, too, that the B. A. W. has evenings, even to late hours, in readhad that number. Fixing it at this ing such miserable stuff that it can ontween the other papers in the brother- number, and we believe this to be close- ly tend to deaden their moral sensibilily approximating the correct figures, it ties, weaken their mental faculties, and would give an income of \$12,000 a year. unfit them for an appreciation or re-But even taking it at half that number, ception of what is true and excellent. admitting only what is in harmony with viz.four thousand subscribers, it would Well did God through the Revelator their favorite hobbies, whether they make an income of \$6,000 a year, while class the lover of fiction and the maker maintain or oppose the decisions of they say their income is not half of er of lies with the defiled and the defilour A. M. Others profess to discard four thousand dollars, Brethren, this ers of mankind. Here Satan weaves will never do. You must come nearer his net of mystic enchantment in which he gathers and drags to ruin many Then we do not like so much evasion. blood-bought souls. This is the most Why could not their mailing clerk have alarming and destructive prodigality of outside of our conferences, to discuss certified that the highest number of the age. In this hot-bed of immoralthese questions, thus practically exclu- copies of the regular issue, sent out at ity are bred and nourished all species ding nine-tenths of the brotherhood anytime was : - and give the actual fig- of crime. It generates deception. from having any right or part in this ures, instead of saying it had not been trickery, fraud, profanity, licentiousmatter. Then the Progressive ten thousand. It may be 9984, even 416 ness, infidelity, rapine and murder. stands alone, yet not alone, and as- quires, for all the clerk has said. Why The love of novelty is touched by the sumes that the humblest, and poorest, should they he sitate to give their actu- magic charm of fiction, and a decepand most ignorant member has a right al circulation? The Christian Cyno- tive film is spread over the moral visthat should be respected to express an sure, of Chicago, gives its circulation ion, so that truth loses its beauty and its power to interest. Herein lies the against this prodigality. Improve your moments; hearken to the voice of duty, and all will be well.

HOW IS 1T!

The White Oak church, Highland Right here we will say,-what we have is not necessary for the success of the God who gives us all our time de- all our members can work, than to be working together with their deacons ings to chastise, reprove and expel. Where a church is diligent in the use of these means of grace, there is certain to be a good in-gathering when not yet accepted. the evangelist comes to hold a protracted meeting. This would be advancing the everlasting and immutable gospel, with ancient zeal, under mod-

ern advantages. How is it? We know of places-large churches -where, as a rule, but few attend the council meetings. They are tired of trouble and unpleasant business, and stay at home. This is wrong; but we invited quarterly or even monthly to meet for instruction and encouragement,-drill to fight the enemy,-they would all be there, if possible. Such but you must not wait too long. meetings they would not want to miss. Then there would be less call for these unpleasant and forced chastisement

ONLY TEN CENTS.

We will send the PROGRESSIVE CHRISTIAN for introduction, to each of

of order for only seventy-five cents. One year for one dollar. Subscriptions for him to do anything, and he don't. may begin at time of receipt of order. But then the Brethren at Work com- He is an unprofitable member of the and will be received for any length of

Will not each one of our present subscribers exert himself and herself to get us one more subscriber at some one of our offers. Please help us to introduce so easily done as it will be at the close of the year, yet much may be done by a little extra effort.

EXPLANATION.

Some of our agents do not understand our instructions for sending money, hence we explain. If you send money by registered letter or draft, send it to Brethren's P. P. Co., Berlin Pa.; and if you send by post-office money order have the order made payable to Brethren's P. P. Co., at Meyersdale, Pa., (as that is our nearest money order office,) but send the order and all letters and communications to Brethren's P. P. Co., Berlin, Pa.

NOTES OF PROGRESS.

We have to-day opened a special department in our paper for recording the "Progress of the Cause," to which we invite especial attention and contributions from all parts of the brotherhood. Not lengthy, but brief and pithy. Take Bro. Bosserman's item in this department, this week, for example. All that we desire may be written on a postal card, ordinarily. If the writer prefer he may give data only and we will write it up to suit ourselves. In thus recording the work of the Lord we but follow the example of the Apostles of Christ. Let the good news be heralded throughout the land, of sinners saved, and sons and daughters born to God.

Our Copy Hook,

"Overmeasured," C. H. Balsbaugh: 'To Howard Miller," Eli Slifer; "Suggestions to Progressionists," John R. Denlinger; "From Meyersdale congregation," by a member; "Truth," Julia A. Wood.

GLEANINGS.

ELDER R. H. Miller, who has been in ill health, is slowly improving.

BROTHER D. B. Gibson has changed his address from Perrin, Mo., to Norborne, Carroll Co., same State.

WHEN brethren send us marriage notices to be published in the Tro-GRESSIVE, we would be pleased to have them send us the post-office address of the parties.

BROTHER D. N. Workman has been holding meetings in the Loudenville church, Ohio. Up to the 22nd ultimo there were thirty-six conversions, and the work of the Lord was still progress-

BRORHER E. L. Yoder labored in the Mahoning congregation, Ohio, from the 13th to the 20th of February. There was one addition, and he was obliged to leave, too soon, to meet other engagements.

BROTHER Stein made a visit to Mt. Morris, Ill., but has returned again to his home at Newtonia, Mo. His discause. The church may increase in cussion with the editor of the Battle sists in a misuse of a portion of time numbers and in holiness without it. It | Flag-that Ray of light-mindedness-is would be ten-fold better to have regu- progressing slowly. We wish him lar and frequent social meetings, where much patience, believing that he possesses all other necessary qualifications for such a contest.

> WHILE the Ashland College building is under construction, Brother Sharp is improving his time in preaching the gospel and working for the school. He also purposes to publish a children's paper, of which we cannot farther speak until we see it.

> Some of our papers state that "Bro, J. P. Hetric has resigned his charge of the church at Philadelphia, Pa." We correct the statement by saying that he tendered a resignation of said charge, but, by last accounts, it was

> THE Nettle Creek church, Ind., has over four hundred members, including eight ministers. Commencing Dec. 27th, 1878, they had a series of meetings at Locust Grove, conducted by brother W. R. Deeter, at which there were three added.

Ir you are a faithful brother, and would like to purchase an excellent are confident that if the members were farm, very cheap, and near a meetinghouse, address brother Hiram Musselman, Scalp Level, Cambria Co., Pa. The farm was bought and held for you,

> COMMENCING on the 25th of January last, brethren Solomon and William Buckalew, of W. Va., held a series of meetings in the Fairview meetinghouse, Fayette county, this State, at which there were five accessions. Bro. J. I. Cover is the elder in this congre-

THE District Meeting of Northern Kansas and Southern Nebraska, will be held, April 7th, at Burr Oak, Jewell Co., Kansas. Red Cloud is the sta-

ing by railroad should give timely notice to brother - Wagner, Red Cloud, Neb., or J. M. Baily, Salem,

Brother Howard Miller preached in the Brethren's Meeting House, at Meyersdale, on last Sunday evening, instructing and edifying his hearers. Such practical applications of the doctrine of Christ as brother Miller makes are very much needed at Meyersdale, and we are happy to learn that his labors are received with favor.

From Jan. 27th till Feb 2nd, brethren Henry Brubaker and Urias Shick, of Gage Co., Neb, labored with the church in Filmore Co., that State. Four were added to the number of dis-

BROTHER C. F. Detweiler, of Beaver Ridge, Tenn., has lately made a visit of love among the brethren of Upper East Tennessee, that portion of the State lying between the Cumberland and Alleghany Mountains, having meetings in the Meadow Branch and White Horn churches. He is pleased with the country, the people, the members, and the prospects.

A number of families of the Maple Grove colony will start in a short time, from Iowa to Norton Co., Kansas, the location of the colony, where a church will be organized soon after their arriwill be organized soon after their arri-val. There are now belonging to the colony enough to give to the new concolony enough to give to the new cougregation about seventy-nive members; but most of them will not move before next September or October. Persons who are interested may address N.C. Workman, Sciola, Montgomery Co.,

BROTHER Geo. Dale, Chariton, Lucas county., Iowa, in the Brethren at Work says: "We are in need of a minister. * * * This is a and a good railroad point. I hope that this may come to the eyes of some minister who will come and preach for us.

Then these common ministers that are called by the Almighty to labor in his vineyard, and have an understanding of the sacred word given they, no doubt, are willing to supply temporal things to him who would minister unto them spiritual things.

ia is urging his missionary enterprise estate. Those that are looked on as with becoming zeal, and we hope he subordinates obtained their knowledge may succeed. Up to Feb. 18th, \$62.50 were subscribed, in 'amounts ranging or salary preachers would hardly want from fifty cents to ten dollars.

THE Gospel Preacher says: "We are salary preachers is to please men and trying to make the Preacher the most tickle their ears, in order to get the in-THE Gospel Preacher says: "We are readable paper in the brotherhood. Just how well we will succeed we leave others to judge." We think he is succeeding finely; for we heard a railway conductor saying of it, "HE WHO RUNS MAY READ!" Of course, he had reference to the size of the that is paid a salary, wants to know

In the Station Church, Greene Co., Pa., the brethren held a meeting from Jan. 4th, to Jan. 19th. It was conducted by the home ministers, Adam and Henry Wise, C. J. Showalter and employers. The idea that they must James A. Murray. There were four additions by baptism and four reclaimed. Let no church fail to have a protracted meeting on account of not being able to get a minister from abroad. Let the local ministers, with the aid of a united church, go to work in earnest and the Lord will manifest his power and presence.

ELSEWHERE in this issue is a notice of a good meeting at Loudenville, Ohio, conducted by Brother D. N. Workman. A later account says that he closed his meeting with three additional accessions by baptism, and one more applicant, making a total of forty. Of these about one-fourth were children of members, and the remainder were either members of other churches or were brought up under other influence. He has gone to another portion of the field, and has engagements made for some time ahead.

From reports received the English River congregation, Iowa, is not in a very progressive condition. Only two have been baptized during the last year and little if any advancement in righteousness and the knowledge of the Lord. We are sorry to record such facts but hope the time is not far distant when we will have something better to report. "Awake to righteousness and sin not," brethren,

"But sanctify the Lord God in your hearts: and be ready always answer to every man that asketh you a reason of the hope that is in you, with meekness and fear: Having a good conscience; that whereasthey you, as of evil doers, they may be ashame d that falsely sation in Chr ist." 1. Peter. 3: 15, 16,

That is a good old story about the aged lady on her death bed, who was in penitential mood. She said: "I have been a great sinner more than eighty years, and didn't know it." An old

CORRESPONDENCE.

This has become a subject of discussion in some parts of the brotherhood. The present system of supporting the ministry in the church of the Brethren is a very good one, and needs the wants of the members, as well as the wants of the members here are laboring for this, denying themselves of worldly comforts and customs. We have no expected palaces or fine houses with Four were added to the number of disciples. This was near Exeter, where there are now sixteen members and some distance from the main body of the church in Fillmore and Thayer counties.

er. If a minister is called upon to come to some distant part of the great harvest field, as a matter of course those that called him will see that he gets paid for his time, and the members of that can give each one as much as he feels disposed to give one as much as he feels disposed to give to defray the minister's traveling expenses and the loss of his time while filling this call. In this way they that give, give freely, not in a grudging manner as would be the case if they were compelled to give a certain amount, and no less to pay a yearly salary as many denominations do. If I understand brother Miller's article No. 5, Vol. 1, he upholds this idea. He says: "How can a man in the woods, having six days to labor out of every week-how can he meet the desires of the intelligent class of people?" This is not the object in view in coming before a promiscuous congregation, to gratify them in any way that seems pleasant to the ear. To meet the demands of the intelligent class generally, he wants popularity, and will require them to come down in the depth of humility. five precious souls applied for admission into the church, all young men. This should be the point to keep in view: "Preach the word," as Paul charged Timothy, and then let it please or displease the people. This is the duty of the gospel minister, to deliver the word in its simplicitly, and shun not to declare the whole counsel of God.

Then if we must pay a stated salary,

we must have men that are learned in all the high branches of literature, and good farming county; good for fruit, the plain gospel. Men that are college Our church is rather small, but there from God himself, and are faithful and is a good chance for an increase. Com- sincere, and honest in their labors, and munications from any minister will receive prompt attention." As the reward in this life, but anticipate their reward in the end of the harvest, these "workman is worthy of his meat," and ministers will then be looked on as mere they need a workman, and as they live subordinates, as a general thing. Those in a good farming and fruit country, that attend graded schools for the purpose of obtaining an education for the ministry, get enticed to all the fashions and alluring fascinations of earth, and that will take the humble spirit BROTHER D. C. Moomaw of Virgin- and will not condescend to men of low from a far higher source than a graded school or a college, and those hirelings to be caught sitting by their side in the pulpit. The general object of those fluence of the people. Then they will Coler, who kindly offered his services, get larger salaries. Thus they are the hirelings of man and not servants of God. They heap up treasures on earth where moth and rust doth corrupt and thieves break through and steal. Where been laboring since he left us at Liberyour treasure is there will your heart be how much they will pay him a year. If they will not pay a certain salary, charged by himself, he will not preach. This confirms the idea that they are hirelings of man, and not ministers of God; working for man and not for God; getting their reward from their make up a previous sermon is an erroneous one, "for when you are called on," &c "think not what ye shall say; the Holy spirit will give you the words ye shall say." Then God's blessing will surely be added, and sinners will be wrought on, and say in their hearts, men and brethren what where I expect to meet Brother West shall we do to be saved? The Apostles spake as the Spirit gave them ut-terance. Brother Miller says, that there is no danger of it coming to paying a stated salary to our ministers, but gives the idea that it ought to be so. I hope that every brother and sister will carefully consider this mat-

G. B. SHIVELY,

From May Mill, O.

Bourbon, Ind

Dear Progressive: We hope a brief synopsis of the church news, from this point, will be of some interest to you, as it will be, to our many acquaintances. field for labor than this valley is, if it This arm of the Church, known as the "Brush Creek Church, is composed of brethren. There are hundreds of per-Highland and Adams counties, and sons here ready to come into the church, contains three good meeting houses, and do the whole will of God, but and the fourth under contract, at May-Hill. As a general thing the brethren Elders." They tell us they are willing are poor, yet rich in good works. The members in that part of the church, at and near May-Hill, are alive to the great and glorious cause which they have espoused. They have their weekly prayer and social meetings, sabbath-school, and singing-school. Nature's not like it is in the eastern churches; first law (duty) predominates with there our young people are in the church, young and old, and we have the best of but here they are outside. They de-

and 50 years, and two, who have shown themselves well approved, between 2 have to stand till in an officially adthe Miami County. Members sicken colored woman, who had lived with her along time, exclaimed: "Lors! I knowed it all the time."

It old and die, and they cannot call the Elders, for anointing, but have to take the next best to fill the command, (the preacher and deacon.)

It old the time that the class of persons are the most intelligent of the country. What are we to do? Will some one tell us through this paper?

JAMES A. RIDENOUR.

We still live in the progressive hope, (the anchor of Bro. Howard Miller's soul, and many other's) that the Lord of the harvest will clothe his laborers

lightning-rods; no silver mounted buggies, or the wearing of costly apparel, but use the cheapest and most durable, in the fear of the Lord.

The brethren commenced a series of meetings (here) on the 2d of February, held meetings at night alone, except on Sundays. We had large congregations and good attention. The WORD was preached with power, which appeared to rivet to the heart of saint and sinner. The faith and practice of the Brethren were plainly shown and proved by our home ministers. The brethren promulgated the doctrine of the Brethren

hands, ably and earnestly contending for the faith once delivered unto the saints. In conclusion, we would say our meeting had its desired effect, the church was greatly edified and built up, whilst

At the close of the meeting (Sunday 16.) we had social meeting and one of the applicants (J. P. Kinzer) spoke, and made some nice and impressive

Unusually solemnly was our meeting closed on Saturday night, at 10 o'clock, our beloved sister. Ann Calvert, wife of Bro. Joel Calvert, took her final and peaceful farewell of all her friends and the church mititant, leaving the solemn injunction "Be ye also ready." W. S. LYON.

Farnersville, Obio .

Feb. 25th. 2879, Dear Brethren:

We last wrote you from Liberty, Ohio, where we had just commenced a meeting in the United Brethren's meeting-house. We had been called there to hold said meeting by outside parties, not brethren. We commenced on Monday evening, Feb. 17th, and continued until Sunday the 23d. Brother West was with me at this place only two days, then he left to meet other engagements in Prebble county, so had to continue alone in away, and they will mind high things the town of Liberty. But the Lord did not forsake us. On the last day of the meeting I baptized nine persons, who were made willing to accept Christ; and we believe if we could have continued another week here, we could have more than doubled our number. Many said they were almost persuaded, and desired us to stay longer.

After the services on Sunday we were taken some sixteen miles, by Mr. Noah we preached to a large audience at 7. in the evening. Here, and in the adja-

On Monday, the 14th, we were taken, by friend Coler, again, back to Mont-gomery county to preach the funeral of James P. Raymer, the afflicted Brother whom we baptized on the 30th of January, after being carried to the stream and into the water by two of the brethren. May he rest in peace. We preached again in the evening at the same place. After preaching we extended an invitation and five more expressed their willingness to unite with the Church.

This morning we returned again to Prebble county. I am now at Brother Frank Catterman's and expect to preach at Fannersville this evening,

It is now about two and a half months since I commenced operations in southern Ohio, and in all up to this time, we have received Seventy-five additions to the church. But I am free to confess that it is an up-hill business. The opposition comes from the church! But to this rule there are some honorable exceptions, and wherever we are allowto preach, we make many converts, both in the church and out of it. The only difference we make between them is this we baptize the penitent sinner, but receive the brethren upon the confes-

sion of their faith. I have never seen a more favorable

church, namely, we have no elder. We the truth and that alone. May God have two speakers, who have faithfully speed the day when they can have this stood in the second degree, between 30 privilege. I have never met a class of people that I feel so much sympathy for as I do for these. They have said and 3 years in their first degree, and all to me, with tears in their eyes, "our hearts ache to become members of the vancing point. No elders nearer than church of Christ, but we cannot do it the Miami County. Members sicken here;" and this class of persons are the

Sister Hannah Knauff was born in the year A. D. 1805, in Chester Co., Pa. Her parents moved to Frederick Co., nia, in the fall of 1876, with an afflicted erty, \$197,287. daughter, where she remained until the spring of 1878, when she returned to Iowa with her daughter; thence to her son's in Elkville, Ill., at whose house she died in the full triumplis of a living faith, Feb. 2nd, A. D. 1879; aged 74 years and 9 day. She was taken to Ottumwa, and buried by the side of her husband. She was sick sixteen days. Immediate cause of death, nervous prostration and heart disease. She was intelligent to the last moment, without gloves.

Bro. W. Q. Calvert preached seven times during the series, Bro. W. Calvert three times, Bro. Custer two times and Bro. Garmon two times, in all 14 sermons.

Was interpolated with the series and kept them closed her own eyes and kept them closed until the spirit took its flight from its earthly habitation into the presence of Him whom she loved so well while here upon earth. Thus another aged soldier of the Cross has passed over the soldier of the Cross has passed ove silent river, and we feel to apply the Apostle's language to her, "I have fought a good fight, I have finished my course, I have kept the faith."

In those virtues which shine out so brightly in christian character, love to God, a true devotion to his cause, inflexibility of purpose, kindness to those around, none possessed them to a great-er degree than sister Knauff. Possessing a thorough knowledge of the Scripture, she was able to successfully combat error, and to win souls to Christ. While at the writer's house, the many letters she received from all parts of the Brotherhood, attested the high esteem in which she was held by high esteem in which she was held by her fellow-members. Brethren and sisters let us follow her Godly life. Children dear, remember your mother's counsel. Sacred be her memory.

J. P. Wolf. Lathrop, Cal., Feb. 20, 1879. Primitive Christian please copy.

PROGRESS OF THE CAUSE.

"And the Lord added unto the church daily such as should be saved." From Dunkirk, Ohio. March 1, 1879.

Our meeting at the old church closed on Sunday evening, resulting in six accessions by baptism. Brother Calvert was with us three days, and labored faithfully. One person was baptized by night, after the last sermon was preached. O most impressive scene! The meeting was continued by the home ministry, and lasted two weeks. uity? It is he "in whose spirit there is We are progressing finely and are not satisfied with a "stand still." ward! is the watchword, and God our S. T. BOSSERMAN. trust.

AMONG THE CHURCHES.

former and Republicars. The first number is to appear April 16.

An elderly Presbyterian minister, in full vigor and health, and of acceptable talents, advertises in the New York Observer that he would serve a church in a village or small town on a railroad. A small salary only required, if no horse nor missionary aid.

A meeting in opposition to the death penalty was held in Frankford Meeting House, Phila. Sunday afternoon, to aid in "I will guide." Wonder promoting an influence bearing on the bill now before the Legislature for its abolishment.

It was some weeks ago announced that Bishop Gregg, of England, has seceeded from the Reformed Episcopal "Be g Church and would lead in an organization somewhat similar to it. The name of his new church is "The Reformed Episcopal Church in the United Kingdom of Great Britain and Ireland."

Some of the Baptist brethren in San Francisco, while at a religious meeting approved by a "rising vote" a telegram to President Hayes asking him to sign the anti-Chinese immigration bill. It would be very interesting to know what these Christians would think if a meeting in China should decide by a rising vote to run the Baptist missionaries out of China.

In the Diocese of Albany, N. Y., during the last ten years there have been 10,490 confirmations; 98 ordinations; the costs of the Pittsburgh riots. 27 churches consecrated; 22 cornerstones laid; 26 missions organized; 96 candidates for holy orders admitted; and the list of clergy has increased from 60 to 120.

According to a statement in the Zeitschrift, Philadelphia has 31 Lutheran churches, namely: 17 English, 13 German, and 1 Swedish. To the General Council belong 23, namely: 11 English ; 11 German, and 1 Scandinavian. To the General Synod belong 6, all order and attention at all our meetings, sire to be in the church, but feel that whilst the singing is a little above par.

Street to be in the church, but feel that whilst the singing is a little above par.

Street to be in the church, but feel that they cannot come in unless they could the pententiary for one year for mancious content to the pen

accuse your

says that New York city has 21 Luth-

The ninty-second annual session of the Philadelphia Conference of the M. E. church, will be held in Haines street church, Germantown, commencing Wednesday, March 12, Bishop Peck residing. It will be composed of about 240 clergymen. Bishops Simpson, Haven and Harris will probably be present. It will continue in session about one week. The treasurer's report for 1878 shows the total receipt to have been \$118,433 07. This is a falling off in the receipts, in comparison to the To the Memory of Sister Hannah Knauff. previous year, of nearly \$30,000.

According to the Southwestern Advo-cate the Methodist Episcopal Church Md., the same year. In 1827 she mov- has in Texas: Probationers, 2,467; ed to Miami county, Ohio. Was bap-members, 14,208; local preachers, 308 tized into Christ, by Elder Michael travelling preachers appointed, 221; Etter. She lived in Ohio forty-four years. In 1871 she moved to Ottumwa, tized, 1,482; infants baptized, 1,384; Iowa, to live with an only daughter. total taptisms, 2,866; Sunday schools, Lived there and in Southern Illinois, 177; officers and teachers, 870; scholwith her son, something over five years. ars, 13,822; churches, 174; probable Her husband died in Ottumwa, Iowa, value, \$188,904; parsonages, 35; probain the year 1874. She came to Califorble value, \$13,383; total church prop-

THE SUNDAY SCHOOL,

The Joy of Forgivenness. LESSION FOR MARCH 9th, 1879,

GOLDEN TEXT.—Blessed is he whose transgres-tion is forgicen, whose sin is covered.—Ps. 32., 1.

LESSON-Psalm 32: 1-11. 1. Blessed is he whose transgression is for given, whose sin is covered.

2. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. 2. When I kept silence, my bones waxed old, through my roaring all the day long.

4. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. 5. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Sclah.

6. For this shall every one that is godly pray unto thee in a time when thou mayest be found; surely in the floods of great waters they shall not come nigh unto him.

7. Thou art my hiding-place; thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverence. Selah. 8. I will instruct thee, and teach thee in the way which thou shalt go; I will guide thee with mine

9. Be ye not as the horse, or the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee.

11. Be glad in the Lord, and rejoice, ye righteous and shout for joy, all ye that are upright in heart.

NOTES AND SUGGESTIONS.

In the Bible, the word "Maschil" * is given as part of the title of this psalm. commentators differ as to the meaning of this word. "Selah"† is another term lose meaning seems to be unknow Some believe that both of these words are musical terms. In this Psalm, and in every psalm and Book of the Bible, much, very much, is unknown; but God will give the knowledge that sares to every one who continues knocking at his door of knowledge.

"Covered." hid from view. Man often tries to hide his sin by covering an old sin over with a new one; this brings a curse. But the sin that God covers is "forgiven," blotted out; this brings a blessing.

"Imputeth," to charge. Who is it to whom the Lord will not charge iniq-"Silence"-"Roaring." The "heavy"

hand is upon the sinner who covers his sin, and as long as he keeps silent (about his sin) he will have aching bones and there will be roaring "day and night."

"Acknowledge"—"Forgiven." Confession then pardon. "If we confess our sins he is faithful and just to forgive us our sins." 1 John 1:9. When "the iniqui-The Rev. Leon Pilatte of Nice, is going to Paris to edit a daily paper in the interest of Protestantism and good morals, Its name is the Anti-Clerical Regladness. "Thou mayest be found." Earthly

friends often forsake us in time of trouble. But in adversity or prosperity, in sickness or in health, "in the floods of great waters," God is always found.

"Hiding-place." To God all may go for shelter. He will "preserve" them from every "trouble." The storm may rage, we need not fear when compassed

"I will guide." Wonderful love and condescension. God proffers to be our instructor, teacher and guide. Those who follow men often lose their way, but he who follows this guide never goes

"Be glad." The righteous ought to rejoice in the Lord and the upright in heart should shout for joy.

"It is assumed by some that "Maschil" implies instruction. With this meaning it is well applied in this title. David gives instructions, concerning (1) The happiness arising from a sense of forgiveness; (2) the misery of the unforgiven; (3) the profit of sincere confession; and (4) on the wisdom of a docile and teachable spirit. These are important points in Christain experience, and the Psalmist was well qualified to give instructions in regard to them. He who, by example, taught them to sin, by his doctrine taught them to repent; and as he had experienced the joy of forgiveness, he could instruct others concerning it, and he was neither ashamed nor afraid to do so. 'Of all the meanings suggested of "Selah" we like this the best: "Stop and think." Try it, it works well, anyhow.

SECULARITIES.

We vote nay, against the proposed appropriation of four millions of dollars of the state funds to pay

GALVESTON, February 26.—A dispatch to the News from Taylorsville, Texas, states that the fire broke out afresh, destroying six more buildings, making the total number burned thirty-three Only four Ibusiness houses are left intact. The insurance is small. Many families are homeless and destitute.

The first instance on record of a man's making prisoner of himself going to the penitentiary unaccompanied by an officer and delivering his body up to the warden for incarceration occured this after. noon in the case of William Schnelder, recently sen-There is but one hindrance in our have the privilege to be governed by tion is independent. The same writer troduction to Warden McClaughry, gave him his

to give speak evil of good conver-

ommittent papers and started him off to prison alone. Schneider faithfully delivered himself up to the prison authorities .- Joliet, Ill.

And now a nailing machine has been invented, The apparatus is not unlike a gun in shape, and is about the same length. It is kept in position with the foot and knee, and the nail to be placed (point down) in an aperature at the top of the concern. It slides down to the bottom, and then the operator draws up a rod, and by one downward stroke, the nall is cleanly driven into the boards beneath. practiced | and, by this simple contrivance could do the work of aalf a dozen men.

TO MEASURE CORN IN THE EAR.-Multiply the length by the breath and this product by the depth of corn in the pen. Multiply this again by 416. and point off one decimal place. . This result will be the answer in bushels, For instance we have a pen of corn 48 feet long 7½ feet wide, and 8½ feet high. Multiplying these three dimensions together, we have 3060 cubic feet. Now, multiplying this by 412, we have 13,770. Pointing off the one decl-

A Dispatch from Nelsonville, Ohio, states the house of J. M. Lunsford was burned to the ground. Mr. Lunsford and six of his children, who were asleep, were smothered or burned to death. Only his wife and one child escaped.

A late visitor to the United States Schate one night last week witnessed the remarkable spectacle of the transaction of business and the passage of bills with only five Senators present. Of course, there was a sort of tacit understanding with the absent Senator's that no measures, except a few of a given character, should be considered, but that loes not make the practice any the less dangerous.

The Legislature is laying the foundation for an extra session by making no appropriations for 1850. This is a plain attempt to override the constitution, which provides for biennial sessions, and is intended to compel the holding of an extra session. The fault is with the appropriations comwhich has voluntarily assummed the responsibility. It will be worth while to remember

MARRIED.

OBITUARIES.

February 26th, in the Shade Congregation, Somerset Co., Pa. Sister MAGDALENA RIP-PLE; Aged 71 years, 7 months. Funeralservice by Bro's Joseph Berkey, Jacob Holsopple; and the writer, from Rev. 14: 13. HIRAM MUSSELMAN.

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The above paper commenses its second volume January 1st, 1879. It is a 5 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, opposed to secret societies. It contains a department of holiness, Literature, and opposed to secretism in all its forms.

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Seeds son Thought, Zouth's Department.

Never rejoice but when thou hast done well.

Obstinacy is the heroism of little

An evil conscience is always fearful and unquiet.

Content is better than money, and just about as scarce.

None have less praise than those who hunt most after it.

Thou shalt rest sweetly if thy heart condemn thee not.

That glory is short that is given and received from men.

He will easily be content and at peace whose conscience is pure. Thou art not the more holy for being

praised, nor the more worthless for be-Heenjoyeth great tranquillity of heart that careth neither for the praise nor

depraise of men. Every old man, coming to an obscure

old age, thinks he would have achieved wealth and distinction if— It is sweet to have friends you can trust, and convenient sometimes to have friends who are not afraid to trust

He that thinks himself the happiest man is really so; but he who thinks himself the wisest man is the greatest

"True worth like the rose will blush at its own sweetness." Good, Could never understand before why so many faces are so red.

The glory of the good is in their consciences, and not in the tongues of men. The gladness of the just is of God, and in God; and their joy is of the

Remember that every person, how-ever low, has rights and feelings. In all contentions let peace be rather your object than triumph; value triumph only as the means of peace.

One personel struggle and conquest over self will be of more benefit than listening to a hundred sermons or singing a hundred hymns. It is not so much what we learn as what we practice that

A leopard and a fox had a contest as to which was the finer of the two. The leopard put forward his numberless spots; but the fox replied "It is better to have a versatile mind than a variegated body."

In the depth of the sea the water is still; the heaviest grief is that borne in silence; the deepest love flows through the eye and touch; the purest joy is unspeakable; the most impressive preacher at a funeral is the silent one whose lips are cold.

Above all other earthly gifts a good mother stands pre-eminent; she is worth her weight in gold-more than any army of acquaintances. Those who have played round the same doorstep, basked in the same mother's smile in whose veins the same blood flows, are bound by a sacred tie that can never be

Wives should always sit up for their husbands, instead of getting their ser-vants to do so. It makes two hours difference in their arrival.

Said Douglas Jerrold : "I knew a man who could speak five and twenty lan-guages, and he never said anything worth hearing in any of them."

A friend apologizing for another, remarked, "He is very reserved in his manners." "Very," was the reply, "so much so that they are rarely seen."

Christ and his cross are not seperable in this life, howbeit Christ and his cross part at heaven's gate for there is no house-room for crosses in heaven .-Rutherford.

The faith to which the Scriptures attach such momentous consequences. and ascribe such glorious exploits, is a practical habit, which like every other, is strengthened and increased by continual exercise. It is nourished by meditation, by prayer, and by the devout perusal of the Scriptures.—Robert

The project proposed some time since, in Great Britian, by leading Jews of the country to buy Palestine is said to have been completed. The Rothschilds, Moatefiores and other prominent and wealthy financiers have entire confidence, it is reported, in the success of the undertaking and are moving energetically towards its early achieve-

You may bind a bird with a soft silken cord, and while he remains still he will not be sensible of his confinement; but as soon as he attempts to fly he will feel the cord that confines him; and the greater his desire and his efforts to escape the more sensible will he be of his bondage. So the sinner may long be a slave to his sins, and never be aware of it till he rises to go to Christ.

We shall never make much impression upon this world with our preaching and our religious machinery till we make a great deal less then we now do of some small things, and a great deal more than we now do of some great things, till we get it firmly fixed in our minds that the only really sacred and precious thing in the world is character; that nothing is worthy to be men-tioned among "grave diggers" that does not assail character; and that nothing is of any great value that does not plainly tend to the building up, in the heart and in the home, and the school and the church and the state, of sound and pure and noble charac-

HYMNS FOR CHILDREN,

LITTLE THINGS.

Little drops of water, Little grains of sand, Make the mighty ocean And the beauteous land;

- 2. And the little moments, Humble though they be, Make the mighty ages Of eternity.
- 3. So our little errors Lead the soul away, From the paths of virtue Oft in sin to stray.
- Little words of love, Make our earth an Eden, Like the heaven above.

4. Little deeds of kindness,

5. Little seeds of mercy, Sown by youthful hands, Grow to bless the nations Far in heathen lands.

THE HAPPY LAND.

There is a happy land, Far, far away, Where saints in glory stand, Bright, bright as day.
Oh, how they sweetly sing,
Worthy is our Savior-King,
Loud let his praises ring,
Praise, praise for aye!

Come to that happy land, Come, come away. Why will ye doubting stand? Why still delay? Oh, we shall happy be, When from sin and sorrow free, Lord, we shall live with thee, Blest, blest for aye.

Bright, in that happy land, Beams every eye. Kept by a Father's hand, Love cannot die. Oh, then, to glory run, Be a crown and kingdom won, And bright above the sun We reign for aye.

LOVE ONE ANOTHER.

Children, do you love each other? Are you always kind and true ? Do you always do to others As you'd have them do to you i Are you gentle to each other? Are you careful day by day? Not to give offence by actions, Nor by anything you say.

Little children, love each other; Never give each other pain; If your brother speak in anger, Answer not in wrath again. Be not selfish to each other; Never spoil another's rest; Not to give offence by actions, Nor by any thing you say?

LITTLE CHILD'S BELIEF.

1. I believe in God the Father, Who made us every one, Who made the earth and heaven, The moon and stars and sun; All that we have each day, To us by Him is given; We call him when we pray, "Our Father in the heaven."

2 I believe in Jesus Christ The Father's "only Son," Who came to us from heaven, And loved us every one; He taught us to be holy, Till on the cross He died; And now we call Him Saviour, And Christ the crucified.

3 I believe God's Holy Spirit
Is with us every day;
And if we do not grieve Him, He will ne'er go away; From heaven upon Jesus, He descended like a dove;

> To fill our hearts with love. OPENING HYMN.

And He dwelleth ever with us

Lord, Johovah, in Thy temple, Happy children we appear, Bringing incense of thanksgiving, For the love that led us here. Hallelujah! praise Jehovah, For the Love that led us here, Hallelujah! praise Jehovah, For the love that led us here,

When on each returning Sabbath, We return to seek Thy face, Lord, accept the children's worship, Hear in heaven Thy dwelling place. Hallelujah! praise Jehovah, Hear in heaven Thy dwelling place, Hallelujah! praise Jehovah, Hear in heaven Thy dwelling place.

Thus, as in Thy earthly temple, Day by day we wait on Thee; In each heart Thy Spirit dwelling, May we all Thy temples be. Hallelujah! praise Jehovah, May we all Thy temples be. Hallelujah! praise Jehovah, May we all Thy temples be.

THE GOLDEN RULE.

 Never lose the golden rule. Keep it still in view; Do for others as you would They should do for you. Kindly, gently, In their burden bear a part;

Meekly, chiding With a loving heart. CHORUS. Never lose the golden rule.

Keep it still in view; Do to others as you would They should do to you. 2. Help the feeble ones along, Cheer the faint and weak;

To the sorrow laden heart, Words of comfort speak. Freely, freely, From the bounty of your store: Cheerful givers, Help the humble poor.

CHORUS. 3. Love the Lord, the first command, With all thy soul and mind; Love thy neighbor as thyself, Both in one combined. Justly, justly, With each other strive to live; Ever ready, Willing to forgive,

CHORUS.

GLORY TO JEHOVAII.

Glory be to God the Father!

Glory be to God the Son! Glory be to God the Spirit! Great Jehovah, three in one! Glory! Glory! While eternal ages run, Glory! Glory! while eternal ages run!

2 Glory be to him that loved us. Washed us from each spot and stain! Glory be to him that bought us, Made us kings with him to reign! Glory! Glory! To the Lamb that once

was slain, Glory! glory! to the Lamb that once was slain!

John and the Postage Stamp,

John was a boy who "lived out." Every week he wrote home to his mother, who lived on a small, rocky farm among the hills. One day John picked up an old envelope from the wood box, and done duty and was henceforth useless. "The postmaster missed his aim, then," said Joha, "and tribes of Israel for this purpose. left the stamp as good as new. I'll use it myself."

He moistened it at the nose of the stamp off.

"No," said conscience, "for that the Hebrew into Greek. would be cheating. The stamp has been on the letter; it ought not to carry another."

"It can carry another," said John, because, you see, there is no mark to prove it worthless. The Apostles in their discourses genpostoffice will not know."

"But you know," said conscience, "and that is enough. It is not honest to use it a second time. It action which he judges by." "But no one will know it," said mon version.

John, faintly. "No one!" cried conscience. translation made? "God will know it—that is enough, and he, you know, desires truth in the inward parts."

"Yes," cried the best part of changes. John's character, "yes; it is cheating to use the postage stamp the second time, and I will not do

John tore it in two and gave it to the winds. The boy won a glorious victory.—CHILDREN'S FRIEND.

A Bit of Advice for Boys.

"You are made to be kind," says Horace Mann, "generous and magnanimous. If there is a boy in the school who has a club-foot, from our English Bible? don't let him know that you ever some part of the game which does rectly from the Hebrew. not require running. If there is a hungry one, give him part of your dinner. If there is a dull one, Because it was made by the help him to get his lessons. If thorit there is a bright one, be not envious of him; for if one boy is proud of his talents and another is envi-

History of the Bible.

When and by whom were the books of the Old Testament first collected and arranged?

By Ezra, about four hundred and fifty years before Christ. The five books of Moses had been kept with the Ark of the covenant' (Deut. 31: 24-26,) and Joshua had written the portion of Scripture bearing his name "in the book of the law of God." Joshua 8 and 24: 26.

What are the most prominent translations of the Bible that have been made?

The Septuagint, the Vulgate, the Douay, and the English or King James' Bible.

What is the meaning of the

word Septuagint? Seventy. The translation was saw that the postage stamp on it was not touched by the postmaster's stamp to show that it had seventy, or, more strictly, by

When and where was this translation made? At Alexandria, in Egypt, about two hundred years the tea-kettle, and carefully pulled before Christ. It was a translation of the Old Testament only, from

How was this translation regarded by the Jews in the time of Christ?

It was regarded with peculiar reverence. Our Saviour and the erally quoted from this version.

What is the Vulgate translation? It is a Latin translation of the Septuagint, not of the Hebrew, is a little matter, to be sure; but and so called the vulgate (conitis cheating. God looks for prinmon) because, being the only verciple. It is the quality of every sion which the Roman Catholic church used, therefore the com-

When and by whom was this

By Jerome, about the year A. D. 400. It was hastily made, and became very incorrect by many

What of the Douay Bible? It is an English translation of the Vulgate, with notes and comments, and is the only English Bi-ble approved by the Roman Catholic church.

From what did it receive its name? From the place where it was first published, Douay, a town in France.

When was it published? In the year 1610.

Why does it differ so much Because it was made, not from saw it. If there is a boor boy the original Hebrew, but from the with ragged clothes, don't talk Septuagint, and was very imperabout rags when he is in hearing. fect. It could not have been as If there is a lame boy, assign him correct as a translation made di-

> Why is our English version Because it was made by the authority of James 1., king of Eng-

When was it begun and when completed?

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when was it begun and when of his talents and another is envisuous of them, there are two great wrongs and no more talents than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him, and ask the teacher not to punish him. All the school will show by their countenance how much better is than to have great fists."

**Nature is emblematical to man. The autumn leaves fall, but are not lost. They die, but was not lost. The possible of the bud is a promise of renovation. Black clouds in the sky lower, but sambine dispels them. The bright star sets in the western horizon, but sare sin the east. Night the star sets in the western horizon, but again rises in the east. Night the star sets in the western horizon, but again rises in the east. Night the star sets in the western horizon, but again rises in the east. Night the star sets in the western horizon, but again rises in the east. Night the bud is a promise of renovation. Black clouds in the sky lower, but samabine dispels them. The bright star sets in the western horizon, but again rises in the east. Night the bud is a promise of renovation. Black clouds in the sky lower, but samabine dispels them. The bright star sets in the western horizon, but again rises in the east. Night the lower of the birds has ceased, but to be renewed. **

When your plant comes of the birds has ceased, but to be renewed. **

When your night comes or one of lower of the birds has ceased, but to be renewed. **

What hose were embraced in the lower of the birds has ceased, but to be renewed. **

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