

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.

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NO. 14.

POETRY.

Faith and True Religion.

Can wars and jars, and error contention,
From pious hearts, and from the temple ring,
That make the fires of heaven with trumpet ring,
And thundering engines murderous balls out-
-sing,
And such men's glowing ghosts to lower shade
Of hellish hall, this wide world doth bring
To devastation, makes mankind to fade,
Such direful things does false religion aid.

But true religion springs from God above,
It like her fountain—full of charity:
Embracing all things with a tender love,
Full of good will and meek expectancy:
Full of true justice and pure verity,
In heart and voice, it flows, large, even infinite;
Not wedged in strait particularity,
Not grasping all in her vast active spite—
Her long arm of love that would for in thy
pure light! 1617-1625—Henry Moore.

Essays and Selections.

For the PROGRESSIVE. Prevalence of Covetousness.

BY J. L. FRY.

To the charge of covetousness, under one or the other of these various forms, how large a proportion of mankind, and even of professing Christians, must plead guilty! It is true, indeed, that all these modifications of covetousness cannot coexist in the same mind; for some of them are destructive of each other; and such is the anxiety of men to escape from the hateful charge entirely, that, finding they are exempt from some of its forms, they flatter themselves that they are guiltless of all. But this delusion, in most cases, only indicates the mournful probability, that the evil, besides having taken up its abode within them, has assumed there a form and a name so plausible, as not merely to escape detection, but even to secure to itself the credit of virtue, and the welcome of a friend.

In the eyes of the world a man may acquire, and through a long life maintain a character for liberality and spirit, while his heart all the time goes after his covetousness. His hand, like a channel, may be ever open; and because his income is perpetually flowing through it, the unreflecting world, taken with appearances, holds him up as a pattern of generosity, but the entire current is absorbed by his own selfishness. That others are indirectly benefited by his profusion, does not enter into his calculations; he thinks only of his own gratifications. It is true his mode of living may employ others; but he is the hol of the temple, they are only priests in his service; and the prodigality they are empowered to indulge in, is only intended to decorate and do honor to his altar. To maintain an expensive establishment, carry it high before the world, to settle his children respectably in life, to maintain a system of costly self-indulgence—these are the objects which swallow up all his gains, and keep him in a constant fever of ill-concealed anxiety; filling his heart with envy and covetousness at the sight of others' prosperity; rendering him loath to part with a fraction of his property to benevolent purposes; making him feel as if every farthing of his money so employed were a diversion of that farthing from the great ends of life; and causing him even to begrudge the hal-lowed hours of the Sabbath as so much time lost (if, indeed, he allows it to be lost) to the cause of gain. New channels of benevolence may open around him in all directions; but as far as he is concerned, those channels must remain dry, for like the sands of the desert he absorbs all the bounty which heaven rains on him, and still craves for more. What but this is commonly meant by the expression concerning such a man, that he is living up to his income? The unguessed interpretation is, that he is appropriating to himself all that benevolence which should be diffused throughout the world; that he is appropriating all that portion of the divine bounty with which he has been entrusted, and which he ought to share with the rest of mankind; and that he is thus disabling himself for all the calls and claims of Christian charity. Alas! that so large a proportion of professing Christians should be, at this moment, systematically incapacitating themselves for anything more than scanty driplets of charity, by their unnecessary expenditure, their extravagant self-indulgence. Where avarice, or hoarding, has slain its thousands, a lavish profusion has slain its tens of thousands; and where the former robs the cause of God of a mite, the latter robs it of a million.

A man may defy a charge of avarice, in the aggravated sense of that term, to be substantiated against him. Indeed, a miser, in the sense in which the character is ordinarily portrayed, is a most unusual prodigy; a monster rarely found but in description. "His life is one long sigh for wealth; he would coin his life-blood into gold; he would sell his soul for gain." Now, the injurious effect of such exaggerated representations is, that men, conscious that their parsimony does not resemble such a character, acquit themselves of the charge of covetousness altogether. Unable to recognize in this disguised and distorted picture of the vice their own likeness, they flatter themselves into a belief of their entire innocence; as if the vice admitted of no degrees, and none were guilty if not as guilty as possible.

But although a man may not merit to be denominated avaricious, he may yet be parsimonious. He may not yet be a Dead Sea, ever receiving, and never imparting; but yet he may be like the Nile when overflowing its banks, it leaves a rich deposit on its neighboring lands. His domestic economy is a system of penuriousness, hateful to servants, visitors and friends; from which

everything generous has fled; and in which even everything necessary comes with the air of being begrudged, of existing only by sufferance. In his dealings with others, he seems to act under the impression that mankind had conspired to defraud him, and the consequence is that his conduct often amounts to a constructive fraud on mankind. He is delighted at the idea of saving; and exults as the acquisition of a little pelf with a joy strikingly disproportionate to its worth. He looks on every thing given to charity so much lost, as thrown away, and for which there will never be any return. If a benevolent appeal surprise him into an act of unusual liberality, he takes ample revenge by keen self-reproaches, and a determination to steel himself against all such assaults in the future. Or else, in his relenting moments, and happier moods, he plumes himself, and looks as complacently on himself for having bestowed a benevolent mite, as if he had performed an act of piety for which nothing less than heaven would be an adequate reward. His soul not only never expands with warmth of benevolence, but contracts at the bare proposal, the most distant prospect, of sacrifice. His presence in any society met for a charitable purpose would be felt like the vicinity of an iceberg, freezing the atmosphere, and repressing the warm and flowing current of benevolence. The eloquent think it a triumph to have pleaded the cause of mercy before him unabashed; and the benevolent are satisfied if they can only bring away their sacred fire undampened from his presence. He scowls at every benevolent project as romantic, as suited to the meridian of Utopia, to a very different state of things from what is known in this world. He hears of the time when the church will make, and will be necessitated to make far greater sacrifices than at present, with conscious uneasiness or resolved incredulity. His life is an economy of petty avarice, constructed on the principle of parting with as little as possible, and getting as much—a constant warfare against benevolence.

But a person may be free from the charge of parsimony, and yet open to the accusation of worldliness. His covetousness may not be so determined as to distinguish him from the multitude, but yet sufficiently marked to show that his treasure is not in heaven. He was born with the world in his heart, and nothing has yet expelled it. He may regularly receive the seed of the gospel, but the soil is preoccupied; "The cares of this world, and the deceitfulness of riches choke the word, and render it unfruitful." He will listen to an ordinary exposition of the vanity of wealth as a matter of course, and will appear to give it his entire assent; and yet immediately after, he resumes his pursuit of that vanity with an avidity which seems increased by the temporary interruption. But let the exposition be more than usually vivid, let it aim at awakening his conviction of the dangers attending wealth, let it set forth the general preferableness of competence to affluence, and it will be found to be disturbing the settled order of his sentiment. A representation of the snare of wealth is regarded by him as the empty declamation of a man who has been made splenetic by disappointments, or who has been soured by losses; who has never known the sweets of wealth, or, having known, has lost them, and would gladly recover them again if he could. He never listens to such representations as—that unattainable riches are only the means of purchasing disappointment; that the possessor suffers rather than enjoys them; that his wants multiply faster than his means—without an inward smile of skepticism, a conscious feeling which if put into words, would express itself thus, "O, if I might be made rich, I would make myself happy. Tell me not of dangers; cheerfully would I risk them all, only bleed me with wealth." And his life is arranged, and spent in strict accordance with this confession. In his vocabulary, wealth means happiness—the chief good. And in his reading of the Holy Scripture, the declaration of our Lord is revered as if he had said—A man's life consisteth in the abundance of the things which he possesses.

And this representation, be it observed, applies to the man whose ideas of wealth are limited to a few hundreds, as much as to him whose wishes aspire to hundreds of thousands. The poor man is apt to imagine that covetousness is a subject in which he has no interest—that it is a sin peculiar to the rich. It is true, indeed, that he may not plan for riches, because he may not be able to plan much for anything; calculation is out of his sphere; it requires too much thought for him. And it is true, also, that the prosperous are more liable to indulge cupidities than the poor; for if it cannot be said with confidence that poverty starves the propensity, it may certainly be affirmed that prosperity feeds it; often awakening it at first from its dormant state, and turning every subsequent instance of gain into a meal to gratify its voracious appetite.

But there is no sphere so humble and contracted as to secure a man against its intrusion. Like a certain class of plants, it seems only to ask for room, though it should be on a rock, and for the common air, in order to thrive. The man who flatters himself that he has "retired from the world," may still be carrying this abridgment of the world's influences about with him in his heart. And by artfully soliciting the poor man under the disguise of industry, of frugality, or of providing for his family, it may have yoked him as a captive to his ear, though he may appear to be only poverty at bay. He need not plunge into the ocean in order

to drown himself—a very shallow stream will suffice, if he chooses to lie prostrate in it; and the desire of the smallest gain, if his heart be immersed in the pursuit, will as certainly "drown him in perdition," as if the object of his cupidity were the wealth of a Croesus. He takes his character, and incurs his danger, not from the magnitude of his object, but from the unceasing and undivided manner in which he pursues it. Though his worldliness may be quiet and equable in its operation, yet, like an ever-flowing stream it gradually wears his whole soul into one channel, which drains off his thoughts and affections from higher ground, and carries them all in a steady current in that single direction; while his occasional impressions of a religious nature only ripple its surface for a moment, and vanish, without in the least retarding its outward course.

To be Continued.

For the PROGRESSIVE CHRISTIAN,
Some of the Heavies.

BY HOWARD MILLER.

There are some phases of the Brethren's faith and practice that are not sufficiently dwelt upon by our writers and others connected with the press of the church. Suppose, by way of a healthy variation, we look up some of the common virtues of the church, and see if we cannot find something pleasant to think upon and good to remember. We need not go far for many of the virtues, which, though they seem largely lost to the world in practice, are common enough among us.

Take the principle of hospitality. The Dunkard church, or, begging your pardon, if the word sounds vulgar, or harsh to you—the Brethren's church, is pretty well spread out, and we are found from the heart of the Quaker city out over the hills and dales, on the prairies and along the far-off Pacific. There are English and Dutch, French, Danish, Norwegian, Irish and negroes and all the colors and many of the languages of the earth, yet whenever the brother goes from either east or west, he is welcome to stop on his pilgrimage and rest under his strange brother's vine and fig tree till the next day.

Does anybody recognize or did he ever hear of "travelling east"? Well, his hospitality and well-wishes are a course that beside the inborn, free-will offering of the brother to brother or sister to sisters as they journey on pleasure or business through the vineyard here below.

The widest diversity of opinion as to policy may exist and upon all conceivable topics; the different members will differ in opinion as much as they differ in feature; yet, let him who is known as brother either personally or by reputation, stand on the door sill, and, with his staff and budget, wait the answer to his knock, as he takes in the surrounding landscape or looks to the western sky for the indications for the morrow, and he may know almost to a certainty that he will be asked into the prophet's room.

Under the old order of exercises, when people went up to the Annual Meeting on horseback, if we could have seen them coming from every direction on their long ride of a hundred or more miles, it would have resembled the gathering of the chieftains when in old Scotland the beacon fire blazed on the hill top to call the clans for action. If these old soldiers stopped, tired and worn out before the humble cottage or the grand mansion, if within the bonds of brotherly love, had been born in the same fraternal knot, it would have been an unforgetable and unforgetable sin to bid him move on. And to-day that good old custom has but slightly, if at all, lost luster in the unfavorable associations of the age.

A traveller in Arabia once told me that when surrounded by a horde of barbarians who threatened to take his life, he inveigled the old sheik to open his mouth and deftly dropping a pinch of salt in it, yelled, "Aha, old fellow, you've eaten salt with me now." By the age-long practice of the desert, he who ate salt or partook of hospitality with a real or supposed enemy, was absolutely safe, beyond a doubt, for that time. So I think that if we had more and better knowledge of each other's home-life from personal experience, there would be fewer personal differences of opinion. Personally, I'd like to drop salt into the mouths of a good many brethren who were old when I was born.

Then in many congregations—hundreds of them—and in thousands of individual cases, and, doubtless, in thousands never to be known,—when misfortune or unfortunate investment had swept away the stays of a home and all seemed to be ready to drift down the tide of ruin, how often has the Brethren's church taken up the cause of business as regular and certain as any other doctrinal point, disposed of his case by each member, contributing down into his pocket and contributing to his help. Many a home to-day owes its surroundings, directly or indirectly to just such proceedings.

Go to the poor house and call the roll of church membership, and report how many members of the Brethren's church you will find on the list. Not but that we have poor—desperately and miserably poor—people among us; but they are not allowed to become a charge to the world while they are in good standing with us. One of the most outrageously unjust things, and utterly repulsive to the feelings of ordinary humanity, is to see parents or children, near kin, severing the ties of family relations on account of more or less fortunate surroundings; yet, how

much greater the outrage and baser the sin for those possessed of a higher relationship in the spiritual world to cast off the brother or sister, and to our eternal credit, here and hereafter, it is never done, be it said.

Not a few to-day would have made that journey so pathetically sung in Carleton's Ballads,

"Over the hill to the Poor-house,
and exclaiming with a weary way;
I'm trading my weary way;
I'm a woman of seventy;
And only a trifling gray."

had it not been for the unwritten, and, alas! unsung beauty of the Dunkard faith.

Very few people from the mountain fastnesses, where they have never known anything of the city's way nor of the world's polish of manner, would have occasion to fear a blunder in the home of their urban brother. The common absence of pride prevents that; and where the proper spirit of Christ is, the question is not as to whether the guest can make a bow or play on the piano, but as to his spiritual enlightenment.

So there are many things among us that we have as treasures, and yet we think so lightly of them and when hospitality and brotherly love is dead the church has died too.

I was once in an artists studio, where a picture of a gloriously beautiful landscape lay upon the easel receiving its finishing touches. The artist asked me to suggest changes and my flat refusal to commit myself on a subject I knew nothing of was met by his pressing invitation to criticize from my own point of view. I complied, and, sure enough, we detected an error which was a real error, and in the picture, today, the convallaria blossoms are of the right color. So if you will pardon my suggestion and listen to it patiently, I will venture to assert that this beautiful picture of ours could be improved by a greater attention to our virtues and our characteristic peculiarities, and, that, if we wish to give the whole spiritual landscape tone and a nameless and indescribable beauty, let us cast over it the glamour of charity to all.

Elklick, Pa.

For the PROGRESSIVE CHRISTIAN, Judgment.

BY E. E. ROBERTS.

"But know thou, that for all these things God will bring thee into judgment." Eccl. 11:2.

Language, how impressive; warnings, how urgent; admonitions, how weighty! Scarcely could we imagine the same number of words that could carry with them a deeper importance, awake so much alarm, cause so deep anxiety or so solemn thoughts as these: "For all these things." How many precious blessings God is continually bestowing on us! Do we improve them? How many golden opportunities is He constantly giving us for laying up treasures in heaven. How often do we let them slip through our fingers, without apparently giving them a thought.

One says, "God has given me no opportunity for which I should be brought into judgment." Yours may not, perhaps, be the most favored lot in life, but still you are receiving your share of God's blessings.

Are you young, and through your veins leaps the rich, fresh blood of youth? Then you have a great blessing indeed. Look at your neighbor, yonder, whose slow and faltering step and consumptive cough, tell you then, he has been called to cross the dark, rolling river of death. Ask him and though he be a millionaire, he will tell you that he will gladly give all his wealth for your health and youth. Then for this blessing remember God in your youth, and spend it in labor, in love and in service to him. For this blessing will he bring you into judgment.

Has God given you a mighty brain and great wisdom to search out great mysteries and reveal dark sentences? Then, instead of using it to your own glory and honor, use it to show the wisdom and goodness of God. For these things will God bring you into judgment.

Have you a gift of tongues, that from that source of power you may be able to move the multitude? Then, instead of seeking the bar or hall of Congress, worldly fame and worldly goods, seek to tell the story of Jesus and his love; tell of righteousness and judgment to come, till like old Paul, you make men tremble. For these things will God bring you into judgment.

Have you great possessions and untold wealth? Instead of spending your energies in seeking to add still more, spread the Gospel banner to the winds, and send the glad tidings far and wide. Do not get happy and sing, "Fly, Gospel tidings, fly!" and, then forget to give something toward making it fly. You remember the two neighbors who went to another to sympathize with him over a loss. The one said, "I am so sorry to know of your loss! I pity you so much!" The other snatched the action to the words, and said, "Pity you so much," and gave him a bank note. Whose pity did him in distress the most good, think you? For this thing God will bring you into judgment.

But here is one who says none of these is my case. "I am neither rich, wise or eloquent, nor am I yet young. I have none of these things. For what will I be brought into judgment?" You have a home, that is one blessing. You have, at least, one heart that loves you, for none are so poor that they go down to the grave unwept. Another blessing, and best of all, you may have Christ within. If so, oh, how great a blessing! And though your path may be one of the most lowly, still you may point some poor, tempest-tossed mari-

ner to the haven of rest, for which his tired and weary soul is seeking, but has lost his reasoning in the fog and mist of popular delusions, like the sea captain, with whom your writer conversed recently. Said he, "I have twice read my death in the papers, and saw that my vessel was lost. For sixty days we were in one continuous gale, and in the endeavor to keep her to the wind, she man after seaman was frozen, till the hands and feet dropped off. We had only flour and water to eat for twenty days, at last that gave out, and we were just about casting lots for whom we should kill and eat first, when we sighted a sail. Oh, the joy of seeing that sail! Oh, the fear of their not seeing it! Reader, you and I can never imagine it till we pass through it; and oh, the joy of the brave seamen, when, at last, they were towed safe into port! Yet we, day after day, meet the him who has made shipwreck of his craft on the sea of life, with the billow of woe dashing over his frail craft, each moment threatening to swallow it. It is yours to say, 'Brother, give me your hand till I tow you safe into the harbor.' God has given great, glorious blessings and privileges to each and all for which he will bring us into judgment.

"Into judgment." Have you ever stood as a criminal before a judge for sentence? I hope not. If not you nor I can know or feel as the criminal feels. We can form no correct idea of the awfulness of that standing, or being brought into judgment. But suppose you were tried for your life and found guilty of murder, and you were brought into judgment, for sentence. Oh, how terrible the penalty! But did it never occur to you that this is your position? If out of Christ do you not know that you are guilty of the blood of Christ? If under the law, by the mouth of the witness.

Of how much sorer punishment shall he be thought worthy who has trampled under foot the blood of Christ? Happy, indeed, will be the one who, when brought "into judgment," will be like the young man who was being tried for his life in England, many years ago. He did not seem to care the least as to the results of the trial and maintained to the utmost indifference as to its results. "What?" says the judge so still in the court, "do you not know that you are being tried for your life? how is it that you seem to care so little as to its results." "Why," said he, drawing a writing from his pocket, "here is my pardon from my Queen. I have taken due precaution and have my pardon before I am convicted." Happy if, when brought into judgment and the record condemns us, we can say, "Ah, yes, but here is my pardon by your King, Christ Jesus." Sinner, there is a pardon for you; do not fail to secure it, and that at once.

Philadelphia, Pa.

For the PROGRESSIVE CHRISTIAN, Antioch Church History.

S. M. MINNICH.

CHAPTER III.

Brother R. H. Miller greatly surprised the "officials," at our church meeting in January, by saying that no one could be tried legally until the charges against the accused were made in writing and signed by the persons making the charges. He said this was the decision of A. M. This being true, testimony will show that not one of those who have been excommunicated from the Antioch church has been legally tried. Our officials must believe in the squatter sovereignty; for they have trampled under foot the decisions of Annual Meeting in the very act of enforcing their own.

But to return to my retraction. The article the officials complain of was published in the PROGRESSIVE, Jan. 31st, under this title, "The Antioch Church, Ind." Brother R. H. Miller had written an article for the Brethren at Work in which he gave an account of the "long troubles" at Antioch, from his (no, the Elder's) standpoint. My article was sent to the B. A. W., but on account, I suppose, of its long established custom to hear one side only of all questions, it would not publish my jottings. My article contained these words: "Once there were 50 or more members within hearing of the church-bell, who had a home in the Antioch church; but now we may cut off the cipher, and the remaining figure will express a greater number than have a home in the church."

Do the officials know the meaning of the word home? Do they believe that to Adam Paradise was a home? To the good among his descendants home is a paradise.

The Elder said, "We do not object to the other statements of his (my) article." Then you endorse these words: "There has been no public preaching in the meeting house at Antioch since last May."

The Sabbath School struggled hard for life, but finally gave up and died. The prayer and praise meetings are crushed; sociability, peace and love are unknown in the church. No sociability, no peace, no love! Are there five persons in the wide, wide world, who have a home—where peace and love are unknown? O, my Father, deliver thy church from such a homeless home as this. I retract—there is not one who has a HOME in the church at Antioch.

The second and last charge against me is for writing these words: "It will be known when the books are opened, that it is self-aggrandizement which has caused the long trouble at Antioch. The evidence will show that fashionable popularity is the foundation of the trouble and not 'fashionable dress-
ing.'" There are many things true which are not known; nor will we know until God opens the books in which are written the secrets of our hearts—then we shall know the motive that prompted men to do the mysterious and unrighteous things that they have done. Please notice, I did not say what was, but what "will be known when the books are opened." Please notice again, I did not say it was "fashionable popularity" that is the "foundation" of the trouble, but I said "the evidence will show this to be the foundation." When great calamities occur it is often impossible to tell the cause. No greater calamity can happen to man than the destruction of his spiritual life, hence a knowledge of the cause is of great price, for this knowledge may save the church from destruction and souls from eternal death.

One of the first troubles I remember in the "long troubles" here was the bell on our meeting-house. This bell trouble was so loud that Bro. D. P. Sawyer said it was heard all over the brotherhood. You would not call "fashionable dressing" the foundation of this trouble, would you, brethren?

The platform for the preacher, the desk for his books (it looks like a beehive, only longer), the cover on this gum, the rattan carpet in the aisles, etc., etc., all have greatly disturbed the peace of our church. You say, "Any one who will keep up 'long troubles' over such things ought to be—concentrated." And so say I. But you say, Bro. L., that it was "fashionable dressing" which has caused the long trouble. You said the Annual Meeting and ten thousand brethren knew that it was "fashionable dressing" that was the cause of our trouble. "Ten thousand?" I believe you ought to "retract." There are not, in my opinion, a score of brethren outside of the Antioch church who know the foundation of this "long trouble." It is not platforms, and desks, and carpets, and round coats, and sister's hats that are the cause of this unrighteous trouble. No, no; the cause of the trouble is not in these lifeless things. Unconverted hearts is the foundation of it all. Phariseism still lives. Many, very many, I fear, continue to trust for salvation on their "broad phylacteries"—on their "mint, and anise, and cummin." The Pharisee lawyer is still in the church. The words of Christ are as pertinent to this class to-day as when first spoken: "Ye unto you also, ye lawyers! for ye LAKE MEN WITH BURDENS GRIEVOUS TO BEAR, AND YE yourselves touch not the burdens with one of your fingers. Woe unto you lawyers! for ye have taken away the KEY OF KNOWLEDGE; ye enter not in yourselves, and THEM that were entering YE HINDER. Luke 11:46, 52.

Antioch, Ind.

For the PROGRESSIVE CHRISTIAN, Scattering Thoughts.

BY W. M. HAMILTON.

We notice, just now, quite a feeling arising among our people on account of the progressive movement of some of the brotherhood. Brother Shively appears to be afraid of a salaried ministry. So are we opposed to it for a minister to have it in his power to say to his congregation, "You must give me so much or I will not preach for you." This certainly cannot be sustained by the divine authority of Jesus Christ. If it can, we want the chapter and verse.

On the other hand, where is the authority for an organized church to select one or more of their number and say to them, "Go and preach the gospel," at the same time it making no difference who the choice may be—the wise men among you or the illiterate, the wealthy brother or the very poor. The obligation is none the less binding, the charge is now, "It is your duty to go and preach, and, very especially, funerals." At the same time no provisions are made for the minister's family, though it may be large or small. Should the minister's labors prove to be acceptable, there will be a continual tease at him to come over here, go over there; "well, can't you come, go our school-house occasionally? there is a man and his wife up here that would come to the church if we could only have regular preaching." A good brother said to me last evening while on my way home from preaching the funeral of an old gentleman with whom he was acquainted, "Well, that man would have been in the church if there had been preaching over there," giving a hint, though the deceased had lived fifteen or more miles from the preachers, thus it goes. We have many such calls. We remember an instance of being called on to preach the funeral of an old sister at a time when we thought it almost impossible to do, and at the same time do justice to ourself and family. But the messenger said, "You must come." So we took him at his word and went. Now, the secret of this matter is, the corpse was nearly six miles from us. We were to be there at 10 A. M.; then to drive fourteen miles to the place of funeral and burial. But the good brethren went home from the house to work, having sent their servant, and not one of them went, though one or two sent a hand. So their wheat was sowed; and so was the preacher's when he got home and sowed it. We have lost as many as four days in succession preaching funerals, having no time to do more than the chores, and then preach at night.

We have a territory allotted to us of about 400 square miles. Suppose the adult part of the population of said territory to be 5,000 persons; say one hundred brethren and sisters, and take the
(See Fourth Page.)

The Progressive Christian.

A Religious Weekly.

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

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DISTRICT AND GENERAL CONFERENCES.

NUMBER II.

In the church we have local, district, and general conferences. Only the local conferences are conferences in fact, the others being such partly by representation. In the council at Jerusalem we find no model of either of our conferences, which are permanent and periodical—the local being held quarterly, and the district and general conferences annually; for that at Jerusalem was convened on a special emergency and for a special purpose. The authority for holding conferences lies in a natural and indefeasible right, appertaining to all men and all lawful bodies of men.

Conferences are either special or permanent. A special conference is convened when an emergency requires it, and on the ground of either propriety or necessity; but permanent conferences are periodical and are arranged on the plea of expediency only. Special conferences afford no precedent for permanent, periodical conferences; but the Christian conferences of the gospel were special conferences; therefore, the Christian conferences of the gospel afford no precedent for permanent periodical conferences. But our quarterly, district and general conferences are permanent and periodical, and, therefore, they are without gospel precedent, and are arranged on the plea of expediency only.

We have been thus particular in order to remind our brethren of the fact that our conference system is not enjoined by the gospel, but rests on natural right and supposed expediency. By remembering this we will be prepared to submit to any change that may be made by the same right and on the same plea. This showing will also enable us to see that there is apostolic precedence for special conferences, and that our last Annual Meeting assumed undue authority in refusing to recognize the action of our missionary conferences. Our gospel-sustained, special conferences were discarded on the ground of informality by our periodical general conference that is based on supposed expediency. But we pass on to our next question:

2. What is the power of our District and General Conferences?

If our conferences have no power at all, they are useless and expensive excrescences; but if they have any power whatever, that power may be either used, neglected or abused. That we may not abuse our power, it is important for us to know what it is; and as we have no gospel authority for periodical conferences, their power is not defined in the gospel, but is limited by the principles inculcated in the gospel of Christ. Here we pause to state a few facts.

1. The Son of God established his church in the world: "Upon this rock will I build my church;" *Matth. 16: 18*. "Tell it unto the church;" *Matth. 18: 17*.

2. The Lord delivered the law for the government of his church, or kingdom, and ordained ministers to announce and execute this law. "I say unto you," *Matth. 5: 20, 22, 28, 32*. "For I have given unto them the words which thou gavest me;" *John 17: 8*. "And he ordained twelve," &c.; *Mark 3: 14*. "I have chosen you, and ordained you, that ye should go and bring forth fruit," &c.; *John 15: 16*. "Go ye therefore, and teach all nations, baptizing them," &c.; teaching them to observe all things whatsoever I have commanded you;" *Matthew 28: 19, 20*.

3. Christ delegated subordinate power to the church: "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven;" *Matth. 18: 18*. This church power we hold to be subordinate to the will of God as revealed in the gospel. It may and should be employed in devising consistent ways and means for the execution of God's will; but it may not enact or prescribe anything that will in any way whatever interfere with the precepts or principles of the gospel or with the natural, indefeasible and inalienable rights of men. Christ himself was subject to the will of his Father in all things. He said, "My meat

is to do the will of him that sent me, and to finish his work;" *John 3: 34*. "I can of mine own self do nothing;"

"because I seek not mine own will, but the will of the Father which hath sent me;" *John 5: 30*. "For I came down from heaven, not to do mine own will, but the will of him that sent me;" *John 6: 38*. "As my Father hath taught me, I speak these things," &c.; for I do always those things that please him." *John 8: 28, 29*. "For I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak;" *John 12: 49, 50*. "Not my will, but thine be done;" *Luke 22: 42*.

Thus was our Lord careful to teach that he was, in all he said and did, subject to the will of his Father. He also said: "Verily, verily, I say unto you, the servant is not greater than his Lord; neither he that is sent greater than he that sent him;" *John 13: 16*. He was the Sent of his Father; but he is our Lord and we are his servants; and as he was subject to the Father, so must we be subject to his will in all we say and do. Therefore, all church power is subordinate and declarative. Whatever the gospel enjoins the church must require and obey; and wherein the gospel is silent, the church has no tongue of authority. The church has no authority to enact any law; neither to grant indulgences or penance, nor to require anything whatsoever that is not enjoined in the precepts, precedents or principles of the gospel. See *Gal. 1: 6-9*. It is an assumption of authority for the church to make anything a test of membership—a condition of fellowship—that is not made such in the gospel. To bind or loose on earth that it may be ratified in heaven, the action must be in accordance with the gospel.

Now, as our conferences—whether periodical or special, local, district or general—are only assemblages of portions of the church of God, no conference has power to ordain or prescribe anything that would in anywise conflict with either the requirements or liberty of the gospel. "It is a fearful thing to fall into the hands of the living God" (*Heb. 10: 31*); and this will we do, if we assume his prerogatives and lay unholy hands upon his holy covenant.

This, too, is in harmony with the voice of our general conference. *Min. 1872, Art. 1*: "Has the church a right to pass resolutions and decisions, and enforce them to the expulsion of members from the body, without thus saith the positive law of the Lord? Answer: The church shall not expel any member without gospel authority."

Same year, *Art. 5*: "Is the gospel a perfect law to govern the church in all things necessary to salvation? Answer: It is." *Min. 1865, Art. 34*: "Does the Annual Meeting make laws or give advice only, in cases where it has no direct gospel on the subject? Answer: It gives advice only."

Min. 1842, Art. 12: "Whether a church has the right to make resolutions, framed by men, binding on its members? Considered by the elders, and answered thus: "If the resolutions are founded upon and in accordance with the gospel to which we are all bound, they are binding; but if they are not according and even contrary to the gospel, we cannot be bound to observe them, and no church can make them binding."

These decisions are clear, direct and positive. The superiority and perfection of the gospel of Christ are maintained, and the subordination of the church in all of its conferences, decisions and rulings is admitted, and not only admitted but assumed. In whatever else the Annual Meeting may have erred, on this question it has answered correctly. Religious conference meetings, whatever their nature or for whatever purpose convened, have no power at all, except such as is delegated by and subordinate to the gospel of Christ.

Policy, Not Principle.

Under the heading of "Principle; Not Policy," J. H. M. of the *Brethren at Work* throws out a conglomeration of assertions and insinuations that is truly astounding. We called attention last week to the *animus* of brother Moore's writings, and we are sorry to say that the article herein alluded to exhibits as much vindictiveness as his former productions. Hear him start out: "The motives of men always have been questioned, and we presume they will continue to be until the bottomless pit is opened to receive its victims." We pronounce this one of the most unkind and unchristian sentences that has ever been published in any of our periodicals against any member. And it comes from an avowed conservative! We have questioned his motives, and for satisfactory reasons still do, and therefore, we must be classed among brother Moore's victims of the bottomless pit. Of all the hard sayings

of the radicals of both extremes, never anything half so uncharitable has been uttered.

"Even our motives for conducting our paper the way we do has been called into question." Even J. H. Moore's motives have been questioned! Is not that too much? Who is this J. H. M. whose motives to question is sacrilege? He is even the same human who a few weeks ago, not only "questioned the motives" but actually prophesied against the "objects and motives" of his contemporaries, and that, too, in an insinuating and back-biting manner.

Here is a quotation from the last article: "There was a time when controversy was carried to its highest pitch in the Brethren's papers. Free speech was the go and they had it. Hundreds of members became disgusted, and, as a consequence, stopped their papers. Others burned them as soon as they were read, fearing they would fall into their neighbors' hands. The Brotherhood was full of discord and contention. The Annual Meeting was anything but pleasant, and was always looked forward to with dread, and everybody felt glad when it was over. Very little missionary work was done, though it was much talked and written about."

More insinuations. What period in the history of our periodical literature has reference to—the *Visitor* under brother Kurtz, or the *Companion* under brother Hoisinger? We believe the warmest discussions between the brethren occurred in the former, and that, too, over anonymous signatures. Was that the time of the desolation alluded to? Was it in the days of "Theophilus," "Rufus," "Aristobulus," "A Lover of Truth," "Plaine-dealer," "Cephas," "Boanerges," etc., or was it later when it was James Tracy, D. P. Saylor, Leonard Furry, Daniel Snowberger, D. M. Hoisinger, Samuel Garver and others? Or is our prophet too much of a novice to remember those days, when the ancient conservatives sent up their complaints to the Annual Meeting to have a stop put to this "warring?" Was it the time when we discussed the propriety of singing by note, printing a church paper, of using carpet, of giving whiskey to harvesters, and such like things that have long since been decided by popular consent? Or was the incendiary age referred to under the dispensation of the *Christian Family Companion*, when we disposed of the Avoidance question, the voting question, obtained liberty to have the Supper on the table at the time of Feet Washing, and to perform the latter ordinance according to the precept and example of Christ? Can he see no good in the accomplishment of settling the questions that used to trouble us annually in regard to Lightning rods, Fire and Life Insurance, Sunday Schools, liberal education, building colleges, and liberty to organize and operate home and foreign Missions, and many other important matters in which the church has thrown off its pristine proscriptions, and put on Christian charity and gospel liberty? Do our church pioneers deserve no gratitude from our modern critic for having leveled the tall forests of prejudice, and for breaking the rocky, rooty soil of our literary field, from which he is now enabled peacefully to gather his rich harvests? Some of us have lived to witness the ingratitude of our successors, and to resent the insults upon our departed colleagues, who have gone to their reward and not to the "opened bottomless pit."

"Hundreds of members became disgusted, and, as a consequence, stopped their papers. Others burned them as soon as they were read, fearing they would fall into their neighbors' hands." This assertion might appropriately be answered by brother Moore's favorite argument ("false," but we can do better. We can assure his readers (if he will have the moral courage and Christian decency to give us a hearing,) that we know of no such circumstances in our periodical history, and emphatically declare that we are confident they never occurred. A few persons may have stopped their papers, but they were individuals and not hundreds. And we challenge him to prove a case, either of stopping the paper or of burning it, except such as arose from opposition to the use of tobacco, or from personal considerations. We believe one brother did confess to burning the paper because it opposed tobacco chewing and smoking; but the incense of the burning advocate of purity arose unto God, and was turned into zeal against the idol, which was exhibited by the more vigorous opposition of his people by personal effort and abstinence, and through the restrictions of the Annual Meeting. To the truth of this assertion J. H. M. bears testimony on the same page with his offensive article, in the following compiled language:

"The decision of 1864 looks a little weak, but at the Annual Meeting of 1870, the advice was to the point, and comes out in a clear, distinct ring."

We all know, if we are not all willing to admit the truth, that it was by the constant agitation of the subject that the boasted popular sentiment and conventional decisions have been obtained upon the subject.

But even should our paper have been burned by the hundreds, what then? Better books have suffered the same fate. Less than two centuries ago the Bible was burned; and yet the blessed book and the doctrine it taught still live. The same intolerant, vindictive spirit manifested by brother J. H. M. will resort to those incendiary means for the destruction of that which it cannot overcome by fair means. If he would consign to the bottomless pit those who "question his motives," what would he not do with their productions?

But the greatest absurdity of all is found in the course pursued by the managers of the *B. A. W.* They oppose and denounce controversy on one page of their paper, and on the other practice it in its most dangerous form. They will not allow their brethren to reason with each other on matters of mere opinion, but will permit an enemy to assail and ridicule the sacred ordinances of the gospel, from week to week, for months in succession, without an apology! O, consistency, thou art a jewel! We have never allowed any of the commands of Christ and his apostles to be assailed in our paper, and we never will; but our boasting contemporary, who deplores controversy, admits every week into his paper, the vilest assaults upon the plainly revealed institutions of the gospel, and the most brazen taunts and mockeries of the sacred practices of the church. And what for? Plainly and undeniably for the purpose of gaining patronage. Oh, shame, where is thy blush? Is not this a pure organ to go out "to hundreds of outsiders?"

It cannot be from principle, for they avow that no good results from, and nothing can be gained by controversy. And the Stein and Ray debate was advertised for months in advance, and held out as an inducement to subscribers. A jealousy sprang up between the *B. A. W.* and the *Primitive Christian*, because the former thought the latter had no right to publish it—not fearing that the *Primitive* would do more good, but lest they might gain a few subscribers that ought to come to them. And the *Primitive*, after expressing its doubts as to the good results of the debate, nevertheless, continues to publish it from week to week, for the little prestige the publishers hope to gain from it.

In No. 50 (Dec. 17) of last year, they promised their readers that "after the close of this volume the debate will not be published in our paper, but if our patrons want it, we will give it to them through extras or supplements, free of charge." But it is still continued, as it would appear from their own expressed convictions, against better light and knowledge, in that paper, and in the *Brethren at Work*, against favorite and avowed principle: "No Controversy." Hence we are reluctantly and sadly forced to the humiliating conclusion that in conducting their paper "the way they do" they are governed by policy; not principle.

THE ORDER OF HOLINESS.

Elder Isaac Price says in *Primitive Christian*: "We have an organization now within our body for the Work of Evangelism. I approve of the order. The work proposed is a good work. Let them work within the general body, with the advice of the general body. Their work is a special work. May God bless and prosper. Division or separation would greatly hinder the work." This is good. But he asks, "Would it not be well to form another order organizing 'the order of holiness,'—or whatever term should be acceptable,—an order of those whose lives, examples, and aspirations would suggest as suitable ones 'to be so classed?' Let there be a body composed of such as lead holy lives; such as no alcohol in the cup, no tobacco in any form, nor conformed to the world in dress; non-voting, in short, practice the doctrines of the holy gospel as fully as poor humanity can do. Let that order be the advisors and pattern for all." In the name of Jesus Christ we answer No, it would not be well to "organize" such an "order" within the church. It would be well for all our members to lead holy lives; but we want no Pharisaical or monastical "order of holiness," to thank God that they are not like other men—not even like many of their brethren in the church. We want no such "order" to stand as "advisors and pattern for us." We have one advisor—"one Lord." He is our "pattern," and we need none other. If we do, we have the apostles and prophets. We want holy men, holy women, many of them, but no holy orders. This is exactly what Brother Harshey proposes, in a different form, and what Brother Price opposes when he says "Division or separation would greatly hinder the work."

Farther on he says: "To my mind a way opens to solve all the conflicting troubles, with an order for evangelism and an order 'of holiness,' and a large increasing body, whose minds are to be moulded into the doctrines of holiness. The same persons may be members of each body, and as their growth in holiness makes them prominent as

patrons, they may advance upon invitation into the holy order." "Eureka," said Archimedes, when he discovered a method of detecting the adulteration of Hiero's crown. "Oh, that when I was in the vigor of my life, I had seen as I now do!" exclaims our brother on the discovery of this new way "to solve all the conflicting troubles" of the church. He talks of different orders in the church; but Christ says "All ye are brethren." He says, "The same persons may be members of each body;" but Paul says, "There is one body and one Spirit, even as ye are called in one hope of your calling." He says, "As their growth in holiness makes them prominent as patrons they may advance upon invitation into the holy order." How like Grangerism! Who is to decide when an invitation may be extended? Who is to do the inviting? What is to be the ceremony of advancement? Who are to be the officers in the new and holy order? Will their meetings be public where sinners can meet with them, or will they be private? Many questions force themselves upon our mind. We love our old brother dearly, and have always respected his judgment and counsel very highly; but in this case we are compelled to dissent.

In speaking of the church, Paul said: "The temple of God is holy, which temple ye are." *1 Cor. 3: 17*. Again he says, "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it (the church) with the washing of water by the word; that he might present it (the church) to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it (the church) should be holy and without blemish." *Eph. 5: 25-27*. This is the gospel doctrine—a holy church, and not a holy order or body, in the church. Not division of any kind; not schism in any form; but a united church, born of the word of God, and sanctified by the word of God. Let us endeavor "to keep the unity of the Spirit, in the bond of peace."

CONSISTENCY.

And now under this heading, Bro. T. S. Hoisinger charges us with inconsistency. He says: "Some of the papers are full of fault-finding of the Annual Meeting; and the very next one comes out and says, 'Brethren, we must get the grant of the Annual Meeting, or we can do nothing.' Is that consistent? Judge ye."

We being the judges, would say that we see no inconsistency in our course. We do with the Annual Meeting just as he does with us. He praises us for some things and criticises us for others; but wants us to do all the good we can. So we approve of many of the decisions of the Annual Meeting, and offer our criticisms on others; and at the same time want that our Annual Meeting shall be used as the medium for accomplishing as much good as possible. We need a general conference, or think we do; but we never expect to have one that is infallible and above criticism. "Prove all things and hold fast that which is good." Are we not consistent? Judge ye.

But our brother thinks we make a blunder when we wonder why "a gay bonnet" is "plainer on a sister than a plain hat." He assumes that both are wrong, and, taken together, can not make a right. And then he says: "I boldly say there is more harm in a plain hat for sisters than in a plain bonnet." Well, we have heard others make the same assertion, and admit that it is bold, but we have never yet heard the proof. It seems to be an unfavorable reflection on our grandmothers who wore plain hats in preference to bonnets. The fact that hats are fashionable does not prove the position. Plain hats are not fashionable. The same argument can be brought against bonnets, for they are fashionable, too. Neither plain bonnets nor plain hats are fashionable. Gay hats are fashionable, but so are gay bonnets; and in the fashionable circles the gayety is so conspicuous that you can scarcely tell whether the covering is a hat or a bonnet. The Lord says he will take away "the bonnets" and "the hoods" (*Isa. 53: 20-23*); but does not mention the hat. Did not the Lord know that they would wear hats, or was it an oversight? We want proof from either the Scriptures or reason.

Will some one tell us in which there is most harm—a plain boot, or a plain shoe? Which is worst a slipper or a moccasin? Our brethren—and even our sisters—may wear either of these. Why so much difference in dressing the feet, while there is no latitude for the head?

AN APPEAL TO PROGRESSIVES.

Brethren and sisters, we wish to inform you that we need your constant remembrance. Every friend to the cause of progression must "leave no stone unturned" to secure our support. Some have suggested to us that this is not the best way to secure support. That we ought to put up a bold front, and make out a good appearance, and feign prosperity. That people would be more likely to support us if they

thought we were prospering. But we wish it understood that we are not seeking that kind of support. We are not publishing the *PROGRESSIVE CHRISTIAN* with the hope of making money, but from a conviction that such a paper is wanted to advance spirituality, pure and undefiled religion, and our growth in grace and in the knowledge of the truth. We have risked our all upon the adventure, and we look to those who are in love with the same cause, for our future support. There is no use hiding the truth from our friends for the sake of flattering ourselves before our opponents. We must largely increase our present circulation before it will afford us a living support. Our paper is giving general satisfaction, and is gaining favor and reputation, but on account of the hard times, and our late starting out, and the vehement opposition it is obliged to meet from the conservatives, it has not yet been patronized as it would be under more favorable circumstances. Hence we appeal to all progressive brethren, sisters and friends to rally to the support of the *PROGRESSIVE CHRISTIAN*. Use your influence in obtaining subscribers, and in inducing other suitable persons to act as agents. The paper must be sustained by its friends.

THE DRESS QUESTION.

It seems that, with all our care, some of our brethren do not understand our position on the clothes question. Why is it? Even our dear old Brother Granger seems to think that we justify one extreme by another. This is a mistake. We are as much opposed to sinful extremes as any person can be. In fact, we claim that our position is the happy medium between the extremes. On the one hand is the extreme that would make a particular style of dress—a traditional cut or order—a test of membership, a condition of fellowship and church privilege. On the other hand is that laxity which would allow members to wear any kind of dress—to follow the vain, flamboyant, gaudy, flippant and superfluous fashions of the world. We hold that these are the extremes in the clothes question; and we assume further that the fashionable extreme may not be allowed, and that the singular, traditional extreme may not be required. Now, do not overlook it, between these two extremes is the medium that is agreeable to good taste, sound reason, and the gospel of Christ. We hold that the principles of our holy religion require neatness, cleanliness, plainness, modesty and economy. Any garment that comes under these principles is sustained by the gospel, is acceptable to God, and may not be rejected or opposed by his children. This is general uniformity; and particular diversity, which is in harmony with all of God's works, as seen throughout the animal, vegetable and mineral kingdoms.

NEW POSTAL LAW.

A new postage law will take effect on the first of May coming, by which, we will be allowed to send out specimen papers at the same rates as to regular subscribers. We desire to take early advantage of this favorable law, and therefore request our friends to send us lists of the addresses of such persons as they think might take the paper, and we will send to them. Please make up a list of progressives and send it in by the first of next month.

CLEANINGS.

Sister Myers, wife of, elder Grabbill Myers, who has been unwell for a long time is now improving; and there are hopes of her complete recovery.

BROTHER JAMES A. SELL was at home and preached at the Ducansville church on Sabbath, March 30th. Bro. Sell has been from home nearly all winter.

A SERIES of meetings was held at New Carlisle, Clark Co. Ohio, conducted by Brethren O. F. Yount and J. Fitzgerald. Four were added.

THE church at South Whitley Ind., was visited by Eld. George Cripe, who preached from the 9th to the 16th of March. Eight were added.

SABBATH SCHOOLS that want lesson leaves should address Brother S. Z. Sharp, Ashland, Ohio, for a copy of *Our Sunday School*.

At a series of meetings in the Browns-ville church, Md., closing March 11th, conducted by Elder C. G. Lint of Meyersdale, this State, twenty-one made the good profession and were baptized.

ELDER Samuel Murray held a series of meetings at Edna Mills, Clinton Co., Ind. about the middle of March. On the twenty second two were added by baptism.

THE District Meeting for Southern Kansas will be May 17th at E. Meyers', in the Fall River church, 4 miles southwest of Fredonia, Wilson county. Delegates are solicited to be there on the evening of the 16th.

I would suggest to the giddy, the wayward, the ungodly professors, when they get up a parlor dance, that they introduce the performance by the read-

THE PROGRESSIVE CHRISTIAN.

ing of the fourteenth chapter of Matthew.—W. D. JOURNAL.

LESSON LEAVES for Bible study in Sabbath schools and Bible classes, are anxiously inquired for, and we would recommend their publication by some of our rich publishing firms. We are too poor or we would do it at once.

BROTHER D. F. Ramsey, of Conemaugh, Pa., reports favorably for the progressive cause in that congregation. It requires work to bring our cause into favor; conservatism succeeds best without it.

EBY & BLOUGH, is the name of a firm in the profession of dentistry, at Lanark, Ill. Brother Blough (A. J.) is from this place, and we have reason to believe the firm to be worthy of patronage. We wish them success.

Brother Stephen Hildebrand is holding an interesting meeting at the Cross Roads meeting-house, in the Clover Creek congregation, Blair county, Pa. Five persons have been added to the church, and the meeting is increasing in interest.

As will be seen by notice elsewhere, Napier and not Mann's Choice, is the name of the station at which to stop for the D. M. of Western Pa. Most of the congregations can reach the place best by private conveyance.

BROTHER S. H. Bashor, editor of the *Gospel Preacher*, and sister Bashor, the editor's wife, have both been sick of fever. By last accounts they were both improving. We offer them our sympathy and hope they may be speedily restored to health.

THE city movement, inaugurated by Christ and urged upon us by brother D. C. Moonaw, is meeting with liberal encouragement. All who are willing to help should send their promises, or, better still, their donations to J. H. Moore, Lanark, Ill.

THE Committee on change in the manner of holding the Annual Meeting, will meet at Linville Creek church, on Friday, May 30th, at 9 o'clock A. M. The brethren are to stop off at Broadway Station, Rockingham Co., Va., on the 20th where they will be met with conveyance.

ELDER D. S. Cripe of the congregational Brethren, informs us that he has traveled and preached some during the winter. He reports seven accessions. He has moved to Elkhart county, and his address is Elkhart, Ind. He says they have built a new meeting-house there and are meeting with good success.

IN the Silver Creek Church, Williams Co., Ohio, at a meeting conducted by the home ministers, two were added by baptism. Afterward, March 15th, at a council meeting in the same church, three desired to be cut off. At the same meeting there were three deacons elected, and two ministers were advanced to the second degree.

As our churches are now holding their councils preparatory to the District Meeting, we remind them of the fact that all purely local matters should be settled at home; matters that pertain to the District should be referred to the District Meeting; and only what pertains to the general brotherhood should be prepared for the General Conference.

THERE will be a Sunday School convention for the Middle district of Pa., at New Enterprise, Pa., on the 28th of May. Will not some of our elders in the Western District make a move for a Sunday School Conference? Something ought to be done soon. We nominate Elders Joseph Berkeley, Lewis Kimmel, Jonathan Kelso as a committee to make all necessary arrangements and call a convention as soon as convenient.

SOME of our brethren are much concerned about our church name. It may be well to keep up a discussion on this subject; but we give it as our conviction that it would be better to attend to church character and let the name take care of itself. Character must give reputation, and reputation will make the name either honorable or otherwise. If we should call ourselves "The Church of God" and should not be faithful children of God, it would be a reproach, but if we are called German Baptist Brethren and possess and manifest the character of God's children, we shall be known and recognized as his Church.

MR. JAMES T. FIELDS in his lecture on "Fiction," at the Brooklyn Athenaeum alluded in the course of his remarks to Pomeroy the boy murderer, as follows:

"I recently paid a visit to the Pomeroy boy, who was sentenced to be hanged for killing three children, but whose sentence was afterward commuted to imprisonment for life. I asked him if he read much. He said that he did. 'What kind of books do you read?' said I. 'Mostly one kind,' he said, 'mostly dime novels.' 'What is the best book you have read?' I asked. 'Well, I like "Buffalo Bill" best,' he replied. 'It was full of murders and pictures of murders.' 'Well,' I asked, 'how did you feel after reading such a book?' 'Oh,' said he, 'I felt as if I wanted to do the same.'"

PROGRESSIVE SOCIAL MEETING.

If you will send a few extra copies will distribute them. It might do some good. I do not like to spare mine. We don't propose to paste them on the wall, or to use them for tying up crocks, but will lay them up for future reference.

Dear Progressive: Go on! We want Gospel liberty and Gospel light. We want to enjoy the liberty where Christ has made us free. Don't fear the coming storm; the good old Gospel ship has stood many a one. Our California ship knows something about storms; but "let the hurricane roar," what do we care.

Christ is our Pilot wise,
Our compass is his word;
Our south-east storm defies
Whilst we have such a Lord.

We are stronger than ever in love and union; increasing in numbers, whilst those who brought about the storm—where are they? Yours in Christ.

WALDEMAR MEYERS.

PATTERSON CREEK, W. VA.

Dear Editors: It is with great pleasure that I send you a "jot" for the PROGRESSIVE, that great motor wheel of the church extension. It is the only paper now published by the Brethren that allows contributors to express their sentiments. I therefore bid it God speed; and may the editors as well as readers profit by it. May the Lord bless and keep us all, is the prayer of your unworthy brother. H. H. KEM.

The brethren of this place organized a cottage prayer and social meeting some six months ago, and by the blessings of God it has been the most interesting meeting it has ever been our privilege to attend, increasing weekly in number and interest. The Lord willing, we propose organizing a Sabbath School in about two weeks, (have rented a room for that purpose), and desire to make it evergreen, winter as well as summer. We need a systematic course of instruction for young and old. Lesson leaves would aid us greatly.

D. F. RAMSEY.

East Conemaugh, Pa.

CORRESPONDENCE.

Correction. The station at which we will meet delegates is Napier on the Bedford and Bridgeport R. R., instead of Mann's Choice. Please make the correction, as there will be no conveyance at Mann's Choice. All who intend coming by railroad, inform J. B. Miller in time. His address is New Paris, Bedford Co., Pa.

THOS. S. HOLSINGER.

Six Roads, Pa.

NOTICE.

Persons traveling East or West can hear of advantageous rates by addressing the undersigned, who has special arrangements with the Railroad companies. All passengers I arrange for will be sent through on first class express trains. Write where you want to go, when, and how many, and I will send in return the price of tickets, which, if you wish, will be sent to your nearest R. R. office where you can get them. The difference will be quite an item, amounting to sixty-seven dollars between Pittsburgh and San Francisco. Any contemplating travel, especially to Kansas and Iowa, are invited to ask for rates. Ask in good time.

HOWARD MILLER.

Elk Lick, Somerset Co. Pa.

ELDORADO, PA., }
April 2d, 1879. }

HOLSINGER AND BEER,

Dear Brethren and fellow-laborers:

THE PROGRESSIVE CHRISTIAN is making its visits weekly. Welcome. I love the name. To progress in Christianity, is what we want. If I keep my health, I will make another strong move in our district, to send men as home missionaries to fill the appointments called for, and fill all unfilled territory in our district; and to branch out north and south. God desires the gospel to be preached to all men, so that all men may be saved; and if not accepted, for a witness against them. So the gospel must be preached. But I have no idea that righteousness will cover the earth before the coming of Christ. The man of sin must first be revealed, and destroyed at his appearing.

Now, in regard to the PROGRESSIVE, I find nothing very objectionable. One thing I object to, and that is to justify one extreme by another. Our troubles arise from the two extremes, and both wrong. Adopt a middle. When it comes to coats and caps, always contented, and the apostles forbade superfluities, and the apostles will back you up. My thanks to Bro. Meyers for his kindness in sending me the paper.

I expect to pay a regular visit to Somerset county, next summer; but I think not before harvest. I have to put in the forepart of the summer east. No providential interference, I will visit Somerset soon after harvest.

FRANKLIN MYERS.

CONSISTENCY.

I am sorry I can't say, with the truth, that I am well pleased with the PROGRESSIVE CHRISTIAN, as you call it. I fear it doesn't deserve the name. Some papers are full of fault-finding of the Annual Meeting; and the very next one comes out and says, "Brethren, we must get the grant of Annual Meeting, or we can do nothing." Is that consistency? Judge ye.

I was glad to see you admit that it was impossible for a sheep to come in the wolf's garment; but sorry to see you advocating the wolf's garment as no harm for a follower of our meek Savior, who came in humility and taught it while here on earth. And you contend that there is no more harm in a plain hat than in a fashionable bonnet. Both are wrong, and two wrongs never made one right. I boldly say there is more harm in a plain hat for sisters than in a plain bonnet. I will try and prove that it is fashion that is the cause that some

want to wear them. Let hats go out of style, and we will have no more trouble with them. It will be like the hoops as soon as they went out of style the church had no more trouble about hoops.

TROS. S. HOLSINGER.

Six Roads, Pa.

From Uniontown, Pa.

HOLSINGER AND BEER:

Dear Brethren:—I feel like saying a word in behalf of the progressive movement. In perusing the different periodicals of our church, I see in almost every one something in regard to fashion, round breasted coats, or caps. This is all well enough in its place, but when we have our religion on the out of our coat or wearing of the cap I think we are going beyond the teachings of the Bible. We in the George's Creek church, of Fayette Co., Pa., have undergone such serious trouble, arising from this old order restriction, that such preaching has become very disgusting to me. It reminds me of the plain brother that I had the pleasure of listening to in Ohio a few years ago. There were eight or nine ministering brethren on the bench. After the usual nod passing around, one brother arose, took a text and soon turned his discourse to dress, saying there must be uniformity, the sisters must all wear the sun-bonnet, cap, &c., which was the sum and substance of his sermon. This brother was plain in the extreme, with dirt and rags added, and yet very wealthy. I did not form an acquaintance with the brother, but saw him get into his two hundred and fifty dollar carriage with a span of match horses beautifully decorated with silver mounted harness and drive off. Next day (Monday) I was in the county seat waiting for a train to start homeward, and there being no one at the station that I was acquainted with I concluded to walk up town. The first person I saw to recognize was this plain brother, and if his religion was in the clothes he had on on Sunday while he was preaching, then there was none in what he had on on Monday. He was dressed in broad cloth, (not round covered either) boots blackened, cane in hand, and a cigar in his mouth. Away with such inconsistency. And I am afraid there are too many of just that very kind among our old order dress preaching brethren.

Our church here numbers near four hundred members; we have had some trouble for three or four years. The annual council sent a committee of three to investigate our difficulties and after going through a session of four or five days this committee in conclusion said they would lay down new rules for us; viz: the brethren, especially the officials, should all wear round breasted coats, and all of the sisters should wear sun-bonnets and caps, and lay off their bonnets in time of service, and the attempt was made by our bishop to enforce these new rules, by making it a test of membership, and the consequences are that our once happy and prosperous church is about broken up. We have two meeting houses, large and commodious, and prior to this old order rule that was laid down for us to be governed by, we always had large and full congregations, and were prospering better, taking in more members than any other denomination in this county, but since that our congregations number from three to twenty persons. It has been the means of driving many of our intelligent young members away so they don't attend church any more; and older ones, who have been faithful members in the church for years are staying away, consequently our treasury is empty, the church in debt, and our meeting-house going to rack; and this will be the result in nine cases out of twelve where these old order rules are enforced. We have had the promise from some of our aged brethren that steps would be taken to bring about a reconciliation in our arm of the church, but I see no move in that direction yet, and I have but faint hopes that we will ever again be what we were once, a happy and prosperous church. I do not want to be understood that I advocate pride. God forbid. I am as much opposed to it as any brother, not only in dress, but in all things, yet I want decency and order. And to my old brethren let me say, don't be too rigid in enforcing your old order system, unless you have thus said the Lord, for it.

May God speed the PROGRESSIVE onward and forward is my prayer.

WM. MOSER.

Uniontown, Pa.

From Meyersdale.

Welcome PROGRESSIVE:

I see your pages, are filled from time to time, with spicy reading matter. I am very glad that able writers, such as brother W. G. Schrock, who had buried their talents for years are coming to the front, making better use of the God-given right which we as Christians enjoy. The paper is a stimulating power for the poor Christian to make progress in the course in which we are all engaged; and now we should make the best use of it to the honor of God and the advancement of his cause. It also may be used to show us our neglected duties, to uncover and correct, if possible our wrongs. If we do not get angry when we read these writings and productions of Christians, but use them for our good, then it may be well with us. The Pharisee and the Publican both went up to the temple to pray, yet when there and prayer was over, the Publican alone was benefited by going there. So in the present day, nothing but an humble heart, and an acknowledgment on our part that we are not good enough yet, with a resolution to make proper progress in our divine life, will bring us into favor of God.

Our Bible class, as organized and carried on so far, has been and we pray that it may be a success. We come together, sing and pray, read a chapter, then ask all the questions we think of pertaining to the lesson. In this way we hope to gain more knowledge of our duties as Christians; and through these meetings cultivate love among us, which is always desirable among Christians. I hope the time may come soon, when more of the evening hours which are spent in idleness may be used by the Christian in obtaining a better knowledge of Christ and the Gospel plan of salvation.

From Uniontown, Pa.

Brother D. M. Miller, the evangelist from Illinois, preached at Berkeley's Mill, on Saturday evening, Sunday morning and Sunday evening; certainly a rare treat for our brethren and friends there, and I hope they enjoyed it and made good use of it.

Last, but by no means least, we learn that arrangements will be made by the brethren of this congregation to have preaching at stated times in the city of Cumberland. This shows progression in the right direction. But we wonder why these arrangements might not have been made before this. If our way is the Gospel way, why not have tried long ago to convert the Cumberland people to the faith as delivered to the saints? We also do hope that arrangements may be made to have preaching, again in places where our brethren years ago preached; for we should remember that the poor mountaineer has a soul to save as well as the man in the city. In conclusion, my prayer is for a universal awakening to our duties as the professed followers of Christ.

M. HADY.

Fairfax, Va.

"The fact remains that brethren who, of choice, wear the plain standing collar coat and broad brimmed hats; and sisters who, of choice, wear the plain dress and cap, are never found at picnic festivals, celebrations, county and State fairs, and no other place where Christian duty does not lead them."—D. P. Saylor, in PROGRESSIVE No. 11.

Now, since the report is circulated around here that Bro. Daniel P. Saylor attended the Centennial Exhibition at Philadelphia, Pa., we want brother Saylor to explain; were you there? If so, we presume you did not wear the "plain standing collar coat and broad brimmed hat" that you prescribe for others; or, if you did, we conjecture that you don't wear them "as a matter of choice," but simply to make believe that you consider them essential to Christian character. Or did Christian duty lead you there? If so, will you tell us how? Or art thou excusable, O man, for doing the very things that you have labored for years to bring the iron heel of Old Order down upon. The apostle says, "Blessed is the man that condemneth not himself in that which he alloweth."

But, perhaps, you were not there at all. If so, then, of course, none of the above has any application to you; but since such a report is out, we think it would be well for you to come out in the paper and refute this unjust charge. We hope you can do it, for we do love to see people practice what they preach. But if you were there—well, I don't feel as if I could do the case justice, until I hear from you.

Now, brethren editors, since I have commenced to write, let me say a word to you. I have been reading the PROGRESSIVE CHRISTIAN a few numbers. I like its independent spirit, its outspoken defense of the truth as it is in Jesus, and its fearless condemnation of error, even though it be found in high places in the church, and supported by an Annual Meeting. I have long felt the need of a paper in the brotherhood that will fling its true colors to the breeze, and stand firmly for the right, Annual Meeting or no. Annual Meeting, patronage or no patronage, live or die. I hope you will fight it out on this line, with charity toward all, enmity toward none, and an eye single to the honor and glory of God.

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This is an age of progression, and it is time that we should learn, that, because our fathers believed and practiced certain things, is no evidence that those things are right. The Bible used to be sufficient without any side issues, and in view of the fact that by it we shall be condemned or acquitted in the great day of accounts, I see no reason why it should not be regarded as a sufficient code of laws for the rule of faith and practice, and the proper adjustment of all our difficulties. I am willing to be placed under the severest lash of the gospel when I go astray, but I do most earnestly protest against being placed under the lash of the Old Order, when I know that its originators were not inspired, and in consequence have widely transcended the authority given them by the Bible. I say let us have more prayer and less legislation. More gospel and less Old Order. Let us love in the church and less looking it over God's heritage.

Dear brethren, I pray for you, that while you are not afraid to condemn our dangerous extreme that we have drifted into, you may have the divine guidance to keep you from running into another extreme equally as dangerous. Let us all keep near the cross, and when we reprove error let us try to do it kindly.

JOHN H. PECK.

Lanark, Ill.

From the Primitive Christian.

Missionary Labor.

Inasmuch as our district conference is fast approaching it would, perhaps, not be out of place to offer a few thoughts on the Home Mission question. That our present method of spreading the Gospel in the more isolated parts of our district is defective, all must admit. That a more effective means should be adopted, being highly necessary, is a thought that should command the attention of every lover of truth. The truth as it is in Jesus is what makes us free, and when that efficiency is applied to our souls it liberates us and we are free indeed. Appreciating this freedom as we do, why not extend the truth further out with in our borders? Were this done effectively the glorious Gospel of Jesus Christ, stamped upon the blood-stained banner of King Emmanuel might be unfurled to the breeze over every town and hamlet in the country. This question already has had its due share of debate, and it is to be feared too much. While this discussion is going on in the brotherhood, souls are starving for once upon a soul and go to work? Yes, work, and work effectively. The language from the King is, go and offer my salvation to a lost and ruined race, offer them terms of reconciliation. "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Yet in the face of this all important command we will sit at ease in Zion and virtually say, "If the sinner wants salvation let him

come to where we worship and get it." Will we be guiltless if we do not go? Why not unburden our coffers and support those who can and are willing to go and preach the everlasting Gospel of Jesus Christ? "How shall they hear without a preacher? And how shall they preach except they be sent?"—Rom. 10:14, 15. A large element are ready to send and support those who are sent, if the proper plan was adopted. Then, my dear brethren and sisters, inasmuch as the weight of souls lies heavily upon our hearts, let us ask God, the searcher of all hearts, to help us devise an effective plan to spread his Word of eternal truth, that when we are in our coming conference assembled we can conclude at once and proceed in the glorious work—the salvation of the sinner. We, no doubt, all have brethren and friends isolated from the main body, that desire preaching, who send repeated appeals to the minister to come and preach the Gospel, but the call is unheeded and souls are starving. His means are limited, and if the minister goes much his family will soon have no bread to sustain life. Then how will he heed the Savior's go? Let us, in the name of heaven, ALL go and support the cause. Let the poor Christian go and give us his prayers and sympathy. Let the well-to-do go to his garner and pantry, and help support the minister's lonely wife and family during his absence. Let the wealthy go to their banks and give of their means with which God has blessed them, and support the evangelists in their labor of love. Let the Church go when they have a colony of brethren in an isolated part of their district and erect a house of worship and preach more frequently. Paul may plant and Apollos water and God will give the increase. Thus did Eagle Creek congregation, and from the little colony of seven down at Pleasant Ridge, at the completion of our church-house there, by our repeated efforts at that place they now number forty-seven. Thus might the cause progress everywhere. Let us, my dear brethren, come to the rescue and lend to the Lord. May God give us wisdom in the matter of so great importance, and let us pray much and meditate on these things until we meet in conference; then may God open our hearts and help us onward in the grand cause of salvation.

S. F. BOSSERMAM.

Dunkirk, O., 19th, 1878.

AMONG THE CHURCHES.

At a woman's missionary meeting held recently in London, the Rev. Mr. Inglis, for twenty-five years a missionary in the New Hebrides, said: "When I went to Aneityum there was not a widow to be found on the island; there was not even a name in the language for widow, the reason being that the law doomed every woman, on the death of her husband, to be strangled and her dead body to be thrown into the sea with his. Now not only has this horrible practice entirely disappeared under the Christianizing influence of the missionaries, but the whole of this island and another have become Christian."

The American Board of Commissioners for Foreign Missions has had a rare streak of good luck in becoming the residuary legatee of good old Deacon Otis, late of New London, Conn. The amount is expected to be nearly \$500,000. The secretary of the board, however, suggests to the Christian public that the bequest of half a million dollars is not yet in the possession of the board; that how soon it will be available for missionary use is uncertain; that the precise amount to be realized is not fully known, and that whatever the amount may be it will no lessen the imperative claims of Christ on His disciples for the vigorous prosecution of missionary work in foreign lands.

It is not generally known that the late John Stuart Mill, perhaps the ablest of modern writers on political and social science, commenced in the year 1820 a book on Socialism, which, if it had been completed, would probably have been recognized as the greatest of his works. Manuscript chapters of the incomplete work have recently been brought to light, and are found so nearly complete in themselves, and so full of discussion questions now most prominent in the public thought, that a London Review, and also *The Library Magazine* of New York are publishing them. They are announced to appear in book form on April 25th, published by the AMERICAN BOOK EXCHANGE, New York. The price, post-paid, in cloth, will be 50 cents, or in paper, for only 25 cents, or by the single volume for 10 cents. It is a work which all students of political and social topics, and all enlightened citizens, will be glad to read.

MODERN SOCIALISM.

Next week the purchasing wagons of the Meyersdale Butter Factory will pass over the various routes and buy all the butter and fresh eggs, that our farmers may have to spare, paying cash as they receive the goods. Again we would recommend our farmers to make an effort to produce a good article, and put it in good shape, so to enable the new enterprise to get up a reputation, and per consequent obtain a good price, which in return will enable them to give better prices.

Harvey Meyers goes over the Buffalo valley route on Monday and Thursdays; the Jacob J. Coleman route on Tuesdays and Fridays; and the Charles O. B. route on Wednesdays and Saturdays. Albert Krissinger will traverse the Roxbury, Ben Walker and Pine Hill routes in about the same rotation. G. L. Baltzer, of Shanksville, will superintend the Shanksville division.

CYCLOPEDIA OF LITERATURE.

A list of the celebrated authors whose lives and writings are represented in volume 8 of the new ACME edition of CHAMBER'S CYCLOPEDIA OF ENGLISH LITERATURE, just received, is certainly very attractive to any person of fine literary taste. Fox, Penn, Baxter, Bunyan, Locke, Newton, Browne, Hale, Walton, Dryden, Temple, Evelyn, Peeps, Butler, Addison, Swift, Pope, Ramsay, O'Brien, Steele, Berkeley, Defoe, and Hobbins, are a few of the brilliant stars which lighten the 416 pages. "It will bring gladness to many a scholar's heart." Says the *Times*, of Philadelphia, "to find that this truly admirable work has been brought within the range of shallow pockets." Eight such volumes, beautifully printed, and elegantly bound in cloth, for only \$2.50, or by the single volume for 50 cents, post-paid, is certainly a marvel of cheapness, and should establish an enviable reputation for the publishers, if it cannot make their fortune. Already they report a sale of nearly 60,000 volumes. It ought to be in every library and home in the land. Specimen pages and full particulars as to various styles of binding, terms to clubs, etc., will be sent free on request by the publishers, the AMERICAN BOOK EXCHANGE, 55 Beekman street, New York. The work is sold only to subscribers direct, and the present wonderfully low rates are offered only to early purchasers. Volumes of the work can be had at the office of this paper, and those who desire may add their names to a club soon to be forwarded.

THE LIBRARY MAGAZINE for March, just issued, will delight all who appreciate the highest class of literature. Think of 18, 328 elegant printed pages, all for 10 cents, or \$1.00 a year. The leading article, "Chapters on Socialism," from unpublished manuscript of the late John Stuart Mill, is certainly the ablest writing which has recently appeared on this topic. R. A. Foster's article on "Artificial Somnambulism," will attract those who are interested in science. Thomas Hughes gives an entertaining sketch of the over famous but nearly forgotten Wm. Cobbett. Bonamy Price, Professor Blackie, Webb and Ward supply able articles of special interest to scholars and students of the classics and history. Fraser-Tytler contributes a little poem, "Contentment," that is sure to go the rounds of the press, as also will Algernon Blackie's "Five New Anecdotes of Charles Lamb." AMERICAN BOOK EXCHANGE, Publishers, New York; sold only by them direct.

NOVEL LITERARY ENTERPRISE.—Every person who has a library of even a dozen volumes is sure to have some books, valuable perhaps, which have served their use with him, and which he would be glad to exchange for others. To meet such wants is one object of the AMERICAN BOOK EXCHANGE, 55 Beekman St., New York. They gather together such offerings from thousands of libraries, and each contributor then draws what he wants, or cash, if he does not want books. Catalogue No. 70, of an extensive collection of books in every department of literature, all offered to the highest bidder, for cash, or for books on a cash basis, will be ready April 15th, and will be sent on application for three cent stamp.

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HERALD OF GOSPEL FREEDOM.

The above paper commences its second volume January 1st, 1879. It is a 16 column folio, printed semi-monthly, at the low price of 75 cents a year. The Herald is devoted to the interests of the Northern Brotherhood of the Church of God, opposed to secret societies. It contains a department of holiness, literature, and opposes to secretism in all its forms. Send for Specimen Copy.

Address, I. W. LUTMAN, Wolfcreekville, Ind.

J. C. EWING, Teacher of Vocal and Instrumental Music, will instruct classes in the rudiments of music, by the week or month, at reasonable rates. He will use the Brethren's Tune Book, or any other book that the class may select; round or character Notes. For particulars address J. C. EWING, HUNTINGDON, PA.

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