

The Progressive Christian.

BRETHREN'S P. P. CO.

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

1.00 per Annum, in Advance

VOL. I.

BERLIN, PA., FRIDAY, JUNE 27, 1879.

NO. 25.

POETRY.

HOW LITTLE WE KNOW OF EACH OTHER.

How little we know of each other,
As we journey o'er life's dusty main;
How little we know of the trouble,
How little we know of the pain,
How little we know of each other,
In the various stages of life,
The trials, the crosses, and temptations,
The pleasures that mingle with strife.

How little we know of each other,
How little we know of the sin,
How little we know of the error,
How little we know of the wrong,
How little we know of each other,
How little we know of the heart,
How little we know of the soul,
How little we know of the mind.

How little we know of each other,
How little we know of the love,
How little we know of the joy,
How little we know of the peace,
How little we know of each other,
How little we know of the hope,
How little we know of the faith,
How little we know of the charity.

Essays and Selections.

For the Progressive Christian.

The Guilt and Evil of Covetousness.

BY J. L. FRY.

Continued.

Closely allied with this evil are formally, and hypocrisy in religion. "They speak one to another, every one to his brother, saying, Come, I pray you and hear what is the word that cometh forth from the Lord. And they come unto thee as my people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness."

To the eye of Omniscience they present the hateful spectacle of so many pieces of solemn formality going through the attitudes and signs of devotion, but destitute of all corresponding emotions within. He asks for the heart alone; but they have brought him all except the heart, that is far away, in the mart, the field, the business of the world, "buying, and selling, and getting gain."

In connection with this formality, there will necessarily exist a weariness and impatience under the restraints of the Sabbath. The worldly professor feels during the sacred hours as if everything important were standing still. He is not sensible of any need for a day of rest, for the world does not tire him, or tires him as a fatiguing pleasure to which he is anxious to return with renewed zest. And, until he can so return, the language of his heart, in relation to the Sabbath, is, "Behold, what a weariness it is!"

But if religion be irksome to a person because it interrupts his worldly pursuits, it is but a short and easy step for him to turn religion itself into traffic. "Godliness," is gain," and he reverses the proposition, and supposes that "gain is godliness." Like the ancient Jews, he would crowd the temple courts with "the tables of the money changers," and convert the sanctuary itself into the palace of mammon. His motive for assembling with the worshippers of God may be expressed in the language of Schemmies, when adopting the religious rites of the sons of Jacob: "Shall not their cattle, and their substance, and every beast of theirs, be ours?" But as the ruling principle of his conduct is gain, the same principle which induced him to assume religion may lead him to renounce it, and to draw "back to perdition."

How many, who had apparently deserted the service of the world, and enrolled themselves among the servants of God, desert covetousness again reclaim, and swear them to allegiance afresh. "They did run well," but the fable of Atlanta became their history—a golden bait was cast in their path; they stopped to take it, and lost the race. In how touching a manner does the apostle refer to the fatal decision of some—probably living characters, known both to himself and Timothy—and impute their apostasy entirely to their avarice. "Money,"

"saith he, 'which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.' And how likely it is that Bunyan drew from personal observation, when in his inimitable allegory, he describes the professed pilgrims, Hold-the-world, Money-love, Slave-all, and By-ends—names which still stand for living realities—as leaving the road, at the solicitation of Demas, to look at the silver mine 'in a little hill called Luce.' "Now," he adds, "whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain; but this I observed that they never were seen again in the way."

But where covetousness does not lead the professed believer to open apostasy, it involves him in the guilt of idolatry, and this in the eye of Scripture, is a step beyond. If the former be the rejection of the true God, the latter is the adoption of a false one. Endeavor to escape from the charge as he may, his covetousness is idolatry. The general impression on hearing this proposition is that the term idolatry is only employed by the apostle to an accommodated sense—that covetousness is only figurative idolatry.

But in the figure lies its force. There is not more essential idolatry, at this moment on the face of the earth, than that which the various man pays to his gold. The ancient Persian who adored the sun only as the visible image of God, was guiltless of idolatry compared with him. And the only preference he had for saying he is not guilty,

is, that he does not perform acts of bodily prostration before it. But acts of mere formal homage are no more necessary to constitute a man a worshipper of mammon, than they are to render him a real worshipper of God; in each instance, the homage of the heart is in the stead of all outward prostrations. And does not his gold receive that? Is not his heart a temple from which God has been excluded, in order to make room for Mammon? While he worships God, formally, as if He were only an idol, does he not accord to his gold as much cordiality as if it were God? regarding it as with all those deep feelings, and mental glances of confidence, which should be reserved for God alone? The idols of the heathen stood, so to speak between heaven and earth, obscuring the vision of God, intercepting and appropriating the incense which should have ascended to the eternal throne; and does not his gold, instead of leading his thoughts in gratitude to God, stand between him and the Divine Being, concealing God from his view, engrossing his thoughts to itself, and filling him with that satisfaction which the soul should find in God alone? If his gold could be endowed with the power of perception, would it not be tempted to think itself a god? If it possessed the power of reading his heart toward it, would it not find its image enshrined there? and a degree of affection lavished on it, and a closeness of communion maintained with it, such as a God might accept? His covetousness is idolatry.

Among the fatal evils inflicted by covetousness on the church collectively, the corruption of its doctrines and deterioration of its piety, form one of the greatest magnitude. This it has done in two ways; first, by obtruding men into the sacred office who have taught erroneous doctrine as zealously as if it had been true; and, secondly, by obtruding others who have taught an orthodox creed with which he had no sympathy, as coldly and heartlessly as if it had been false. The former have been founders of heretical sects, and propagators of a spurious piety; the latter have contributed to lay all piety into the tomb of religion. The former have often prophesied falsely because the people loved to have it so, consulting the depraved tastes of those who would not endure sound doctrine; the latter have consulted only their own tastes, which sought no higher gratification than the sordid gains of office. "Woe unto them!"

Following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness," like him, both have equally, and for the same reason, labored in effect to "curse the children of Israel." Like the Pharisees of old, both have equally, and for the same reasons, "made long prayers" for their pretence, but the "devouring of widows' houses" their end. Like Judas, both have equally, and for the same reasons, betrayed the Son of God into the hands of his enemies. Like Simon Magus, both have trafficked in the things of God. Both alike have been "greedy of filthy lucre;" both have obtruded the courts of God; taken up a position between God and man; and, through covetousness, have made merchandise of human souls. They have brought the world into the church; and have sold the church to the world. This is the triumph, the opothosis, of Mammon. Piety has left the temple weeping at the sight; morality itself has been loud in its condemnation; an ungodly world has triumphed, and "the Son of God has been crucified afresh, and put to an open shame."

Philadelphia.

Continued Next Week.

For the Progressive.

Life and Death.

Happiness is the great pursuit of man. Some are only happy while toiling for wealth; others are only happy in the prodigal waste of it. Some find their happiness in the pursuits of political ambition. Some in toiling their way up the Hill of Science. But too many find their happiness in the dissipations of life. Nine-tenths of the human family find their way to a premature grave, through the slough of dissipation and gluttony. Yes, nineteen-twentieths fall short of the patriarchal age, of three score years and ten. "As thy days are, so shall thy strength be." I beg leave to paraphrase this promise, in a sense peculiar to my present subject; and I imagine that my paraphrase will not be regarded as an unrighteous one. "As thy days are filled up with the temperate use of the means that God has given to promote the health and happiness of life; so shall thy strength be sufficient for its toils, while passing to its distant bourne in yonder silent grave." We talk about our days being numbered, as though the Maker of our frames had placed the number of our days upon us, at our primal existence; as though he had said, "Thus far shalt thou go and no farther in the journey of life, whether the habits of life be temperate or intemperate." The thoughtless and the indifferent may entertain such an idea, but the sensible, reflecting mind, cannot away with such an idea. Our days are numbered, but they are numbered by the use or abuse of the good things of life, which God has conferred for our happiness. God is just as certainly the author of sin, as he is the author of ill health. I hope I shall be understood, as speaking of God's common dispensation to man, and not of his special Providence.

That God has wrought miracles for the accomplishing of his purposes toward man, no well-informed person will deny; and that the miracles are out of the common order of things, or are apparent violations of God's established laws, is equally true; but why and wherefore we presume not to say. But as we have not set ourselves down to a thesis in ethical theology, or the discussion of the deeper interest of man's immortality, we shall return to the consideration of the more temporal part of our subject.

We are told that "Life is uncertain and death is sure." The truth of this compound proposition will hardly be called into question by any philosophical mind; hence the reader may understand that we have not presented these topics with a view to the discussion of their merits. Every day's experience bears fresh testimony to the fact, that "all things are passing away." With these views, it becomes every intelligent mind to ponder the frailties of life, and enquire into the causes of its sudden disruptions. Life hangs upon us like a bubble, and its continuance is as uncertain as the breath of a passing wind. We propose a brief discussion of this subject under the following heads: First, God is love, and, therefore, the author of all good. Second, Man is the primal agent, and the willing author of his own disasters. Our first proposition admits of no discussion as it cannot by any possibility, meet with contradiction, in the mind of any intelligent person. A few observations, however, may not be misplaced in this place. God, who is love, can never be the author of evil, for love can never beget evil. "Sin is the author" of all evil, for "sin brought death into the world, and all our woes," but God is not the author of sin, therefore, God is not the author of our woes. A God of love to man, cannot, by any possibility, be a God of evil to man: this would be the height of inconsistency. But our God is a just God, and therefore never let sin, therefore, God. All men are under sin, therefore, all are exposed to the evils consequent upon a sinful condition. Sin is not merely the author of the evils of the mind and the soul, but those attendant upon the body also. "Sin brought death into the world." And sickness is primal death, or death in its incipency. Therefore all sickness is the result of sin, or the violations of some of the established laws of God. God has made laws not merely for the regulation of the soul or moral faculties, but also for the mind and the body. The violations of the former, are liable to eternal penalties, while the latter are only subject to temporal retribution. But man is the Author, the publisher, the promulgator, and the lover of sin, therefore, man is the primal agent, and willing author of his own disasters.

A righteous God, could not but make righteous and equitable laws for the government of his creatures. These laws, as we observed before, are for the government of man in his mental, moral, physical capacities. The organization of man mentally, morally, and physically, is such that he could attain to no degree of happiness, unless under the guidance of just and equitable laws. Man's highest happiness consists in "loving God and keeping his commandments of the law." All laws are inequitable and unjust, that have not penalties commensurate or equal to their violations. If man sins against his own soul by violating any of the express commands of God, he must suffer the penalty attached thereto, or find an escape, through the mediation of a substitute. If man sins against his own mind by destroying or impairing his faculties, through the agency of intemperance, or in any other way, he must suffer the consequent penalty—mental aberration, idiosyncrasy, or insanity. If man sins against his body or physical powers, by breaking his bones, cutting his flesh, taking poison into his system, eating unwholesome food, or making glutton of himself, he must suffer the correspondent penalty, which is sickness, detention from business, from necessary labor, and from the pleasures of social intercourse; these are grievous and hard to be born. But the abuse of the physical faculties is often carried to such extremes as to result in death. This of all others is the severest penalty. These three propositions are so fully established by every day's experience that no reasonable mind will ask for further proof.

A God of love, in making laws, must necessarily have instituted a code, commensurate with the highest degrees of the relative or progressive happiness of his sentient creatures. He tells us, "the path of the just shines brighter, and brighter, until the perfect day." Those who violate no precepts, no commandments of the great King, willfully, must go on from one degree of happiness to another till "this mortal shall have put on immortality," and the soul be involved in Heaven's highest fruition. Man is a free agent, else a righteous God had not made laws, binding upon his acts. No law can be such a law be free to do or not to do, as his commands. God has required nothing of man, that he has not made violating for man to do. Hence man, violating any of the laws of health, of friendship or of religion, must abide the penalty. And having violated any of said laws, and charging the evil to the account of God's providence, makes himself doubly guilty; and yet this thing is done daily, and that, too, by

well meaning people. If I make myself a glutton, and gourmandize the luxuries of the table, till my overburdened stomach is inflamed to a degree, almost beyond endurance, and am thereby dying by inches with the dyspepsia, shall I make God the author of my sin? God is not the author of evil to man, in any way possible for to suffer evil, either in this life or that which is to come. Therefore, our ill health must result from our own acts, in violating God's established laws of health. We are told that negligent drunkard, murderer, &c., can ever enter the kingdom of Heaven. If our Bible were more read, better understood, and its precepts made the rule of our life, we should be youthful at fourscore, and our end would be peace. If we could live in the full enjoyment of all the benefits of Temperance as required in God's word, the present generation would increase the longevity of mankind twenty percent. &c. There is nothing so striking as this simple truth that the sins of gluttony and intemperance are "visited upon the third and fourth generation." This is the legitimate result of the violations of God's established laws. As God in his good Providence, has provided a remedy for spiritual evils, so has he provided remedies for temporal ones. For every ailment there is a remedy if taken in time; and for every poison an antidote. As man by his imprudence, destroys the health of his body and cripples the efforts of nature to keep the machinery of life in motion, it is no more than reasonable that he should use all suitable means to recover the health he has lost, and restore nature to the wonted operations of her functions.

Yours truly
HENRY H. MARTIN.

For the Progressive.

The Mission of Christ.

BY ANDREW MOHLER.

The field is so large, the subject so vast, that I am embarrassed to decide what particular chain of evidence to present. I will first notice what is declared concerning the mission of Christ as it bears upon the question of ultimate destiny; and I begin with the language of God himself, as used in the garden of Eden: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3: 15. Here, in the very opening of this great moral conflict, we have the assurance that the serpent himself is to be finally and utterly destroyed; for this is the significance of bruising his head. That the seed of the woman here meant Christ, I believe, conceded by all; and this truth is reiterated in other words by Paul, when he says that Christ came in the flesh, "that through death he might destroy him that had the power of death, that is the Devil." Heb. 2: 14.

Passing forward to the call of Abraham, we find this promise: "In thee shall all the families of the earth be blessed." Gen. 3: 35. That this refers to Christ in the line of Abraham none will dispute; but it is not beyond question by Paul, who says: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Gal. 3: 16. Not only is Christ to destroy the serpent, but all families are to be blessed in him. What that blessing is, or just how conferred, we are not yet told, but its universality is distinctly set forth.

Coming down to the Prophets, we find the coming of Christ and the blessings of his complete reign more fully explained; and the prophets, in contemplating their burst forth in the most triumphant language, "The ransom of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10. "And he will destroy in this mountain the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away all tears from off all faces, and the rebuke of his people shall he take away from off all the earth." Is. 25: 7-8. The language is too considered as indicating the joys of Christ's reign. It renews and confirms the promise of universal blessings. To affirm that the serpent will still retain life enough to torment multitudes of God's children forever; to say that some families will never be blessed, and some eyes be forever wet with tears, would contradict the natural force, and fall short of the generous aspirations of these great prophecies, which shine down through the past like stars of light. But all doubt upon this point is dispelled by the interpretation which the divinely inspired Apostle Peter himself gives them. Referring to Christ, he says: Whom the Heavens must receive until the times of restitution of all things which God hath spoken by the voice of his holy prophets since the world began." Acts 3: 21. Here is an authorized exposition of these prophecies, and a distinct announcement of the hope worthy of the prophets of God. Man may fear and tremble, but when God speaks, the word is not defeat but victory. Prophecy, therefore, in describing the mission of the Christ and its results, declares the end of sin and the universal reign of righteousness. Coming to the time of our Savior's appearance upon earth we find it distinctly declared that he would "save his people from their sins." Matt. 1: 21. He says: "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill." Matt.

5: 17. That is, his mission, as set forth in prophecy, would certainly be accomplished; the prophets would be proved and not disproved in him; for—again I repeat the language of Jesus himself—"God hath not sent his Son into the world to condemn the world, but that the world might be saved by him." John 3: 17. Again, "And I, if I be lifted up from the earth, will draw all men unto me." Turn to John 12: 32 and 10: 16.

These are a few of the passages in which Christ, in entire accordance with the prophecies, declares the purposes of his mission, and the success which should crown it. Can we wonder, then, that when the fullness of times had come, and our Savior was born, an angel broke forth in the triumphant strain, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people." Nor can we wonder that it was caught by a multitude of heavenly hosts and reechoed with, "Glory to God in the highest, and on earth peace, good will toward men." But upon any other interpretation of the mission of Christ, to say that it did not purpose or that it will not accomplish the salvation of the world, with what consistency could such a song of joy to all people be uttered.

That Christ's mission purposed the salvation of the world, we have consulted some of the prophets and listened to the words of Christ; now go with me to the Apostles. Those whom Christ commissioned to preach the Gospel must certainly be allowed to have understood it. What do they say? "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage." Heb. 2: 14, 15. How beautifully this corresponds in sentiment and almost in language, with the announcement in the garden which I have already noticed, and seeking more specific assurances, we find them in every form of language. Paul says, "God, who in sundry places and in divers manners, anciently saith to the fathers by the prophets hath in these last days spoken to us by his Son, whom he constituted heir of all things." Heb. 1: 2. "He is the propitiation for our sins; and not for ours only, but even for those of the whole world." 1 John 2: 1. Again, "We have seen and do testify that the Father sent forth the Son to be the Savior of the world." 1 John 4: 14. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that by the favor of God should taste death for every man." In his letter to the Ephesians, we find this language: "Having made known unto us the mystery of his will, according to his good pleasure which he purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him." Eph. 1: 9, 10. Let I should weary the reader, I will quote but one more passage upon the point—Rom. 14: 7-9. "For none of us liveth by himself, and none of us dieth by himself; but whether we live we live by the Lord; and whether we die, we die by the Lord; whether we live, therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and liveth again, that he might rule over both the dead and the living. But why dost thou despise thy brethren? For we also shall all be placed before the judgment seat of Christ. For it is written, As I live, saith the Lord, surely to me every knee shall bow, and every tongue shall confess to God."

Now I affirm that language cannot be found to express more absolutely and clearly the universality of the mission of Christ than is done in the passages quoted. It is declared in terms both general and specific, by implication and direct assertion. Christ tasted death for every man; he is heir of all things, the Savior of the world. This is the testimony of the apostles, in which we have their understanding of the mission of Christ; and the Bible reader will not fail to perceive how entirely it accords with and confirms what I have already said of his mission which was shadowed forth in prophecy. Will that mission be accomplished? It would seem that a Christian people professedly believing in a God of infinite attributes, and in Christ to whom he gave all power, might forego all doubts of this question. To show that God absolutely purposed a certain end, and sent his Son to accomplish it, ought with such a people, at least, to be a sufficient guarantee that the end will certainly be accomplished; for we have the express declaration of Scripture that God's command shall stand, and that he will do all his pleasure. Yet such is the weakness of our faith in God, that it takes "line upon line and precept upon precept." The certainty of the full accomplishment of the mission of Christ, has been set forth in the several passages already quoted, the prophetic declaration is "that he shall see the travail of his soul and be satisfied;" and, also, the assertion of our Savior himself, "I, if I be lifted up from the earth, will draw all men unto me;" and yet again, that "the Father loved the Son, and gave all things into his hands;" that all the Father gave him shall come to him, and that he that cometh to him shall not be cast out.

To be Continued.

If you would have a thing kept secret, never tell it to anyone; and if you would not have a thing known of you, never do it.

For the Progressive Christian.
A Statement of Facts. An Earnest Appeal.

At the age of twelve years, the writer, by reading the New Testament through for the first time, more from curiosity than from a knowledge of its sacred contents, became truly awakened to his condition as a sinner before God. From that time he had no rest until he obtained peace, andardon through the atoning blood of the Lamb. Being isolated from the brethren, it was not until he was about sixteen that he had an opportunity to unite with them. This he gladly embraced, and was baptized in Cheat River by Elder Jacob M. Thomas, in the month of June 1856. Two years after, he was called to the ministry of the church in that capacity three years. At the age of twenty-one, in 1861, he was called by the Lord through the church to the ministry of the word. In this same year, Sept. 1861, he was united in marriage to Miss Mary E. Bucklew, three years his junior. Some three years after this he was advanced to the second degree of the ministry. In this capacity he still continues to serve the church of his choice and his God. Eighteen years have passed around since he entered his public ministry; and with them their labors, changes, joys, misfortunes and sorrows. To the little family of two in 1861 the Lord has added nine, eight now on earth and one in heaven. In taking a review of our past career, like others, we presume, we see where we might have done better. "To err is human, but to forgive is divine." Our labors have been confined to four States, Virginia, Maryland, Pennsylvania and Ohio. As an humble instrument in the Lord's hands, we have seen our work prosper, and have had the privilege of leading several hundred precious souls down into the flowing streams, and hearing them solemnly dedicate themselves to God; and to all of them who may read this, I will say remember your baptismal vow; be faithful that we may meet in heaven; for I look back to your conversion with the more pleasure than to anything else in my past life.

We have now noticed the bright side of the picture; we will next notice the dark side. At the time of our marriage and call to the ministry we were without any means; had nothing except the clothes on our backs. Under these discouraging circumstances we commenced to battle with the world and to labor in the ministry. For fourteen years, by days labor, which we could spare from our ministerial calling, we made an effort, and succeeded in saving above our living, a handsome household property.

We had everything we needed in that line, and a pretty good library besides. As our family had now increased to ten in number, including our two selves we felt that if we had a little farm we might support our family and continue our labors in the ministry easier and better than in any other way; so we risked to purchase a small farm, by borrowing the most of the first payment. We hoped, by industry and economy, to pay for it, have once a home of our own. But, alas! in less than one year after we moved to our new home, a reverse came. At the hour of midnight I was awaked by the noise of the devouring flames of fire that were consuming our house and household goods, just in time, however, to save my wife and children from an untimely death, but had to make the effort at the risk of my own life. All the members of the family were saved unhurt, by throwing some from the second-story windows to the ground, and the others escaped through the windows below. We say all safe, except ourself; we were dreadfully injured by the fire, the effects of which we yet feel, and probably never will be able to endure heavy labor as we were before. Thus in the short space of an hour or two all we had saved in fourteen years was swept away. Turned out of house and home, in the midst of winter, without even a suit of clothes for any of us. But in this distressed condition the Lord remembered us, and brought brethren and friends to our assistance who relieved our wants for the time being, and helped us to build again, for which we shall ever feel grateful.

Not being able to labor since as before this misfortune, we have traveled and preached round, and to the honor of the dear brethren and sisters for whom we have labored, we do say, they have contributed liberally to our support; and what was above my traveling expenses and the scanty supply in part for my family, I have applied to the payments for my little home.

But with all the economy we could use, denying ourselves of the comforts of life, we are still in debt five hundred dollars for our home. It is all due and at interest, and will now soon be collected by administrators; and I am fearful my home will be sold; and not much at that would lose nearly or quite all again.

I have used every effort in my power to borrow money, to sell my place, or in some way to prevent the threatening danger; but so far I have failed. I now, as the last and only remaining effort, appeal to my brethren and sisters and friends everywhere for help, knowing and feeling that I have a large circle of brethren and friends, who, by a little effort on their part, and not much to their disadvantage, by each contributing one dollar, more or less, as he or she may feel to do, might secure the amount, or so reduce the claim that I might in some way meet it. The only reward I at present can offer for the favor, is my heartfelt thanks for the donors, and my prayer for God's blessing upon them.

(Continued on Fourth Page.)

The Progressive Christian.

A Religious Weekly.

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

BERLIN, PA., JUNE 27, 1879.

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

PROGRESSION.

Nature and religion, though distinct principles, both have for their source the same Creator, and both work in harmony. Nature perpetuates herself by producing each in miniature. The people of God are first children; and as such the Savior addresses them: "Little children, yet a little while I am with you." We are children of God by faith in Christ. But nature supplies nourishment to its products, and performs a growth. Religion, too, has its means and process of development. It admonishes its "new born babes" to "desire the sincere milk of the word, that ye may grow THEREBY." Two translations before us read: "That ye may by it grow unto salvation." God through nature provides the infant with a desire for nourishment. This desire moderately gratified produces development in stature and capacity, physical and mental. There is a corresponding principle in religion, through which the Christian is enabled to "grow in grace and in the knowledge of the truth," "into a perfect man, unto the measure of the stature of the fulness of Christ, and that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine. In nature the body grows in size and strength; in religion the soul, the mind, the heart, the affections, enlarge, expand. This is what we call Christian Progression, and this is the work in which this paper desires to labor. Our work in religion is parallel to that of the cultivator in nature. The Lord recognizes service in that capacity. Paul planted, Apollas watered; but God gave the increase. We are laborers together in the vineyard of the Lord.

The food upon which the child of God must live and grow, is the word of God. In nature there is food which is wholesome, and that produces a healthy growth, and there is that which pampers and brings on disease. So there is a spiritual meat and a spiritual drink, which is Christ. Jesus himself teaches us that "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." And his own explanation is: "It is the spirit that quickeneth." The words that I speak unto you, they are spirit and they are life." Hence babes should earnestly desire the sincere milk of the word, that they might grow thereby. Having been born again by the word, regulated by means of the eternal word of God, the evidence of our change will follow, in our meekness, simplicity, and attachment to the word of God, as new-born babes, whose first attachment is to their mothers' breast. So true believers thirst for the pure word of God.

And as the child grows by the use of this childish food, it will not always remain a child, but become a man, and able to partake of strong meat," and to exercise its senses in discerning both good and evil. When we are children, we speak as children, we understand as children, we think as children; but when we become men we out-grow childish things. We become able to endure hardships, as valiant soldiers.

VISIT TO SALISBURY.

On the 21st inst., the junior editor, accompanied by his wife and daughter made a drive southward to Salisbury (Elk Lick), a distance of sixteen miles. On the way we passed through Meyersdale, where we stopped at the house of Bro. W. S. Lichty, a few hours and enjoyed the pleasant company and hospitality of the family. We learned considerable of the condition of that congregation at present, and are glad to report that in some respects, there is noticeable improvement, although

there is still room for progress in the right.

We then passed on to Salisbury, but not without some trouble on the way. The horse we were driving, for some cause which we could not understand, took a spell of kicking, breaking the shafts and doing some other damage. We all escaped without injury. Fortunately, Bro. G. L. Buechley came along on his way to the same destination, and he kindly took the female portion of our load, for which we felt thankful under the circumstances. We made our point in time to attend to some business in the evening.

The next day being Sunday, we enjoyed ourselves in attending their Sabbath School at 9 o'clock a. m., and in preaching to them at 10:30 a. m. and 7:30 p. m. The Elk Lick church is in a prosperous condition, and we were glad to see the harmony and activity that were manifested by the members. Christians must feel at home and happy in such society. We found all well excepting sister Keim, wife of our worthy correspondent S. C. Keim. She had been suffering from an attack of quinsy for about a week, but we were much pleased to learn before leaving that she was much better.

The elder in this church is Bro. Jonathan Kelso, and the ministers are S. C. Keim, Nath. Merrill, and Howard Miller. All the members—both the laity and officials—show a proper regard toward the elder, and he in turn, works with the advice and counsel of the church. This is as it ought to be. We had interesting meetings, there being a good attendance of the people of the town. This is one of the great advantages of having our meeting-houses in towns. Farmers can attend there as well as at any point in the country, and those living in the towns will attend, which they can not or will not do when the meeting-houses are several miles off.

On Monday we returned home, but on the way spent a few hours again at Meyersdale, mostly in the family of Dr. U. M. Beachley. This is our usual stopping-place, and seems like home to us, as it also does to many of our brethren, who have shared the kindness of this christian household.

We reached Berlin in the evening, thankful for the kindness of our brethren and friends, and for a safe return; and so must end our report.

THE ORDINANCES.

In our statement of the principal religious ordinances of the Christian Dispensation, we place at the head

THE ORDINANCE OF PRAYER.

This, in some of its forms or phases, is one of the first duties that is performed by him who seeks for truth and salvation. The poet truly says:

"Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire,
That trembles in the breast.
Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near."

Prayer consists in the manifestation of our desires to God, whether with or without words. It is either private or public, and relates to the prevention of evil or the bestowment of good. It must be offered to God, in the name of Christ, and by the aid of the Holy Spirit. Christ said "Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name; ask, and ye shall receive, that your joy may be full." John 16: 23, 24. "Likewise the Spirit also helpeth our infirmities; for we know not what we shall pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Romans 8: 26.

As our sympathies and our desires for good should extend to the entire race of mankind, so we should pray for all men. Our Savior teaches us to bless those who hate us, and pray for those who despitefully use us and persecute us. See Matthew 5: 44; 1 Tim. 2: 1, 2.

For want of space, and because there is a general agreement on this subject, we close our remarks on prayer by the following quotation from our pamphlet entitled "A Summary of Religious Faith and Practice, or Doctrines and Duties."

"It must be fervent, pure, in harmony with God's will and accompanied with faith; and in our public prayers and family devotions, the Lord's prayer is to be used. Prayer, as used in this article, implies adoration, thanksgiving, confession and supplication.

1. Adoration is the ascription of honor and praise to God, being prompted by emotions of holy regard, and the utmost esteem, love and reverence.

2. Thanksgiving is the act of expressing gratitude to God for his manifold favors and mercies.

3. Confession consists in acknowledging to God our weakness, dependence, unworthiness, imperfection and sinfulness.

4. Supplication is the offering up of our desires to God, in behalf of ourselves, the church and mankind in general."

The importance and necessity of

prayer are so apparent and well established that we might as reasonably expect to conquer the world without armies as to make Christian progress or enter heaven without prayer.

To be Continued

IS THE STANDING COMMITTEE A SECRET ORGANIZATION.

The query at the head of this article has occurred to us frequently, and has been asked us as often perhaps, but we were made to feel the importance of the question more than ever, at our late Annual Meeting. For some reason, which we do not know whether we ought to reveal or not, we were invited to come before the standing committee. When we came to the door, there was the door keeper, just as there is at the lodge. As he knew we had been sent for, and being accompanied by the messenger, no pass-word was asked for, neither would it have been at the lodge, under the same circumstances. So we walked in, and while we knew we were among brethren, we felt then as if we had stepped into a lodge room. We cannot help it, brethren, we did feel it. We were but once in a lodge room in our life, and that was at our initiation. We had been deceived into it, by the statement that it was simply a society, and we never went back. That occasion was recalled when we stepped into the Standing Committee room, on the 5th inst. We presume, of course, those who are members of that committee, or those who often come before it, may feel differently; but then we suppose one might also become accustomed to the lodges so that there would be less of a feeling of timidity on entering it.

Now we do not wish to bring an accusation against the Standing Committee of this year, or of any other year, but we simply want to know whether there is really any occasion for so much secrecy, or to assimilate our Standing Committee room to a secret lodge. If there can be any good reason assigned for it which would not also apply to societies for benevolent purposes, then we may be consistent; but if the reasons for holding secret sessions of the Standing Committee, would also be applicable to other societies intended for good, then we are hardly consistent in using secrecy ourselves and condemning it in others.

Perhaps it may not occur to every one, in what particulars the meetings of Standing Committee are like lodge meetings, hence we will present a few of the most prominent similarities.

1. It has a room to itself.
2. It has a door-keeper.
3. It holds its sessions with closed doors.
4. The representatives of the press are excluded.
5. It admits into its sessions only those of a certain degree, the third degree in the ministry. In this particular it reminds one of the degree of Royal Arch-Masonry.

It has secrets of its own, which its members dare not reveal; at least so they tell us when we ask for reasons for certain of its doings.

Now in these six particulars the workings of our Standing Committee, are very similar to those of secret societies. And in view of this fact, and other facts set forth in the above, we call upon the more intelligent brethren who have been on the Standing Committee to answer the question contained in the head of this article.

WHO WROTE TO THE INDEPENDENT?

In another column of to-day's paper will be found a letter from Mr. Carroll, the religious editor of the New York Independent, disclaiming any knowledge of an inquiry as to the authorship of the editorial headed "Harsheyism," and stating what everybody would naturally suppose, that it was written by one of the editors of that paper. The Brother at Work will soon have data enough for an extended explanation, or will he answer all by his favorite quotation—"The eleventh commandment."

THE PROGRESSIVE CHRISTIAN one year, one dollar; from July first to the end of the year fifty cents; three months, 25 cents. To any one sending us four subscribers for one year, or eight subscribers for six months, and four dollars, we will send a copy of Beer's book—THE JEWISH PASSOVER AND LORD'S SUPPER.

The following is a list of letters remaining in the post-office at Broadway, Va., addressed to persons in attendance at the late A. M. Those who wish to have their letters forwarded to them should inform the Post Master at Broadway, being careful to give post-office, county and State:

B. B. Bashore, Samuel Brumbaugh, Dr. W. K. Beachley, Marcus Cupp, Samuel Carr, Jesse Calvert, M. M. Eschelman, 2; Moore & Eschelman, Isaac Poutz, 2; Henry Prantz, Mrs. Susan B. Gitt, 3; Miss Anna R. Garst, Miss Sallie C. Wean, David N. Workman, N. B. Heeter, Alfred Johnson, Silas C. Keim, T. A. Tankel, J. H. Moore, S. Z. Sharp.

GLEANINGS.

CHARITY.

While thou hast a heart to feel
Sympathy and love,
And thy voice can lift a prayer
To the Lord above,
Say not thou hast naught to give—
Naught to call thine own;
Life's best pleasures do not spring
From one source alone.

BETWEEN 80,000 and 90,000 pilgrims visited Mecca last year.

It is useless to talk about beginning to do better to-morrow. Either begin to do better to-day or say nothing about it.

Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. (Prov. xxxi. 29, 30.)

OUR pressman wishing to attend the Re-union at Somerset yesterday, this issue was put to press a day earlier than usual.

THE brother of the poet laureate, Charles Tennyson Turner, has just died in England. The name Turner was assumed in order to secure an estate.

We should trust not in faith. Faith is only the hand that reaches out to grasp something beyond. We should trust beyond faith—in Christ.

For several weeks past our print has been rather bad, owing to an inferior quality of ink. It will be better soon. Nothing is harder on our nerves than to send out a poorly printed paper.

COVERTNESS is meeting its just deserts at the hands of our brother Fry of Philadelphia. It is a blighting sin, and we sincerely hope all our readers will be guarded against its allurements.

BROTHER P. J. Brown has safely reached his home, on return from Annual Meeting. He had stopped off in West Virginia and Western Pennsylvania, and preached for the brethren.

ELDER Elias K. Buechley, of Waterloo, Iowa, called at our office last week, for a few moments only, but promised to come again and give us a talk. He must not leave the state without filling his promise, as we must have an old time conversation.

BROTHER Christian S. Holsinger, of Dunning's Creek congregation, Bedford Co., Pa., has been called to the Northern Illinois Mission field, for trial. We notice that he has been laboring among the brethren in Northern Illinois.

The Bible is the book by which we are to be judged at the last day: and it is infinitely important that this be the test by which we judge of our state every day and hour as we hasten to the judgment-seat.

You will confer the greatest benefits on your city, not by raising its roofs, but by exalting its souls; for it is better that great souls should live in small habitations than that abject slaves should burrow in great houses.—Epicurus.

A little boy once called out to his father, who had mounted his horse for a journey, "Good by, papa; I love you thirty miles long." A little sister quickly added, "Good by, dear papa; you will never ride to the end of my love."

Men talk too-much about the world. Each one of us here, let the world go as it will, and be victorious or not victorious, has he not a life of his own to lead? One life; a little gleam of time between two eternities; no second chance to us for evermore.—Carlyle.

In an interview with Bro. Howard Miller last week, he stated incidentally that he was going to run an excursion car to Kansas before a great while. Those of our friends who contemplate a trip west at any time would do well to go with him. Over a month's time will be allowed.

I, Henry Holsinger, of the PROGRESSIVE CHRISTIAN, hereby return my thanks to brother Jesse K. Smith and family, of Bedford county, Pa., for courtesies extended while upon a late visit to see father-in-law Peter Shoop, near Sarah Furnace, whom we found convalescent. Also for an invitation to come again when fruit will be ripe.

By an oversight it was neglected to notice in these columns the death of brother John C. Lichty, of the Summit congregation, this county, which occurred about the 10th of May last. He was in his 81st year of his age, and was a zealous and liberal member of the church for many years. He died at the house of his son Jonas, who is the elder of the Summit church.

SISTER Rosie Ann Cover, wife of Elder John P. Cover, of our Berlin congregation, died on Saturday night last, at the age of 74 years, 6 months and three days. At her request all the ministers of the congregation were notified and invited to her funeral, and by them the services were conducted. As noticed in these columns before, she endured severe and prolonged sufferings. But all is now over, and she is enjoying that sweet rest which is the

inheritance of all those who fall asleep in Jesus. Her funeral occurred on Monday afternoon last, and was very largely attended.

THIS Berlin congregation decided on Sabbath last, according to previous appointment, to hold its spring love-feast on next Sunday a week, July 6th, commencing at 5 (five) o'clock in the evening. Forenoon meetings will be held at different places in the congregation, and we hope ministers from abroad will be with us to fill them. Let us have a refreshing season. Come over and help us, fellow servants.

Fred. Douglass, in his lecture some time ago in Staunton, Va., speaking to the colored people, said: "Stay where you are, and so conduct yourselves that men will be bound to respect you. Work with head and hands; seek to acquire knowledge as well as property, and in time you may have the honor of going to Congress; for if the negro can stand Congress, Congress ought to be able to stand the negro." But why did not Fred. stay there a few years ago?

THE following was related of the venerable Dr. Nesbit, formerly president of Dickinson College, Carlisle: "It amazes me that ministers don't write better sermons. I am sick of the dull, prosy affairs!" said a lady, in presence of Dr. Nesbit. "But it is no easy matter, my good woman, to write sermons," suggested the doctor. "Yes," rejoined the lady; "but you are so long about it. I could write one in half the time, if I only had a text." "Oh! if a text is all you want," said Dr. Nesbit, "I will furnish that. Take this one from Solomon: 'It is better to dwell in the corner of a house-top than in a wide house with a bawling woman.'" "Do you mean me, sir?" inquired the lady, quickly. "Oh, my good woman," was the response, "you will never make a sermonizer. You are too soon in your applications."

We do not know whether we exactly agree with our contributor brother Andrew Mohler, but that does not signify, as we do not hold ourselves responsible for the teachings of our contributors and correspondents. And then what is the difference if we don't just agree upon points which do not affect our salvation or moral character either way? Let us do as did our old brother Henry Kurtz upon a certain occasion. Some brother who was fond of argument, came to him and said:

"Brother Brown and I had an argument upon restoration, the other day, and I could not agree with his view at all."

"So; well, what were his views?" asked brother Kurtz.

Then the brother proceeded to tell his opponents views, when brother Kurtz replied:

"That is a good view." (Ein guter sinn.)

"Yes, but that is not my view," responded the brother, excitedly.

"Ah, well what is your view?"

Then his own view was given, when the old brother replied:

"That is also a good view. (Das ist auch ein guter sinn.)"

So we feel upon many of the outside issues, on which there is so much disputing. Either view will do us. But when it comes to any vital issue, then we are terribly one-sided; because it is life or death.

William Lloyd Garrison, the great apostle of the anti-slavery doctrine, died at New York, on the 24th of May last. He was born in Newburyport, Mass., Dec. 12, 1804. He learned the printing trade when a mere boy, and began to write for the political papers at the age of 18 years. His first paper was the Newburyport Free Press, which soon failed. Then he took the Boston National Philanthropist, devoted to total abstinence. He began the agitation of the slavery question. His paper (Vt. Journal of the Times) soon died for want of support. Of his beginning and end, in his work of philanthropy, an exchange says:

"Mr. Garrison lived to enjoy the triumph of the cause to which he had devoted all his energies. On the 14th of April, 1865, he attended as a guest of the nation, by invitation of the Secretary of War, at the raising of the Stars and Stripes—at last the flag of an emancipated Union—upon the battlements of Fort Sumpter. This was the real close of Mr. Garrison's career, and a more dramatic close than often comes to a reformer's life. 'I began my advocacy of the anti-slavery cause at the North,' he once said afterward, 'in the midst of brickbats and rotten eggs. I ended it on the soil of South Carolina, almost literally buried beneath the wreath of flowers which were heaped upon me by her liberated bondmen.' On the 31st of December in the same year, he issued the last number of the Liberator, which recorded the ratification of an amendment to the Constitution forever prohibiting the existence of slavery."

The Christian will find his parentheses for prayer even in the business hours of life.—Coel.

I know not any pleasure of sense more exquisite than a draught of cool water if you are thirsty; but few things are more insipid than water when there is no thirst. It is thus that Christ and his salvation are very sweet to one and tasteless to another.

PROGRESSIVE SOCIAL MEETING.

Whether we wake or sleep, whether we eat or drink, whether we go out or come in, we exert an influence on our fellow-beings. Our mode of speech, our dress, our daily life, the glance of our eye, the smile or the sneer, affects some one, raises or depresses, exalts or degrades, as the case may be. There is no such thing as living to one's self. We belong to each other and to humanity. We cannot pass coldly by "on the other side," or shift our responsibilities on other shoulders. Ours is the care, ours the labor, ours the influence, and ours will be the reward, when to us will be said, "Well done." L. H. M.

NEW LEBANON, O.,
June 15, 1879.

One question I wish answered by some brother: The desire of the Brotherhood is that we dress alike, which is good in itself; but one of the reasons for so doing, which is offered, I fail to conceive of as some do, and that is this: That it brings us nearer on an equality, that poor members can feel more at home with the richer ones if we have the same cut of garments. Now, Bro. A. is a poor man. He goes to a tailor and gets a James suit made. Bro. B goes to the same tailor and buys cloth made of it, because he can afford it. Bro. C goes to the same tailor and has a suit made from the best piece of broadcloth the tailor has, because he is rich and can afford it. Now, the question, Does Bro. A. feel he is dressed as good as brethren B and C? Are these brethren dressed alike? Is Bro. A. on equality with the other two as regards dress? Answer me how it happens we speak so much of the cut and not the quality. J. P. MARTIN.

CORRESPONDENCE.

THE INDEPENDENT, New York.
June 22nd, 1879.

My Dear Sir:

The story which is referred to in the PROGRESSIVE CHRISTIAN of June 20th, to the effect that in answer to an inquiry as to the authorship of an Independent editorial entitled "Harsheyism," the editor replied, giving the name "Mr. Miller" is entirely new to us. No such inquiry has ever been made of us and no such information given by us. As a matter of fact, the article was written by one of the editors of the Independent who is familiar with the subject.

Yours Truly,
H. K. CARROLL,
Religious Editor.

Elder H. R. Holsinger.

Missionary Cause.

FALLS CITY, NEB.,
May 11, 1879.

Through the periodicals I notice a good many discussions concerning the missionary cause and its mode and necessity. That the Gospel ought to be preached to every creature cannot be disputed, as Divinity is the author for it. The only question is, how or in what manner the most good can be accomplished. I suppose it is in this as in everything else, where there is a united effort there is strength. general in going to battle, if his army is well drilled, well organized, and then willing to obey, his chances in success stand largely above the one of the opposite. It is in the church as in this, if it is well organized, rightly stationed, then willing in unison to work, the enemy is much more easily subdued than otherwise. Therefore, the mode to do this is the question.

It appears not to be so much lack in willingness in the members of the Brethren Church to spread the gospel, but the lack is in the provision of means to defray the necessary expenses of those that are willing to work. I also find, if a subscription is out for money to be raised as a general thing they are all willing to give, but the main difficulty is to give alike. If you can convince a brother that a certain amount is his share, and is justly right, you have no difficulty to get his name willingly for the amount you desire. I gave this subject some thought and have concluded on a plan, I believe, that would be right and work well. Let, in the first place the Annual Meeting decide to send missionaries into the world to do as the scripture demands; then let them also appoint one, two, or three men as a committee to send preachers, to send messages, to receive monies, and remit monies. Let the bishop or house-keeper of each church call a council, organize his church, and class them in divisions similar to this: One class, members worth so much, call A, able to pay one dollar; next class B, able to pay fifty cents; next class C, able to pay twenty-five cents; next class D, pay ten cents. Now every church is organized. Each church appoints a good man for treasurer, take care of the finances till they are called for. Now the committee appointed by the Annual Meeting sends out missionaries, makes a calculation how much money is needed, they send a message to each bishop that they need so much money, say \$2,570, this would make the A class pay 25¢; B class 12½ cents, and so on. Each bishop would see that the collector is sent out. Women as a general thing are more successful than men. Paying these monies is no compulsion, only those that are willing. Give each church a certain time to fill its quota, or what it can, and let it be placed in the hands of each church treasurer, subject to be called on at any time by the committee. Let each church report to the committee how much money is in their hands, subject to their orders. Said committee now checks as it is needed a different places. Let the committee make a report every six months, how much money is at their disposal at each church, and how much expended, and to whom, &c., and such other reports as are necessary.

By this mode the whole church would work together, and by this organization great results could be accomplished.

E. A. MAUST.

