

The Progressive Christian.

BY H. R. HOLSINGER,

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

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NO. 7.

POETRY.

Selected by E. M. STOFFER.

GOD KNOWETH.

I know not what shall befall me,
God hangs a mist o'er my eyes,
And at each step of my onward path,
He makes new scenes to rise,
And every joy he sends me comes
As a sweet and glad surprise.
I see not a step before me,
As I tread on another year;
But the past is still in God's keeping,
The future his mercy shall clear,
And what looks dark in the distance
May brighten as I draw near.
For perhaps the dreaded future
Has less bitter than I think;
The Lord may sweeten the waters
Before I stoop to drink,
Or if Marah must be Marah,
He will stand beside its brink.
It may be that he keeps waiting
Till the coming of my feet,
Some gift of such rare blessedness,
Some joy so strangely sweet,
That my lips shall only tremble,
With the thanks they cannot speak.
O restful, blissful ignorance!
It is blessed not to know,
It holds me in those mighty arms
Which will not let me go,
And hushes my soul to rest,
On the bosom that loves me so.
So I go on not knowing,
I would not if I might,
I would rather walk in the dark with God,
Than go alone in the light,
I would rather walk with Him by faith
Than walk alone by sight.
My heart shrinks back from trials
Which the future may disclose,
Yet I never had a sorrow
But what the dear Lord chose;
So I send the coming tears back
With the whispered word,
"He knows."

MARY G. BRAINERD.

AN EARLY POEM.

BY BAYARD TAYLOR.

'Tis hard to give up all
Around which the hopes of youth have brightest clung;
When the pure spirit of the loved and young
Has heard the angel call—
When the last word to weeping friends is spoken
And the strong ties of manhood's heart are broken!
When the too blissful heart
That the deep dullness of its love hath given,
Sees by a mighty hand the glory riven
From life's dull way apart,
How every feeling of the soul is shattered,
When sorrow's wind the flowers of hope hath scattered!
Did not the love that gave
Their early years a bliss too bright for earth,
Speak with an angel's voice its pure birth,
And paint o'er death's dark wave
A land where they at last shall be united,
Well might the spirit be for ever blighted.
Oh! on that glorious shore
Falls every fetter from the soul away!
Life's toils and trials moulder with its clay,
And bliss unknown before,
Which death's overshadowing pinion cannot sever,
Thrills through the spirits of the true forever!
If her pure soul has gone
Into that land before thee, grieve no more.
Rejoice that when thy hour of toil is o'er
A big reward is won!
That a bright spirit in that hour shall meet thee,
The dawn of life and love immortal greet thee.
Then trust, though strong thy woe;
A watching spirit hovers o'er thy track!
Look not so sadly to the vanished back,
But cheerful onward go;
Strive with all ill that round thy path is pressing,
And make thy life unto the world a blessing!

Essays and Selections.

FOR THE PROGRESSIVE CHRISTIAN.
"AND THE SPIRIT AND THE BRIDE SAY, COME." REV.
22:17.

BY C. NININGER.

These are the words of Jesus, spoken through his angel to John, the disciple that Jesus loved, while in the flesh, though then in the lone island of Patmos, having been banished for the sake of Jesus, his Lord and Master. This occurred nearly 1900 years ago, and whilst there the wonderful things that were revealed to him by the angel of the Lord, some things that he could not reveal to us, but many precious things he did reveal.
Jesus said: "I am the offspring of David, and the bright and morning star." And he further said: "The spirit and the bride say, come, and let him that heareth say, come," &c. Yes, he said it, and the spirit of God is saying it to every soul that liveth and has lived. Blessed be his name, for it is his will that none should perish, and hence his spirit continues

to say *come*. And the Bride says *come*. Yes, God's people will say *come*, as long as time lasts, and while Jesus is at the right hand of His Father, He will help them to say *come*. And shall it be a cold, careless, invitation, Jew like, claiming that the kingdom belongs to a chosen few, and to have doubts and fears of the strangers around? No, those that love Jesus and his word, will want every body else to love and worship Him, and will use every effort in their power to have sinners come to *Christ* and live; and *they* will say *come*, and *they*, and *they*, until the blessed One comes, and then He again will say "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Yes, "let him that heareth, say *come*." May they say *come*! What! such as just have heard? A babe in Christ? Is this *truth*? O, yes, a joyful *truth*. Yet in this late day and time we are told this work is being pushed forward too rapidly, and that the young would run away with this matter; that you must wait for these higher degree brethren; they are older than you, and that they hold the traditions of the fathers. What a pity that jealousy, and envy has crept into the hearts (not church) of men; and O, how sinful and wicked its work! How quick it will tell of our regeneration.

And here I will say something of the much cherished doctrine of the church (and that I admire so much) "resist not evil;" "see that none render evil for evil." And yet how few that live this *special command*, and the example so beautifully exemplified by our glorious Redeemer! Is it not strange how quick Brethren will resist evil!

When we say *evil* it means evil of any kind, not only the evil to strike, or be struck; not only in time of war, to say we are non-combatants, but evil coming from any source, and perhaps with such trials, we are tried every hour of the day.

Every act of a Christian life says (whether in the 1st, 2nd, or 3rd degree) I have heard Jesus, and I want you to hear him and *come*. Stop your jealousy and envy and let Christians work; do not restrain; don't intimidate, there is *work* enough for us all, and there is *reward* enough for all. None will do too much for the cause, of the soul, for eternity and for Jesus. No, never fear; and if there is a little wire edge it will soon wear off, and even if there are some tares; let them alone; Jesus, when He comes *He* will separate the chaff from the wheat. The like was here when *He* was on earth, and has been ever since; we can never get clear of tares or adulteration, until we get on the other side of the river; and because we cannot is no reason we should not say *come*. Yes, let the echo *resound* from *North to South* and from *East to West*.

"And, he that is athirst *come*." Are there any in our day that do thirst? Yes, thousands of them; and are hindered. They love Jesus and would willingly accept him, and his word; but there is an element that will not let. O! is this true? Too true; none will dare deny. There is something outside of the Bible that hinders. The *cross* has been made heavier; something has been added. Is it wrong to add too? Yes, he that is faithful and true said so, and shall *man* hinder the progress of the church? No, let the thirsty *come*. Require no more than his word requires. If this will do for *judgment* and *eternity*, it will do for this world. Then away with the stumbling blocks and hinderances in the church, and let *God's Word* have the preminence. And that says, all is ready, *come*."

"And whosoever will, let him take the water of life freely." How much desired that all should partake, Gentile and Jew, bond and free, white and black, *whosoever will*; none shall hinder or obstruct; free to all; no time for consulting the church individuals and their prejudices. Think of the occurrences in the days of the apostles; such as that of Philip and the Eunuch. The jailer and his; Cornelius, though a gentile, and others, and hence the importance of observing the words, "*whosoever will*," let them have the water of life *freely*.

The Revelator makes the sin of adding to, of as great magnitude as taking from the prophecy of the Book. From this we must infer, that the word just as God has given it to us is the way we should use it; no more, no less; it is right, it is enough, it is whole, it is a perfect work; it meets every case, and

shows the great wisdom of God, and how well he understood the things of the future. Blessed be his name forever.

And now in conclusion, shall the work of the Spirit be quenched or curbed? It says to man, *come, come, come*! Will we work against God the Spirit? "My spirit shall not always strive with man." Stop and think O, man, what dost thou? You will not go in yourself, and are obstructing the way to *that* would go in and work. How terrible you, case, if peradventure you work against God, and your fellow man!

And shall the work of the bride (the church) be obstructed? It has been, but shall it continue to be? Let all answer in the negative, and say, "press forward to the work, with our voice, with our heart, with our money, and every act of our life, say *come*. And the Spirit and the word we want with us; yes, we will take with us. Then we must progress, must go forward. If God be for us who can be against. Up and onward to the promised land, and let us not be of that number that falls in the wilderness; but try, by the help of God, and the One who is at his right hand interceding for us, come out with Joshua and Caleb. May the Lord bless us all. We cannot move without Thee.

"SMALL VOICE" For the PROGRESSIVE.

BY P. H. BEAVER.

I take it that comparatively few of our people have as yet so fully considered the matter of christian dress as to thoroughly understand the true basis of the controversy on this subject amongst us. I desire to make the matter more clear if I can. I agree with the editor that "Small voice" in his recent article under the head of "THE VOICE OF SEVEN THUNDERS" has succeeded in setting forth the issue fully as clear, if not clearer than any other writer that I have read, and he might just as well have written H. M. under his contribution, as "Small voice."

Now, "nonconformity" to the world in dress is one thing, and is usually understood to be plain dressing, differing from the prevailing worldly fashion, and not gay or costly.—Rom. 12:1-2. 1 Timothy 2:9. 1 Peter 3:13.

Then comes to our notice the unique expression of "uniformity in non-conformity." This takes in much more and is what many of the old line brethren insist upon as the proper out come of "non-conformity." That we must, by the general tenor of the gospel, not only wear *plain* clothing, but also the same pattern, shape, cut or style of make up. This is called "uniformity," and is added to the principle of non-conformity as given by the apostle.—Rom. 12:1-2. "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God."

This with the other scriptures referred to above settles the question with nearly all, as to "non-conformity," to the greater portion of the worldly world as found in this country of ours.

When however it comes to the question of "uniformity" among each other in dress, of those who agree substantially in "non-conformity," is where the trouble begins. *Sameness* in cut or style is what many refuse to concede to be either good reasoning or sound scripture doctrine—denying that anything of the kind is taught or even hinted at in the gospel of Christ. And if not there taught, that is a serious and most unjustifiable abridgement of the liberties which the head of the church has allowed us, and which no man or body of men, or brethren have a right to take or attempt to take away from us. This with many other side issues and side arguments, and some very forcible ones, can and are adduced upon the side *against* uniformity.

On the side in *favor* of *uniform* dressing we have such scripture as, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.—1 Cor. 1:10. Rom. 12:16. Phil. 4:2. 2 Peter 4:1.

Now to me, sound reason would dictate that where believers are, as Paul beseeches,

"perfectly joined together in the same mind and in the same judgment," in non-conformity to the world in dress, as in other necessary things, such sameness of mind and judgment must necessarily promote a certain degree of uniformity in dress among them that will not fail to be observable. But to *require* uniformity of dress in order to promote sameness of mind and judgment, is simply taking the effect to be the cause. If in her advice the Annual Meeting has fallen into error, and some Elders along with her, as doubtless they did, the error should be corrected. The notion that Annual Meeting has authority to enact laws is quite as great an error. Some new styles or fashions are real improvements, and on that score the brethren and the sisters take to them fashion or no fashion. Take for example a plain hat and a plain phaeton. We have had some experience with a few of each in the church and no trouble of any account with either. Each article belonging to the prevailing fashion, and each equally defensible on the score of improvement, comfort and convenience—a draw game, figuratively—between the younger sisters and the elders. The man who expects to attain to perfection in giving and carrying out advice will die disappointed with a certainty as unerring as sunrise. But perhaps I am transgressing, as the whole of this little subject seems more properly to belong to H. M., whilom of the P.

DIVORCES.

Boston literary society was startled by a lecture delivered a few days since by the Rev. Samuel W. Dilke at the so-called "Monday lecture" in that city. His subject was divorce, and it must be confessed he displayed this skeleton in the modern New England closet in all its hideous deformity. He showed that in Vermont, according to recent reports, the proportion of divorces is 1 to every 14 marriages; in Rhode Island, 1 to every 13; in New Hampshire it is large; in Maine it has increased in two decades; in Massachusetts, the religious, moral and literary center and heart of New England, the ratio is 1 to every 21 4-10 marriages. Yet in that state divorces were originally granted for only two causes, while they are now granted for nine. This was following the example and copying the vices of Connecticut just as that state was engaged in ridding herself of them. The number of divorces in Massachusetts in 1878 was 600.

Rev. Mr. Dilke showed that the New England States granted 2,072 divorces in 1878. In Ohio, the ratio was 1 to 25 for a long time; now it is 1 to 18. Chicago has had a bad name abroad for facility of divorce, but the statistics, as given by Mr. Dilke, prove that the ratio of divorces to marriages is smaller in our city than in either New Haven or Hartford. But this is not the worst side of the reverend gentleman's showing. He proceeded to demonstrate that wherever New England influence is felt there has been a proportional increase in divorces. Thus the Western Reserve, consisting of the twelve northeastern counties of Ohio, is said to be composed of New England stock purer than is to be found anywhere else, except in a few counties in Maine; in the Reserve, the proportion of divorces to marriages is 1 to 18; in the remainder of the State it is 1 to 19; in Ashtabula County it is 1 to 8; in Lake County, the proportion of suits begun to marriages is 1 to 6 4-10; in some of the Southern Ohio counties, peopled by Scotch and Welsh, the proportion of divorces to marriages is about 1 to 50. It is somewhat strange the chief causes for separation in New England are desertion and cruelty; sometimes the act of separation is so hastily performed as to be positively shocking. The reverend lecturer is reported to have said that a certain judge boasted that he had parted a couple quicker than they had been joined; that couples have married on trial, agreeing to appeal to be separated if six months' experience should not show that they were united to each other; that advertisements meet the eyes of married people to the effect that divorces are quietly obtained, and payment can be made in installments; that two men in Vermont found it easy to swap wives by appearing in court and briefly stating their wishes and reasons. There is no doubt that the facility of divorce in modern society is doing more to undermine its constitution than any other one cause.

THE PROGRESSIVE CHRISTIAN.

The Progressive Christian.

A Religious Weekly.

HENRY R. HOLSINGER, Editor.

BERLIN, PA., FEB. 25, 1881.

The subscription of the PROGRESSIVE CHRISTIAN is \$1.25 a year, in advance. New subscriptions may commence at any time during the year, but we cannot agree to furnish back numbers. The PROGRESSIVE CHRISTIAN will be sent only till the term of subscription expires, unless otherwise ordered. Payment, when sent by mail, should be made in Money Orders, Drafts or Registered Letters. Money orders shall be made payable at Meysersdale, Pa. All letters and communications to be addressed,

H. R. HOLSINGER,

BERLIN, Somerset Co., PA.

HOW PEACE MAY BE RESTORED.

Contention is never desirable to those who have the peaceful mind of Christ. Nothing could be more conclusive in convicting a person of herodoxy than to have it proven that he was guilty of loving contention for its own sake. One of the most essential elements of the Christian character is love, peace, harmony. To him bliss can be attained alone by peace with God and all mankind.

Especially is peace the foundation of church fellowship. Nominal church relations afford no comfort to an honest person unless it be based upon communion of spirit. The word tells us that "If we walk in the light as He is in the Light, we shall have fellowship with one another." When we all, loving the same kind Savior, walk in the light of his word, we may have fellowship with one another. If one walks in the light of another, we can have no fellowship; it would be lordship and servitude, superior and inferior.

The only remedy for the church is by compromise upon God's word. And we announce ourselves as eager for the arbitration upon that basis. O that it could be announced throughout the length and breadth of our land that the Brethren had no creed but the gospel of Christ, and that all her elders and ministers were striving to do the will of Christ alone; that they cared to know nothing among us but Christ and him crucified! What a day of rejoicing that would be! What a proclamation of liberty to an oppressed people! And what a season of prosperity would follow in the wake of withdrawing conflict. Swords would be beaten into plowshares, and spears into pruning hooks! The Lord hasten the happy day.

But upon the Word alone can a union be affected, as nothing else is worthy. The decisions of Annual Meeting are not worthy, for they are the works of men, and we are just as competent now to make ordinances as men ever were since the days of inspiration. We can not unite upon the views of the fathers, for the fathers of 1881 are as infallible as those of 1840, and no more so.

Brethren, let us throw away all prejudice and preconceived opinions, and start out afresh, as did the Brethren of Schwartzenau, in 1708, forsake all traditional teachings, "and covenant together to walk in all the commandments and ordinances of the Lord."

THE LOVEFEAST AND THE COMMUNION.

Under the above heading the *Church Advocate*, the organ of the "Church of God," or Winebrennarians, publishes a series of articles, which evince a careful investigation of the subject and a great degree of fairness and candor in treating it. The editor offers in apology for treating the subject in his columns at this time the following letter:

Friend Forney— "I like to read your excellent paper, because it contains much valuable and important reading matter."

"But there are a few things in which, I think, you people err:

1. "You call the 'Communion,' the Lord's Supper. That is you do not eat a meal before you observe the 'Communion.' It seems to be sure that Christ the Lord broke the bread and gave the cup to his disciples after he and his disciples had eaten the 'Supper.' And Paul in 11th of 1st Corinthians speaks of our Lord taking the cup after he had 'supped'—that is, eaten the 'Supper.' Thus Luke has it. It seems to me Luke's and Paul's record make this plain. In the light of these records how can you approve of the practice of these things by you as people. It seems to me you do err. I am after truth. Please explain this matter, and oblige."

AN INQUIRING FRIEND."

Then after some preliminary remarks, he proposes to discuss the questions alluded to in the letter in the following order:

I. The Communion, consisting of "the bread which we break" and "the cup of blessing which we bless" is an accepted and acknowledged institution of the Lord Jesus to be perpetually observed by the church to the end of time.

II. The *Agape* in sacred and ecclesiastical history.

III. Is there divine authority for the perpetual observance of the *Agape* as a religious ordinance?

IV. The proper name whereby to designate the Communion.

Under these four heads it now seems to us we can very properly arrange everything that we need to say on the general subject before us. And the order of topics is to our mind one which, if not the best in itself, will conduce to clearness of argumentation and to a right apprehension of the whole subject. These are requisites which are to be valued above any apparent demands of logical order.

If we can find time so to do, we will endeavor to read up our friend Forney's articles, with which he has kindly favored us, and learn whether he will strictly adhere to his rules, and to the Word as his guide.

GLEANINGS.

Let us endeavor to do good to all. The woman who does fancy work very often don't fancy work at other times.

Elder Stein has sufficiently recovered his health to attend to all college duties.

The Bible is the only cement of nations; the basis of civil and religious liberty.

The Problem of Human Life and the PROGRESSIVE CHRISTIAN one year for \$2.25

Wm. Konigsmacher, the oldest member of the Society of Seventh Day Baptists, died at Ephrata last Friday.

Brother David L. Meyers has purchased his father's homestead, and will take possession of it in the spring.

The "Quinter and Snyder Debate" FREE to all new subscribers for 1881. Send ten cents in stamps for postage on the book. tf.

At Deep River, Iowa, a choice was held for two deacons which resulted in the selection of brethren J. Baumhizer and Joseph McKee.

It is not always possible to keep from having mud thrown at you; but you can always keep from throwing it at others.

One Dollar and thirty-five cents pays for the PROGRESSIVE, for 1881, and a copy of the Quinter and Snyder Debate on Immersion.

If any one speaks ill of thee, consider whether he has truth on his side; and if so, reform thyself, that his censures may not affect thee.

Elder P. J. Brown and S. T. Bosserman held a series of meetings at Bloomville, Ohio. Five were added to the church.

The amount of the load of debt lifted by Grace Methodist church, Masters and Broad Street, Philadelphia, was \$70,000.

Mr. Kimball, the "Church-debt Raiser, has labored in behalf of 160 churches, and been instrumental in raising from church members the very respectable sum of 11,000,000.

This is already our last No. in February. Our next will be dated March 4th, inauguration day. How rapidly time is moving us along.

"The best is the cheapest." Therefore subscribe for the PROGRESSIVE. Send \$2.35 and get the paper one year, and \$2.50 worth of good books besides.

In justice to Howard Miller we must say that he is not "Small Voice." Poor Howard has enough to bear his own. P. H. B. must guess again, or what is better still, give it up.

The "voice of the Seven Thunders" is selling rapidly. Everybody should have a copy for himself and send a copy to each of his friends. Only ten cents per dozen.

Instead of at Livengood's Hall the Brethren's meeting will be held at the Lutheran church, Meyersdale next Sunday morning. Brother John A. Miller will preach.

Somerset congregation had a counsel meeting on last Saturday, at which it was decided to enlarge the Trent meeting house for love-feast occasions, and to paint and otherwise improve it.

The rich Jewish banker of Germany, Herr Bleichroeder, has set out for Rome to be baptised in the Catholic church. He is accompanied by his family, who are likewise to become Catholics.

There is always a calm after a storm. What an enjoyable time we will have when all our present church unpleasantness will be adjusted. The Lord speed the day. We long for it.

Brother E. E. Roberts has arranged for the publication of a Sunday School Lesson Quarterly, which will be ready soon, and we expect to give prices and particulars in our next.

The difference in Christians with respect to character and attainments may be traced, mainly, perhaps, to this original difference, that some start out in the Christian life with a higher ideal than others.

Sometimes the literary field is rather barren, and it is with difficulty that the columns of our paper can be filled up with fresh and palatable food for our readers, knowing which we hope they will appreciate us all the more.

Time is very brief, and when we shall have passed through it, no amends can be made. Let us, therefore so live that when our time shall be consumed we need not regret the record we have made.

The meetings conducted by brother Workman at the Fountain Hill Meeting house in the Wooster church closed on the evening of the 10th with eight additions. Seven by baptism and one reclaimed.

In another column will be found an article entitled object and utility of Sunday schools by W. A. Harmon, who was to talk upon the subject at the Sunday school convention, but on account of unavoidable delay did not get there until after the subject was called and disposed of.

We are happy to announce this week the ordination of brother Jesse P. Hetric of Philadelphia. We believe he possesses the scriptural qualifications. May the Lord bless him with abundant grace for the additional duties and dangers which he must meet.

Dear Bro. Henry I am still at this place, Waterside, (Feb. 18, 1881.) Bedford Co., Pa. The congregation is still increasing, hope we may have a good meeting. Paul may plant, Apollos may water, but God must give the increase.

SILAS HOOVER.

Elder C. G. Lint has been holding meetings at Waynesboro, Pa., and in the vicinity, for the last few weeks. None have yet been expelled as far as heard from. Bishop Saylor was expected to join him, when something will no doubt be accomplished.

THE VOICE OF THE SEVEN THUNDERS has been put up in the form of an extra, which will be sold at ten cents a dozen. It is one of the best articles that has appeared in our paper on the subject of dress, and should have a wide circulation. Let it be sent out to do missionary work.

Religion is the tie that connects man with his Creator, and holds him to His throne. If that tie is sundered or broken, he floats away a worthless atom in the universe—its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation and death.

ALMANACS.—We will send "Our Almanac and Annual Register," as published by H. J. Kurtz, of Dayton, Ohio, at 10 cts. each, or one dollar a dozen.

Will also send The Brethren's Almanac, as published by Quinter and Brumbaugh Bros., single copy 10 cts.

An oasis is a fertile spot in a desert. Some men's life journey lies through a desert. A day of pleasure is to them what an oasis is to the traveler crossing the desert, an occasion of refreshment and great rejoicing, and that will offer strength and endurance for the toils and fatigue of weeks to come.

I am now confined to the house (have been for sometime past,) with Erysipelas in my feet, and a severe cold. As soon as I can I will get as many subscribers for the PROGRESSIVE and the pay as I can, and send on. We have had rain enough this Winter to give us promise of a good crop.

ELD. GEORGE WOLF.

However long it may be delayed, judgment is sure, at some time, to follow the footsteps of transgression. Because sentence against evil work is not executed speedily, we may persuade ourselves that it will not be executed at all. But Nemesis follows us ever, like our own shadow, and nothing but the watchful mercy of God can break the force of her deadly blow.

The Bush Missionary Society, at Sidney, Australia, employs five missionaries, who are each provided with a wagonette and a pair of horses for traveling and the conveyance of Bibles, religious books and tracts for sale and distribution. These missionaries held last year 412 services, sold 518 Bibles and Testaments and 5,259 other books and distributed 30,000 tracts.

Missionary effort in Greenland has brought the inhabitants of that cheerless country to a degree of intelligence where book publishing becomes possible. The name of the first book published by native Greenlanders is "Kaladit Okalluktuoliit Kaladlitut Kablunatullo." It is for sale in the stores in Upernavik and is said to be a highly interesting work for those who can read it.

Bishop Crowther, who has made a great success in his African mission work, has had the misfortune to lose his wife. She was, like him, a kidnapped slave. Both were rescued and landed at Sierra Leone about the same time and became scholars at the same school. They were married in 1829. The career of these two missionaries has been a proof of the ability of the colored man to achieve great results for the advancement of his race.

The Illinois legislature is considering a bill appropriating \$80,000 for an asylum for insane criminals. This is indispensable when the courts, or juries rather, turn out murderers as not guilty, when asked to do so on the ground of insanity. If the killing is clearly established, the community is only safe from a repetition of it when the murderer is safe in the penitentiary or an asylum for murderous lunatics.

Brother J. P. Martin tells us what he sees, in this week's issue. We wish that neither he nor any of our patrons, could see any cause of dissatisfaction with our paper, and we have about as much to realize our wish, as if we had wished we were rich. We are glad, too, once in a while to have the opportunity of seeing ourselves as others see us. Tell us what you see, brethren and the sisters may, too.

"The Handy Reliable Dictionary of the English Language," is the title of a little book received through the mail the other day. It contains over three hundred pages, and gives besides the pronunciation and definition of Words, a list of Weights and Measures in common use, the Metric system, Abbreviations used in writing and printing, and Foreign Words and Phrases, and is sold in paper covers, at the extremely low price of 10 cents. Address American Book Store, 241 Broadway New York City.

Just think, dear brother, of the lonely. We have a county right here within a few miles of Germantown, where our beloved church was first founded in America, with but one brother and one sister. Of all other denominations but our own, until we get to Philadelphia or Germantown. May the Lord help our home mission cause, so that our churches may be spread over our happy land, is the prayer of your humble servant.

G. M. LUTZ.

Upper Darby, Pa.

We expect to put out a new edition of the "Voice of the Seven Thunders," and print them in tract form, and hence all orders will be filled.

The document is considered unanswerable, and nobody attempts it. Brother Stein disclaims holding the sentiments therein contested, and wishes his name expunged from the place of the "second thunder." We will cheerfully expunge it from the second edition if he will show us where his views are misrepresented by the "Small Voice."

The price of the tracts will be as before, 10 cents per dozen.

Our brother Dr. G. W. Brollier, of Berlin, after an extensive experience as a Veterinarian and scientific experiment, has succeeded in compounding a Horse and Cattle Powder, which he believes to possess rare medicinal properties, and which he now offers to the public. As the Doctor has been successful in his practice, we believe him competent to judge of the merits of medicines, and as an honest Christian we hope he will not offer any thing which he does not believe to be useful to his patrons. It is put up in 25c. packages, but as they must be put up in tin boxes to go through the mails ten cents extra is charged when sent by mail.

Agents wanted everywhere, to whom a good percentage will be allowed. Sold only for cash.

CORRESPONDENCE.

THE CHURCH CENSUS.

The schedules are returning with commendable promptness. A good many letters are received asking for instructions, and to all these replies are sent. I thought I was doing the church a favor in giving due notice and advising a consultation. I see that Bro. Stoner wants the editors to send out slips to the preachers, advising them how to answer. Too late. I sent the editors a schedule apiece, with a copygram letter urging them to make such remarks as might be helpful, before the regular ministerial list was addressed.

The reader must remember that I am handling over twenty churches, or denominations, and that they all differ. I have no objection to directing in no mistakable words the work in other denominations, but I know enough about our church to prefer writing about five letters to each schedule to giving any public directions. There the schedules are; fill them out. What I did try to tell was just so much time wasted. I said "use black ink." any number of the respondents use a mean aniline ink that will fade out in a year or so leaving the schedule blank. I said "do not write your letter on the schedule," but quite a number do put on the most abominable private letters with worse reference to the divisions, parties and persons on the blank pages. All this goes on record at Washington for the future historian to publish, and the coming generations to laugh at. I said "sign your name;" few do. I urged the common precautions of giving county and State—not one in ten does.

The Government was not making fun or playing when it printed these schedules. They are the work of trained experts and the same schedule that a Dunkard fills out a Catholic does. It is an easy matter to sort the sects and say which are peace churches. Even editors write that there is nothing on the schedule to show that it is a census of noncombatant people. Do they think that the Department needs be shown in big letters on the outside, "This is a Quaker church schedule," or can they read? The question as to the qualifications and tests are answered in seventy-five ways. A man is hard to please if he cannot join the Dunkard church judging from the answers. A good many ask what I would say. Well, I would say that the qualifications are "Sufficient age to

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understand, and good intentions," and for the test, "A vote of the church on the applicants case, and a general knowledge of him."

To give an instance of the muddle, one reports under the heading of qualifications, "All farmers," and for the test, "All in good circumstances." Now I can't change an official document without authority, and my position is official, not ecclesiastical, so they stand as received.

Nothing is easier than to fill out one of these schedules.—What is the first question? State of—. Now when a man stands up as a teacher, he ought to know what State he lives in. And so on. Under the head of salaries, three-fourths take it upon themselves to say the church does not pay any. Hold on! That's the rule, but the church in places does pay a salary. Don't answer for the entire church; but stick to your congregation.

Satirical remarks are inserted about organs. But stop! Are you sure there are no Dunkard churches with an organ in them? I am sure of one, at least, that has. If a duly authorized agent of the Government were to ask you how many gallons of ice cream you manufactured for sale in 1870, or how many hops you grew for sale, there is nothing easier than to tell him. And if nothing was done in the line indicated, what sense is there in looking at him with open mouth and wonder. Can't you say we "made no ice cream for sale in 1870." Hundreds of thousands of people did. It is the easiest thing to say yes or no, as the case may be. And if not sure about a point doesn't the schedule say on its back to guess, and say you guessed? To leave a space blank, means nothing at all. It makes no difference how you spell or what you may be in writing, but give an answer to each question.

No person has refused to comply, though such may exist. They will be developed in time, and if the refusal is carelessness or obstinacy the way is clear, and there is a comparatively short cut to success, though it will not be profitable to the stubborn party. The government gives us many privileges and only asks us what others are asked. It is the part of a Christian and a gentleman to reply with pleasure and promptness.

I expect to have some trouble with possible ignorant persons, but like the census of population, it is bound to come.

The oldest member of the church responded first, and the best schedules come from Va. And now I repeat; if you are not sure of any point and ask me I'll tell you at once with pleasure. No letter is unanswered in twenty-four hours after its receipt. If you write me a letter use good black ink, and study brevity. Sometimes it takes a sled to get my mail from the post-office and so cut it short. I would publish the list of church congregations reported, but there are over a hundred and the task of copying is too great. After the work is over I will have some suggestions that may be read with much profit by all. Meanwhile I thank the whole body for the good luck thus far, and hope that we will get through in good time, and compare favorably with other denominations. HOWARD MILLER.

Lewisburg, Union Co., Pa.

FROM P. R. WRIGHTSMAN.

From the first I knew of the church to the present, I have been opposed to secret acts, or the transaction of church business in secret, or behind the curtain. Christ has said, "In secret have I done nothing." John 18:20. Except when thou prayest then enter into thy closet. Thus far the progressives have had the privilege of being heard in Annual Meeting and District meeting, although an effort was once made in Annual Meeting in North Eastern Ohio, to suppress the free speech of some of God's dear children for whom Christ died; because they did not have on a man-made gospel-form of clothes; but that effort was a noble failure, for it carried with it no force of justice. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn; this is the heritage of the servants of the Lord." Isa. 54:17. Now since we as a body of progressive Christians, have condemned the caucuses of the Miami Valley Elders, and of the brethren elsewhere, to be consistent, we should not have a secret or private convention, until we can no more be heard at Annual Meeting or through the press, and when necessity drives us to it, then it is time enough. I see no necessity at present for any convention among us.

Although some spiritual wickedness in high places have threatened the young child's life, yet with our trust in God and a holy life, the angel who delivered Jesus and his parents from old Herod, may deliver us from the prejudice and superstition of those who would destroy us, simply because we do not walk with them in the tradition and commands of men, and therefore forbid us. Now Jesus says, "forbid him not, for there is no man, which

shall do a miracle in my name that can lightly speak evil of me." Mark 9:38. Therefore having God's word on our side, and trusting in his word only, we need not be alarmed at the threatenings of all the Sauls in Israel. "Fear not little flock for it is your Father's good pleasure to give you the kingdom."—Luke 12:32.

My second reason for not calling a convention is, it would all the more increase the prejudice, in the minds of those who follow the customs of the fathers, and teach them as being essential to salvation. Let us not condemn such in their zeal, which is not according to knowledge, but pity them, pray for them, associate with them, worship together, and let them know that we do not hate them, or slight them, because they hold such views. Let them enjoy their views, but let them know of a truth, that as for us "we are determined not to know anything among them save Jesus Christ and Him crucified."—1 Cor. 2:2.

This is sufficient for faith, practice, death, judgment, and eternal glory. God spake to Moses to command the children of Israel, "that they go forward" and so we will by the help of the Mighty One, go forward.

P. R. WRIGHTSMAN.

Enterprise, Kansas.

A REVIEW.

Dear PROGRESSIVE;

Having read an article in the *Gospel Preacher*, over the signature of A. J. Wine, from the English River church, Keokuk Co., Iowa; in giving an account of a council meeting, said, "I must tell you something about the nature of our proceedings that day. One Swigart having come on a visit among members living in the outskirts of the district, preaching and organizing a church, including some who had been excluded from the church, we had taken into consideration whether or not, we could hold church fellowship with them; in which the church was unanimous that we could not, according to the gospel. They call themselves (as well as we have learned) Congregationalists."

Now dear brother Wine, if you had been better posted, perhaps you would have been more careful what you said. You said the verdict was, you cannot hold church fellowship with us according to the gospel.

1. Would it not have been better to say we cannot hold fellowship with them according to the minutes of Annual Meeting, as I have found nothing in the gospel justifying your manner of proceeding.

2. The brother from Indiana, was not one Swigart, but elder J. H. Swihart, of Bourbon, Indiana, who came by special request, and preached the gospel untainted with the traditions of men, the same that we have advocated for some time.

3. The brother from an adjoining district whom you represented as having been excluded from the church, was not willing to submit to the minutes of Annual Meeting as our creed, and was therefore dealt with accordingly, which has been the case with us all.

4. "They call themselves (as well as we have learned) the Congregationalists." In this you were also misinformed, as we call ourselves Congregational Brethren; being in no way connected with the church generally known as Congregationalists.

Now as second hand goods never bring full value, in my opinion it would be better for us to get our information from each other; and not from those who are not connected with us.

May we all labor "to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth." Our motto is to take the gospel without addition or subtraction, for our rule of faith and practice. We have no faith whatever in the (so called) clothes religion, except that taught in the scripture.

Those who think their salvation depends upon a certain cut of the coat and parting of the hair, have their privilege to follow that custom. All we ask is to grant those who think differently, the same privilege, "for whatsoever is not of faith is sin."

HENRY NISWANDER.

Kinross, Iowa, Jan. 27.

ALCOHOL AND THE DOCTORS.

I did not know I was criticising an M. D. when I penned the few lines in the PROGRESSIVE of Dec. 3. Philadelphia lawyers have always been noted for their fine clothes, and the doctors, I presume, for their great learning. How shall I write? I dare not make an argument or offer an opinion for the doctor has taken almost a page in the PROGRESSIVE to answer a half column of what he calls "erroneous opinion (if opinion it may be called)." I do not want to be the cause of making the PROGRESSIVE drunk on alcohol. If a hoosier who received his schooling in a log cabin school house can so shake up a Philadelphia doctor what would become of him and

his "plenty of whisky" if a scientific man would open out on him. Yes, you may knock the props down that I put up, but you cannot overthrow nature's methods—her foundations are not on props—but on the solid rock.

I do not know how old the doctor is nor how long he has been in practice, but "I would venture a wager" that if he continues in practice ten or fifteen years longer that his faith in drugs and alcohol for the cure and prevention of disease will be greatly weakened.

The doctor argues that because fowls swallow pebbles man should eat condiments. Fowls have a craw and swallow their food whole. Man masticates—or should—before swallowing. The "goodies" are a good thing for the doctors but a bad thing for the health and morals of the people. If goodies belong to polite society in Philadelphia there must be great ignorance of sanitary laws among the polite people of that great city.

The doctor goes into spasms because I said alcohol was a poison. But admits that it is a poison in its concentrated state. Brandy, whisky, etc. he says are not poisonous. He asks what I will do with wines for they all contain alcohol. Why I'll let the polite people of your city drink them and I'll drink water. "Champagne, has 13 per cent of alcohol." Thirteen per cent, of poison. About fifty per cent of whisky is alcoholic poison.

The doctor calls whisky a medicine and knows that it cures, but he don't know how. It poisons the disease, don't it doctor? Giving poison is a shot at random. Sometimes it kills the disease, and sometimes it kills the patient. When the patient recovers the doctor gets the praise. If the patient dies it is a dispensation of Providence.

I have no time to fight a Philadelphia doctor this winter. Our legislature is in session, and it takes all our time to fight the saloons, and to preach temperance to our law makers. As soon as I can find time I will give the doctor some nuts to crack. O, no, doctor I have nothing against you, but I detest your teaching. No doctor in our county would dare pen, for our county paper, such an article as you wrote for the PROGRESSIVE. He would lose his practice and be called the saloon-keeper's advocate.

Doctors have been a great hindrance to the temperance cause here, but they know better now and are doing good work in the temperance army.

S. M. MINNICH.

REPORT OF SUNDAY SCHOOL CONVENTION AND DISTRICT MEETING IN MIDDLE INDIANA.

On Tuesday, Feb. 8, the brethren and sisters of the Middle District of Indiana convened with the members of the Upper Deer Creek church, to labor in the Sunday school cause. Brethren were present from Ohio, and the Southern District. The meeting was opened by moderator of last convention, brother Bechtelheimer, after which brother Samuel Murray was chosen assistant moderator; A. Leedy, reading clerk; and Jos. Amick, writing clerk.

On account of the inclemency of the weather, only five of those to whom duties had been assigned were present. Their vacancies however, were filled by able brethren.

The propositions were all very, interestingly discussed, and we believe that all felt that hereafter they would labor more earnestly in this cause.

Three essays were read by the sisters: "Teacher's Work and Influence," "One Talent," and "Our Mission."

A resolution was passed by the convention that they should be published in the different church papers.

The committee of arrangements, and corresponding secretaries were re-elected for another year.

With singing and prayer the meeting adjourned.

Next day met in District council. Brother A. Miller was chosen moderator; J. P. Wolfe Reading Clerk; and Jos. Amick, Writing Clerk.

A number of queries were presented, but the most important related to the Orphan's Home and Mission work.

A committee of five had been appointed at last District meeting to canvass the different church districts, to procure means for an Orphan's Home, but it seemed that not the amount of energy had been put forth by them that should have been, and the result was that but a small amount had been procured. Seven other brethren were then appointed to assist in this work, so that it might be carried on more vigorously than before.

One query was referred to Annual Meeting. J. P. Wolfe was chosen on standing committee, and A. Miller as delegate to next Annual Meeting.

Christian courtesy prevailed during the meeting, and all seemed to labor for peace and union in the church. Closed by singing and prayer, by W. Arnold of Ohio,

LILLIE A. LESLIE.

North Manchester, O.

FROM THE CITY OF BROTHERLY LOVE.

PHILADELPHIA.

Feb. 17, 1881.

The Philadelphia church had more than an election. Our dear brother, J. P. Hetric has been ordained to the office of Bishop. Brother Joel Reiner, son of elder Jacob Reiner, elected to the ministry. Elders Jacob K. Reiner, Jacob Gottwalls, and E. Poulstan, officiated. At the same time we had a series of meetings, conducted by brother Hetric, with a few refreshing sermons from elders Poulstan and Reiner, and a much appreciated and very instructive wind up on Tuesday night, by our highly esteemed brother W. Swigart, of Huntingdon. While the meetings were a great feast to us as members, they were the means, by the blessing of God, of bringing five precious souls to Christ in the days of their youth, with a strong Methodist on the fence. May the good Lord help him to find the TRUE fountain. All is peace with us, "thank God." No tradition of the elders amongst us, but the unadulterated word of God is powerfully expounded to us, twice every Sabbath, by our worthy brother and elder J. P. Hetrick and others.

H. C. CASSEL.

Brother H., I am glad to tell you that I received the PROGRESSIVE again. It somehow neglected to visit us for some time past, and I had consequently begun to entertain fears as to its wellbeing. Much pleased to see that it is still earnestly battling for right, truth and justice. As I believe God is on the side of right, so I believe the PROGRESSIVE (if it maintains its principles) will be victorious in the end.

Come brethren and sisters, let us have more pleasant little talks about the goodness of God. I feel assured the PROGRESSIVE will welcome such articles to its columns. It cannot be possible, that we have been trying faithfully to serve our heavenly Father all those months and years, and he has not given us abundant reason to speak forth his praise. Should we not fear if we do not more highly appreciate those inestimable gifts, than to bind them in a napkin and silently lay them away, that he might not be pleased to continue such favors. 'Tis true those beautiful ennobling thoughts which he gives us, do not look so beautiful when we clothe them with our imperfect words or expressions, but as that is the only way by which we can communicate them to each other I think we should at least try to do the best we can. Do we not distinctly remember when we began to try to learn to write, that although we tried to precisely imitate the copy, our letters would look, Oh, so homely; we would become sadly discouraged, but by perseverance we soon were able to write a readable handwriting. May we not hope to be equally successful in picturing our thoughts if we faithfully persevere. As the precious treasures are given us, let us note them down, hoping that inasmuch as they were profitable to us they may possible benefit others.

LAURA SLOTTER.

Columbiana, Ohio,

Dear Brother;

On the second I shall go up to spend several days with the "Coventry" church members. The 26th I leave for Philadelphia. Address me there, care of brother E. E. Roberts, 2135 Frankford Avenue, Cor. of York St. I may spend a week or ten days in the city visiting the members. From there I go to Washington for a day or two of sight-seeing at our capital City. Then on to Warrenton, Fanquar Co., Va., to visit Major Robert Dowman's family—friends of ours. Expect to reach home about the latter part of March. Often wish I could write more for the PROGRESSIVE. Take the will for the deed. Love to all, from your true friend and sister in Christ.

JULIA A. WOOD.

Phenixville, Pa., Feb. 19.

MORRIL, KAN.

Feb. 1, 1881.

Just closed a series of meetings in Gage county, Neb. Ten additions. Meetings closed with best of feelings. The fear entertained by some that brother B. was a fast sensationalist, seemingly all vanished. I was kindly treated by all. May God bless our brethren in Gage county, Neb. for their love to poor me.

W. J. H. BAUMAN.

FARMERSVILLE, OHIO.

Feb. 1881.

Brother Holsinger;

We, brother John Fitzgerald and myself, are holding a meeting here, the first meeting of the kind ever held here. The interest is good; 7 applications for membership up to this time.

JAS. A. RIDENOUR.

OBITUARIES

GOCHENOUR.—Died in Conemaugh, Johnstown, Pa. congregation, Feb. 12th 1881. EPHRAIM ELMER, son of brother and sister Hiram Gochenour; aged 9 years and 29 days.

D. F. RASKEY.

