

# 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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## POETRY.

### HAVE FAITH IN ONE ANOTHER.

Have faith in one another,  
When you meet in friendship's name,  
For a true friend is a brother,  
And his heart should be the same;  
Though your paths in life may differ,  
Since the hour when first you met,  
But have faith in one another,  
You may need that friendship yet.

Have faith in one another,  
When you see your loved one's face,  
For 'twill not be always summer,  
Nor always bright as now;  
And when winter time comes o'er you,  
If some kindred heart you share,  
Then have faith in one another,  
You shall never know despair.

Have faith in one another,  
For should God's will incline,  
It would make this world a desert,  
Where the sun would never shine,  
We have all some transient sorrow,  
Which overshadows us to day,  
But have faith in one another,  
And it soon shall pass away.

Have faith in one another,  
And let honor be your guide,  
Let the truth alone be spoken,  
Whatever may betide,  
The false may reign a season,  
And doubt not but they will,  
But have faith in one another,  
And the truth shall triumph still.

## Essays and Selections.

For the Progressive Christian.  
The Guilt and Evil of Covetousness.

BY J. L. FRY.

Continued.

The magnitude of this evil is further apparent in the fact, that it has not only threatened to frustrate the design of the Christian church, as the instrument of the world's conversion; but has done more than any other sin toward the fulfillment of the threat. That our blessed Lord consecrated his church the high office of converting the world, is evident from the final command which he gave it, to go and to preach his gospel to every creature. That the execution of this sacred trust would be endangered principally by a spirit of covetousness, was possibly presignified by the sin of Judas. But a more emphatic intimation of the same danger had been given in the history of the Jewish church; for the first sin of that church in Canaan, as we have remarked already, was in the accused thing, when Israel fled before the men of Ai. And was there not a still more significant intimation afforded, in the earliest days of the Christian church, of danger from the same quarter? Its very first sin consisted in one of its members keeping back part of his property through covetousness. Whether or not these intimations were necessary, we will leave to the history of the subsequent corruptions of Christianity to testify.

But even since the church ceased to be the vortex of the world's wealth, since the period ceased when it gloried to repeat the Laodicean boast, "I am rich, and increased in goods, have need of nothing," has benevolence been one of its characteristics? The unrepeated command of Christ has been known to its members; they have had the means of carrying it extensively into effect; millions of their fellow-creatures have been passing into eternity, age after age, unrepented; but their hearts, meanwhile, if not hid in a mask, have been multiplied chiefly for their own use. Their worldly prosperity has so completely engrossed them, that they have thought it quite sufficient to attend to their own salvation, while the world around them has been left to perish.

If this be innocence, what is guilt? If this be venial negligence, what is aggravated criminality? It is a sin whose guilt exceeds all computation. Let it be supposed that at some past period in the history of this country, news had arrived of an awful visitation of nature, by which one of her distant territories is in a state of famine. Multitudes have died, and numbers are dying, all are approaching the point of starvation. Besides which a powerful enemy is gathering on their frontiers, and threatening to hasten the work of death. The government at home opens its stores; public charity bursts forth, and pours relief through a thousand channels. A fleet is freighted with the precious means of life, and dispatched to the scene of suffering, waited by the sighs and prayers of the nation. For a time it steers direct for its object. But, having lost sight of land the ardor of those employed abate. Though engaged in a commission which angels might envy, their impressions of its importance fade from their minds. A group of islands lies in their course, and, though far short of their destination, they decide to call. Prospects of mercantile advantage here present themselves; the spirit of gain takes possession of them; they are inclined, solicited, prevailed on to remain. Their original object of mercy is forgotten; the stores of life with which they had been intrusted are used and bartered as if intended only for themselves; and thus an enterprise of beneficence on which God had smiled sinks into a base mercantile adventure.

But the supposition is impossible; if anything in the least resembling it had ever transpired, humanity would have wept at it; religion would have turned from the tale with horror; it would have been viewed as an ineffaceable stain on our national character at which every cheek would have blushed and burned. Impossible in the sense supposed; but in a higher sense it has been realized, and far, far exceeded. The world was perishing; the

compassion of God was moved; the means of salvation were provided—and O! at how costly a price! The church was charged to convey them without delay to her dying fellow-men, and to pause not in her office of mercy till the last sinner had enjoyed the means of recovery. For a time the godlike trust was faithfully executed. "An angel flying through the midst of heaven," was an apt representation of the directness and speed with which the church prosecuted her task. Jesus beheld the travail and was satisfied. Souls were snatched as brands from the burning. But a change came over her conduct. The spirit of the world returned, and cast a spell on her movements. Millions were yet to be visited, and millions to be rescued, when she paused in her onward course. Immortal men continued to perish by nations; but the agents of mercy had abandoned their work. As if the stores of life with which they were intrusted, had been intended solely for their own use, they began to live unto themselves. An enterprise of mercy, in which God had ennobled his highest glory, and which involved the happiness of the world, was arrested, and lost myriads by a spirit of worldly gain. For, if, at any given period after the first age of the Christian church, the professed agents of mercy had been sent, for, how would the great majority of them have been found occupied and engrossed in "buying and selling, and getting gain?" Each one, says the Cyrenian, as early as the middle of the third century, "Each one studies how to increase his patrimony, and forgetting what the faithful did in apostolic times, or what they ought always to do, their great passion is an insatiable desire of enlarging their fortunes."

This, however, is not the extent of the evil which covetousness inflicts on the cause of human happiness. It has not only rendered the majority of professed believers useless to the church, and the church, for ages, useless to the world, but through these, it has beheld the world in firmer bonds of allegiance to sin, than would otherwise have existed.

Your devotedness to the world—we would say to the Christian manumission—tends, more than any of the arguments of infidelity, to confirm men in their insensibility to the claims of the gospel. That gospel found you, we will suppose, in close worldly alliance with themselves; worshippers together in the temple of mammon; running the same race for the prize of wealth; having no aims or desire but such as wealth could gratify; and, consequently, bending all your endeavors after it. Subsequently, however, you profess to have undergone a change; and, when they hear you describe the nature of that change, or hear it described for you, they hear it said that you have at length found the pearl of great price; that you have been put in possession of a good which renders you independent of all inferior things, and which enables you to look down with scorn on those objects about which you have been so eager and selfish, abandoning them to such as know no higher good; that henceforth your treasure is in heaven, and there will be your heart also.

They hear this, and are amazed! They have not been able to detect the slightest abatement in the ardor of your worldly pursuits. They find you still among their keenest competitors in the race of wealth. What new object of affection you may have adopted, they know not; but they will readily acquit you of all ingratitude to your first love; for they can testify that your pulse does not beat less truly to the smiles and its frowns than it did when you knew no other object of regard. Whatever object you may trust more, they know not; but this they can witness, that, judging from your conduct you do not trust money less; and were it not that you say so, they would not have known that your eye was fixed on any invisible dependence. And when, besides this, they hear you admonished for your selfishness, and reproached with the tenacity of your grasp on wealth, and denounced for your devotion to self, and your want of devotion to the cause of your new adoption, how can they be otherwise than confirmed in their opinion that your profession is hypocrisy, and all religion only a name? And the effect is, to deepen the sleep into which they have sunk in the arms of the world.

Philadelphia.  
Continued Next Week.

For the Progressive Christian.

The Mission of Christ.

BY ANDREW MOHLER.

But let us go again to the apostles and inquire what they taught as to the certainty of the accomplishment of Christ's mission. I will first call your attention to the remarkable and decisive language in Hebrews 6: "For when God made promise to Abraham, since he could swear by no one greater, he swore by himself, saying: Surely blessing I will bless thee, and multiplying I will multiply thee. And so, having patiently waited, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife, or contradiction; therefore, God willing more abundantly to show to the heirs of promise the immutability of his purpose, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have strong consolation who fled for refuge to lay hold on the hope set before us; which we have as an anchor of the soul, both sure and steadfast, because fixed into the place within the

vail; where a forerunner hath entered on our account, even Jesus made a highpriest for ever, according to the order of Melchizedek." Here to meet that distrustful feeling in relation to the immutability of God's purpose, we have the confirmation of an Almighty oath; and the oath is pledged to the fulfillment of that great promise to Abraham, which includes in its scope all nations, families and kindred of the earth.

Paul, in his letter to the Romans, in which he so fully develops the glorious scheme of the gospel, says: "Wherefore, as by one man sin entered the world, and death by sin, and so all have passed upon all men, for that all have sinned, even so by the righteousness of one the free gift came upon all men unto justification of life; for as by one man's disobedience the many were made sinners, so by the obedience of one shall the many be made righteous. Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5. Now, it matters not, so far as the present examination is concerned, what view we take of the sin of Adam, one thing is clear, a full remedy and more than a remedy, is found in Christ. As all have sinned, so all are to become righteous, as tersely expressed in I Cor 2: 22, "As by Adam all die even so by Christ shall all be made alive."

"For this is good and acceptable in the sight of God our Savior, who will have all men to be saved and to come to a knowledge of the truth." In Phil. 2: 9, 11, we read: "Wherefore, God also hath highly exalted him and given him a name which is above every name; that at the name of Jesus every knee should bow of things in heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." These passages indicate the continued reign of Christ, after his exaltation. We do not yet see all things subdued unto him, but his reign will continue until the purpose of his mission is fully accomplished. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power; for he must reign till he hath put all enemies under his feet. \* \* \* and when all things shall be subdued unto him, then shall the Son himself be subject unto him, that God may be all in all." I Cor. 15: 24, 28.

Many of our passages might have been quoted bearing directly on this important and interesting subject. Such is the assured consummation of the mission of Christ. It will be an hour, not of defeat, not of partial triumph, but of complete and glorious victory. I know not how the assurance of this result could be strengthened; for the testimony given us, as you have seen is direct, explicit and abundant. It does not rest upon isolated passages of Scriptures, regarding the mission of Christ from Genesis to Revelation.

But some one may ask, "Do we not read of Christ as a judge of the friends and foes of Christ; of sheep and goats, and of condemnation? Most certainly we do. I cannot go into an examination of these passages at this time, but will say that all these things, condemnations, divisions, etc., transpire in the progress of Christ's reign, and not at the end of it. They are tributary to the accomplishment of his mission, and not subversive of it. These judgments are executed not to destroy but to make an end of it, and insure obedience. These are but the passing tumults, the transient phenomena as Christ's kingdom moves forward to victory against the opposing kingdoms of the world. In the end all shall be reconciled to God: "Every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father," and the great day of universal righteousness and peace will then begin.

Other evidences might be presented, if space allowed, but I will only refer to a few, to what is taught regarding the resurrection. It is a fact that in every instance in the Bible in which a literal resurrection of the dead is clearly meant, it is declared to be an entrance into a better estate. It is never set forth as an entrance or condition of wretchedness, nor is any sentence of condemnation connected with it. For a full discussion of this subject read I Cor. 15 chap. It is there described as a change from the natural to the spiritual, from the corruptible to the incorruptible, from weakness to power, from the earthly to the heavenly, from mortality to immortality, from dishonor to glory. The apostle is not describing the resurrection of a class, but a confirmation of the words of our Savior, who said that in the resurrection they are as the angels in heaven; and Paul says that "the creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Romans 8: 21.

Let me say that I have taken pleasure in setting forth some of the evidences upon which rest the fulfillment and accomplishment of the mission of Christ, and the hope of the Christian man and woman. In all ages and among all nations the vision which it lifts before us is that of a redeemed and rejoicing world. All men from all ages and from all climes, made clean in the blood of the Lamb, shall ascend at length, the holy mount. Not only Abraham, Isaac and Jacob are there, all Israel shall be there; but the Gentiles also have come in, all the renowned

sages of antiquity, and the saints of every age swell the mighty and triumphant throng. All will be there. Some of these did not embrace Christ—they knew him not; but Christ, in a larger covenant and fuller love which stretch through all ages, embraced them, and brought them home. And let us behold there another class; they whose lives upon earth are darkened by ignorance and sin. They who tread here the thorny ways of transgression, hoping to be saved by their own acts of self-righteousness, following the commandments of men and the tradition of the elders, will also be there; for God's love in Christ—oh, how tender and they, too, even through much tribulation, will yet be led to the Father's throne, and they will love much because much will be forgiven them, and not they alone of other times and other lands will be there; those who have gone out from among us, from our own families and friends, our fathers and our mothers, brothers and sisters, companions and children; the loved ones that have passed out of our sight, all will be there; and those who come after us will soon join the innumerable throng. Then the vision of the Revelator will be fulfilled, and the angelic song which burst forth upon Jesus, at our Savior's birth will be answered back from a ransomed world, singing the song of Moses the servant of God and the song of the Lamb, saying: "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways thou king of nations." Then shall the Mission of Christ be ended, when God shall wipe away their tears from their eyes, and death shall be no more, nor grief, nor crying, nor shall there be any more pain; for the former things are passed away.

I have by no means noticed all those passages of Scripture that bear directly upon the extent of the mission of Christ, as the Savior, the Redeemer of the world, in whom alone the sinner can have hope. It is in him the true Christian trusts for his acceptance and salvation. There is no other name by which we can be saved. "God is love." "Behold the Lamb of God that taketh away the sin of the world."

Chandler, Iowa.

For the Progressive Christian.  
The Three Giants.

J. P. MARTIN.

It is the general impression that giants are a something of the past. This impression is partially correct, yet there are legions of giants still roaming up and down the world. I shall only speak of three of them, namely Anger, Hate and Revenge.

These ancient giants are not extinct nor will they be, until the angel who shall stand on the sea and land, proclaims that there shall be time no longer. These giants do not confine themselves to any particular locality, but execute their devastation all over the world, neither are they distinguishers of persons. They are just as apt to encounter the Christian as any other person. I frequently have to fight them, and I verily believe there is not a brother or sister who does not have the same enemies to contend with. Let us examine their mode of warfare.

Anger generally precedes the others. He is watching his opportunity and attacks us when we least expect him. He is always looking closely and hides his time, and as soon as he finds us vexed with something or somebody, then it is that he grids himself for conflict, and as he sees reason retire from his seat of action, pushes on to the conflict. Now is the dangerous point; now is the time to conquer if you intend to, for if you put it off until reason has entirely forsaken you, you will be overcome. If Anger once has you prostrate, he has finished his work for the present, and consequently, having paved the way for his more formidable ally, Hate, leaves the field to him.

Hate having taken possession of you, is not going to be idle; he finds out who you were angry with, then he makes it his business to present to you all the misdeeds that neighbor or brother has done towards you, feasting your mind on the supposed bitter wrongs you have received from such person, until he has you glutted with bitterness. This is the stage of the conflict we are in when we are enabled to say: "Oh, how I hate that man. O, I can never forgive him; no, I will have nothing more to do with him."

Brethren, when we can say such things against our fellow-men, we truly are overcome—led captive. But now prepare the field for his successor. Revenge steps up with alacrity, and is not long in finding just how matters stand. He soon has arranged some plan by which you can get even with your brother. He enables you to say: "It will get even with you. I will do this or I will do that. Just wait and see if I don't make you feel for this yet sometime." The consequence is you do something very wicked, very unbecoming or unchristian-like. But then how can we expect you to act like a Christian when you are thus held captive by Satan's agents. Revenge has made you about as miserable as he can. He has caused you to do something that was very wrong; now he leaves you to your fate. At this period you begin to call judgment and reason to your assistance. They may suggest other help to fix matters, conscience calls for clarity, and if you are not obstinate, and are prayerful, a full reconciliation can be made.

Brethren can the spirit of Christ exist where these giants hold dominion? I say no, I cannot hate my brother

and say I love my God. Then Brethren, let us be prayerful, and continually call on the name of the Lord, lest we fall into the hands of these giants. Paul, says in one place, "Anger and sin not," and in another "Let not the sun go down on your anger." I think Paul would have us understand, that if this giant, Anger, would attack us, but if we do not strive mightily with him, and overcome him; Paul might say you have sinned, for if he overcomes us he is sure to send these other giants to lead us captive into the camp of their master who is Satan.

Then, O, brethren, let us be on our guard. For who has not seen Anger bind the strong man? Who has not seen him bind the Christian? What brother and sister has not seen him bind the members, perhaps the father, perhaps the mother, or a brother or sister? Who of us has not seen this giant stalk into our church meetings, and bind some one or perhaps a number of the brethren and sisters? And O, sometimes, I fear, leads them away captive and deliver them into the hands of Hate and Revenge, and consequently deliver them over to darkness.

Now, brethren let us pray for one another, that we be strong, that we be endowed with the spirit of forbearance, that we abound in mercy, is my prayer. May the great Jehovah, the God of Israel, and the Creator of all that is created, be who made worlds by a word, he who holds the universe in the hollow of his hand, be with us all; may he lead guide and direct us. Amen.

For the Progressive Christian.  
Self-Examination.

JULIA A. WOOD.

A deep thinker has remarked, "That it is a peculiar excellency of human nature, and which distinguishes man from the inferior creatures more than any other reason itself, that he can reflect upon all that is done within him can discern the tendencies of his soul, and is acquainted with his own purposes." This distinguishing faculty of self-inspection would not have been conferred on man, if it had not been intended that it should be in habitual operation. We have appetites to control, imaginations to restrain tempers to regulate, passions to subdue; and how can this eternal work be effected, if this faculty of discerning and inspecting be not kept in regular exercise? Without constant discipline, imagination will become an outlaw, conscience an attained rebel.

We should examine not only our conduct, but our opinions; not only our faults, but our prejudices; not only our propensities, but our judgments. Our actions will be obvious enough; it is our intentions which require the scrutiny. And lest we might not know precisely how to examine a thing so wavering and deceitful as the human heart, let us make use of that guiding clue—the word and the Spirit. "What I know not, teach thou me," should be our constant petition in all our researches. Self-acquaintance would abate much of the self-complacency with which we receive the flattery of others. If we examined our motives keenly, we should frequently blush at the praise our actions receive.

Self-knowledge makes us more patient, more forbearing and forgiving; it will better endure the harsh judgment of others respecting us, when we perceive that their opinion of us nearly coincides with our own real though unacknowledged sentiments. There is much less injury incurred by others thinking too ill of us, than in our thinking too well of ourselves. That most perfect man, Job, when he examined himself, discerned the natural deceit and mischief of the heart, and exclaimed: "Behold I am vile." Self-acquaintance makes one humble. Job said he repented in sackcloth and ashes.

Self-examination unmasking our errors; it is the likeliest way to make us tender and compassionate to others. It must not be occasional, but a regular work; let it be one subject, of our frequent inquiry, whether since we last scrutinized our hearts, our secular affairs or our eternal concerns have had the predominance there? We mean on which our affections have been most bent; and especially, how we have conducted ourselves when there has arisen a competition between the interests of both. Self-examination by detecting self-love, self-denial by weakening its powers, self-government by reducing its despotism, turn the temper of the soul from its natural bias, control the disorderly appetite, and under the influence of Divine grace, in a good measure, restore to the man that dominion over himself which God at first gave him over the inferior creatures.

It may be asked if there is to be no end to this self-inspection—this vigilance? Is the matured Christian to be a slave to the same drudgery as the novice? The true answer is: We may cease to watch when our spiritual enemy ceases to assail. We may be off our guard when there is no longer any temptation without. We may cease our self-denial when there is no more corruption within. We may give reins to our imagination when we are sure its tendencies will be towards heaven. We may dismiss repentance when sin is abolished. We may neglect prayer when we no longer need the favor of God. We may cease to praise Him when He ceases to be gracious to us. To discontinue self-examination—to "watch and pray" at every period short of this, will be to defeat all the virtues

practiced upon earth, to put to hazard all our hopes of happiness in heaven.

In our self-examination, let us resolve to eradicate every known fault and cherish all virtue. To fully unmask our deceitful hearts, we should not be content to examine our vices, but our virtues also—those smaller faults—"little foxes." Let us examine if they were genuine in the principle, simple in the intention, honest in the prosecution. Such rigid and salutary self-inspection will sometimes prove to us that claiming to do a good act, or speak commendatory words in a certain direction, if we had a higher and more paramount god, it was selfishness—seeking to please man instead of God. These fair examples prove that all Christians should hourly "watch and pray, lest they enter into temptation;" and that they should "keep the heart with all diligence, for out of it are the issues of life." For the right way and rule of self-examination, "search the Scriptures;" keep the commandments. "Examine your own selves." Self-examination and self-knowledge would make Bible Christians—produce heart religion. This being universally practiced, the millennial era would burst upon us with all its glory. God grant that all professing Christians may with renewed zeal, hourly labor and pray for this blessed, lowly and desirably heart-work. All need it! They would watch ourselves more and others less. God speed that glorious day!  
Lycmo Bluff, Va.

For the Progressive Christian.  
Social Meetings.

BY HOWARD MELLESE.

It is a well established fact in our moral and spiritual economy, that souls either go up or they go down. There is no such thing as a stand still, in any type of moral life. We are either better or worse, since the last. Progressive went forth on its mission of love, and considering the fact that the day of our life constitute in their aggregate our entire life as a whole, it becomes us from day to day to see that we are better, and nearer God at the close of each day than at its dawn.

No more effective method of securing an increase of spiritually presents itself to us than that embodied in prayer and social meetings, found to seldom amongst us. Nearly every other church has recognized the value of meetings of this character, and they constitute a powerful the toward keeping the body intact. Take, for illustration, the Methodist prayer and class meetings, than which no higher or better form of personal worship exists. Our social meetings, where prayer and an expression from the various brethren and sisters present are had, combine the excellencies of both, and cannot be too frequently found among our churches.

The genius and the spirit of the Brethren's church are not in the direction of any external display, either physical or moral, and as a consequence meetings where members give utterance to their views, or expression to their inner life, have not been considered applicable to all church communities. But we think in this day and hour of progression onward and upward, no more feasible method of securing an improved spirituality presents itself than that of the social meeting. Where they are carefully managed by discreet leaders, who always bear before them the fact that all people are not constituted alike in the matter of public prayer, they can hardly fail to be productive of the best results.

God has promised that where a few were gathered in His name he would be there also, and to the Christian, no matter how humble and timid, this assurance of divine presence should overcome all objections and difficulties that may present themselves. All of us are always anxious to be in the presence of, and enjoy a communion with, those we love, and to the Christian no higher earthly pleasure could be found than that of meeting with our fellow pilgrims to a better land, especially when our great Father has promised to be with us in our meetings.

Then let every group of now disorganized progressive Christians unite on the usual plan of social meetings, and in humble efforts do what they can to ward helping each other up the great progression of higher life.  
Etk Lick, Pa.

Man respire, aspires, conspires and expires.

Dickens said: I have known vast quantities of nonsense talked about bad men not looking you in the face. Don't trust that conventional lie. Dishonesty will stare you out of countenance any day in the week if there is anything to be gained by it.

Gratitude is the fairest blossom that springs from the soul; and the heart of man knoweth none more fragrant; while its opposite, ingratitude, is a deadly weed, not only poisonous in itself, but impregnating the very atmosphere in which it grows with fetid vapors.

Thou hast seen many sorrows, travel-stained pilgrim of the world. But that which has vexed thee most hath been the looking for evil. And though calamities have crossed thee, and misery been heaped upon thy head, yet ills that have never happened have chiefly made thee wretched.

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

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A FEW THOUGHTS ON A. M.

On the next page is an article from the pen of Eld. R. H. Miller in the "Brethren at Work," under the above caption. There are a few things in it to which the reader's attention is invited. But before we proceed to notice these, we will call attention to the fact that this article is in direct violation of the position of the paper, as stated by Bro. Miller and endorsed by the editors. That position is that "discussions be confined to Annual Meeting, and not continued or permitted in our papers." The points on which suggestions in relation to the Standing Committee, are made, have been discussed and decided by the Annual Meeting, and have been observed for several years; yet Bro. Miller discusses them, and that, too, in the paper which he advised not to publish such discussions.

Of course, it might be assumed that this is no discussion—it is only offering suggestions. This, however would not do; for the reasons on which the suggestions are based are also given, and this is discussion.

"But it is only a discussion of one side." This is true yet, but it may be more; for the writer does not believe in one-sided discussions. In an article on the subject he said, "A discussion of one side only, in any case, will be more likely to produce prejudice and hard feeling than it will of wisdom and knowledge." Then as he has made his suggestions and given his reasons for them, if there are two sides, he would be willing to hear the other side too, and have a "free discussion for both sides." This being endorsed by the publishers of the "B. at W.," its columns are now open for the "free discussion of this Standing Committee question, or any other similar question, the fact notwithstanding that the Annual Meeting had decided it.

We do not refer to this matter to find fault with brother Miller for discussing these things, nor with the publishers of said paper for publishing his article,—we are glad of it,—but to show the impracticability of the principle of closing the paper against such discussions. The principle is violated in almost every number of the paper, but we select this case, because it is by the one who advised the publishers to put this plank into their platform. If some other Miller had written this article, and it had appeared in our free rostrum, it would have been both right and consistent; as it is, it is right in itself, but not consistent with the announced position of its author and his publishers. We suggest that they should take that plank out of their platform before it rots, and, perhaps, some one is hurt. But we must turn to the suggestions.

The first is a proposition to diminish the work of the standing committee during the time of the Annual Meeting, and to gain time for general conference work. There is room for improvement in these respects; and it is well that brother Miller comes out now with his suggestions. A better time could not have been chosen, for the members of the last Standing Committee have scarcely recovered from the effects of their too close and vigorous application, and we all remember the short, hurried sessions of our late conference; and there is now nearly a year before us to discuss these matters and to arrive at the best conclusion. The proposition is:

"Let the Standing Committee meet on Friday before the meeting; they can bring with them all the queries that have not been answered by the Districts; they can form the proper answers on Friday and Saturday. On Monday they can come to the place of meeting and hear the calls for committees. Thus the work can be prepared before the meeting begins its labors."

This might be a good plan but there are some objectionable features.

It would oblige the Standing Committee to be there three days earlier and would make their labor just so many days longer; it would seem to make our Annual Meeting more episcopal, and thus be offensive to such as think it to be too much so now; and, no doubt it would have the effect of taking up more queries without answers than now. Now the question is in order: Could not the ends desired be accomplished in some other way? We think they could, and offer the following:

1. Let it be decided that all queries that come up to the Annual Meeting without an answer, be respectfully returned; or,

2. Let the delegates who are not members of the Standing Committee, be divided into sub-committees, and unanswered queries be referred to them. These delegates are there to represent their several districts, and why should they not work when they are called and sent? If the delegates would improve Monday in this way, the work could be done; and if not finished, they could have their sessions the same as the Standing Committee. If the Standing Committee has too much work, there is no good reason why a part of its present work should not be assigned to delegates. There is still room for more suggestions, but our plan is to get the delegates to work.

The next suggestion has reference to the manner in which business is checked and the meeting held in endeavoring to pass decisions by the popular vote, or unanimous consent. The remedy proposed is to submit such answers to the delegates—which, of course, means all the delegates,—and to pass them by a majority of three-fourths or four-fifths. This is a movement in the right direction. This mighty lever by which a child in its nonage, an old man in his dotage, or any person at any age, may defeat a thousand or ten thousand should be speedily removed. Yet, a large majority should be required.

The next suggestion proposes to give the Standing Committee the privilege of going outside of its own body to select the moderator, as well as its other officers. This we can also endorse; and we would add that the officers, especially the clerks and door-keepers, need not necessarily be bishops. Why could not any brother be a doorkeeper, at least?

The next has reference to "bringing charges or complaints and having them tried at Annual Meeting," such as "a public trial of editors and ministers." He thinks it requires too much time, is too expensive, and affords "not much light to the world." We say a hearty Amen; and would add that the whole business is out of order. The Annual Meeting has no right to try any one except its own members. We say right, not power. The power it has assumed, but the right it cannot assume. Editors and ministers can be reached and tried by the orderly rules of our church polity, the same as other members. Even committees are unnecessary and out of order, unless they be appointed according to the rules that apply to other cases.

THE ORDINANCES.  
(PRAYER Continued.)

That prayer is a duty none will deny, but, we fear, many do not esteem it as a privilege as they should. Persons should do right, because it is right, and, therefore, we should pray because it is a duty to do so; but he who prays from a mere consideration of duty, loses much of the pleasure and many of the benefits of prayer. Such a prayer must be strained, stiff, formal, spiritless; in fact, if it is not prompted by our feelings and desires, it is not worthy of the name and it must fail to accomplish the end of prayer. The child of God should approach him with feelings akin to those which lead a grateful, needy child to thank its parents for past favors and to ask them for what it needs. The conditions of the heart which are essential to the offering of acceptable and effectual prayer are induced by considering God, ourselves, and our relationship to God and one another. If our ascriptions of honor and praise to God are not prompted by emotions of holy regard, esteem, love and reverence, they do not constitute adoration, but are cold, hollow mockeries. What appellations can we give to ungrateful thanksgiving, unfeeling confession, and supplication without desire? We know of no terms in the nomenclature of religion, natural or revealed, adapted to such nondescripts. Such prayer is like the music of a reedless organ or the light of an opaque body; yet such is the apparent tendency of praying from a consideration of duty only, and of reading or rehearsing prayers. As we are constantly exposed to this lifeless formalism, we will offer some practical suggestions on the subject.

1. Endeavor daily to become more intimately acquainted with God.  
An acquaintance with God is necessary to worship him intelligently and acceptably. The Athenians worshipped

"the unknown God," but they worshipped him ignorantly and superstitiously. Paul declared to them this "unknown God," that they might become acquainted with him, repent of their sins, seek the Lord, and serve him in the light of truth and the beauty of holiness. He commenced by teaching them that God "made the world and all things therein." He taught them that we are also the offspring; that in him we live and move and have our being; that they should seek the Lord if haply they might feel after him; and that he had appointed a day in which he would judge the world by the man whom he ordained, and whom he raised from the dead. Thus he taught them of God's eternal Being, his almighty power, his infinite wisdom, his unlimited goodness, his boundless love; he showed them their true origin and their only dependence, their real condition and their real duty; in short, he taught them in such a way as to lead them to love, regard and reverence God. Without an acquaintance with God and these emotions toward him, no man can offer such ascriptions of praise to him as will constitute worshipful and acceptable adoration; and without this adoration of the heart, there is no true prayer. Christ said, "When ye pray, say, Our Father, who art in heaven, hallowed be thy name \* \* \* for thine is the kingdom, and the power, and the glory forever. Amen."

We become acquainted with God by diligently studying his works. The more diligently we study the book of nature the more clearly will we see the wisdom, skill and power of God; and the more carefully we examine the book of revelation, the better we will understand his purposes, his justice and his love. As we learn of God we will be led to love him, to fear, honor and reverence him; but without a knowledge of him, we can do neither. There can be no adoration of God without such a knowledge of him as will induce these emotions in our hearts. Hence to know God is a duty of the first magnitude and highest importance. When Christ shall come, he will take vengeance upon them that know not God. And these are not such as have no means of becoming acquainted with God; but such as are willingly and negligently ignorant. If a man closes his eyes, he is in darkness, although the light be all around him; so a man may live in ignorance of God, while the light of his word is shining all around. The knowledge of God must be sought; and the effort we make to obtain it will be the measure of our knowledge of him; and of our ability to worship him aright. We cannot offer acceptable prayer to a God whom we do not know; therefore, acquaint yourselves with him by diligently studying his word and his works.

2. Think often of the manifold mercies and favors of God, which he has bestowed upon you.  
This is an exercise of the mind which is calculated to afford us a great deal of pleasure. When we once have a knowledge of God and of his unspeakable gift, we can see his love and goodness to us everywhere. He gave us our being; he upholds us in our existence; he redeemed us, provided for our salvation, sanctification and glorification. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." As the Poet says:

"In all his doctrines and commands,  
"My rising soul surveys,  
"In every work his hands have framed,  
"His love supremely shines."

This contemplation of the goodness of God, excites a lively gratitude which finds vent in hearty thanksgiving. There is no occasion for formality in rendering thanks to God, when innumerable mercies and invaluable gifts have been so freely bestowed. The heart that is not moved to gratitude by such considerations, must be unnatural and hardened by sin. We are thankful for the smallest favors from our fellow men, even for a cup of cold water (which God gives us from unnumbered fountains); why not, then, be grateful to God? When Addison meditated upon these things, he wrote:

"When all thy mercies, O my God,  
"My rising soul surveys,  
"Transported with the view I'm lost  
"In wonder, love and praise."

Then, as the most suitable return for unnumbered comforts and precious gifts he added:

"Through all eternity to thee  
"A grateful song I'll raise;  
"But oh, eternity's too short,  
"To utter all thy praise."

Frequent meditation upon the goodness of God is a sure cure,—and the only cure,—for ingratitude to him; and so it is the only way by which we can offer acceptable thanksgiving in connection with our prayers. Never forget God's love.

3. Think often of your depravity and sinfulness.

Although there is no pleasure in beholding our deformity, our sinfulness, yet there is nothing more necessary. Such a knowledge of ourselves is necessary to lead us to repentance, reformation and progress

in the divine life. Without this, confession would be without contrition and without any resolution to amend our ways. Such a confession could not meet the approbation of God nor secure his gracious pardon. Perhaps no duty is more neglected or abused than this duty of self-examination. We are likely to overlook it altogether; and then, when we do undertake it, we are so apt to prosecute it only far enough to make us begin to feel uncomfortable, and then stop. One sober hour spent in meditating upon his sins, and on their consequences if not forgiven, should be enough to move any sinner so repentance and to an earnest seeking for pardon and salvation. A sense of guilt brings us under a heavy threatening cloud; but if it leads to contrition and confession, we soon immerse into the sunlight of God's pardoning love. This is God's design and richly compensates for all the sorrow that is experienced along the way. Only the sick seek a physician.

4. Think often of your weakness and your dependence upon God.

Such thoughts as these are not unpleasant. They bring us to see ourselves in our true relationship to God and his works. When we feel weak, we take our Father's hand; when hungry and thirsty, we seek the bread and water of life; when we feel our dependence and need, and our utter helplessness, we flee to the Fountain of all good. It is when we see our own real condition and the condition of a world lying in sin, that we come to God with ready hearts and pour out our earnest, importunate appeals to him in behalf of mankind in general, and ourselves in particular.

Adoration, thanksgiving, confession, supplication—these are the legitimate fruits of a knowledge of God, of his goodness, and of our sinfulness and dependence; and only he who has such an acquaintance with God and himself can pray effectually and fervently. He who possesses this knowledge and these emotions will "pray everywhere, lifting up holy hands, without wrath and doubting." He delights to commune with God in private, and he is glad to speak his praise in public. To such an one the house of prayer is a house of feasting upon God's love and kindness. "Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you." (To be Continued.)

CONSISTENCY.

"It is very un-pleasant to meet at the Mt. Morris man, give his hand School have decided a hearty shake, passed that the faculty on and then leave are expected, in some one to ask us their dress, to adopt why we did not see the order of the lute that brother church, and we are of course we have informed that say we did not get hold of it and know he was a Episcopalian, have brother, &c. We voluntarily offered feel bad, he feels to do so. This is slighted, and oth-certainly very coners do not feel good, siderate on the part all because we did of the Profs., and not know the man perhaps it would be was a brother. But well enough for by the way, is this some of our brethren a most excellent to follow their lent reason for example in this redressing alike? A aspect. If others for would be an excellency, are willing to lent introduction, to accept our order and then how hap-in dress, why should y we feel when we are not equally know each other.—consistent in re-Brethren at Work" respecting our own order?"—Primitive.

When we had the above two items arranged as they are now found, we looked first to the one and then to the other. And it was hard for us to tell which was most logical. Both come from good authority, from leading church papers, and both ought to be right. But we fell to philosophizing, or reasoning rather, and our ideas ran something like this:

1. We are to salute the brethren.
2. All men are not brethren.
3. Therefore we need not salute all men.

4. Hence we must have some method of recognizing the brethren from other men who are not brethren.

5. [A uniform in dress would be an excellent introduction, and then how happy we feel when we know each other." B. A. W.]

6. But [the proprietors of the Mt. Morris School have decided that the faculty are expected, in their dress, to adopt the order of the church, and we are informed that several of them, though Methodist and Episcopalian, have voluntarily offered to do so.]

7. It would be very unpleasant to go to Mt. Morris School, take "a uniform in dress as an excellent introduction" and salute all who are "in the order," and then have some one to ask us: "Why did you salute that Thousand Dollar a-year-Consistent Dunkard Episcopalian Professor?"

8. Or it would be rather unpleasant to a nervous, sensitive progressive, like myself, who upon taking this (No. 5) "excellent introduction" would proceed to salute the "considerate consistent Professor," and he would make a stiff arm, (Genuine Brethren's vernacular) and would say: "I don't be-

long to your church; I'm only an outside brother!"

9. Would it not be well for the proprietors of the Mt. Morris school to decide that the faculty are expected to conform also to the Salvation—just for the sake of consistency? It would "certainly be very considerate on the part of the professors" to do so, and consistent with the consistency (?) which induced them to put on the outside Dunkard while inwardly they are confirmed Methodists!

10. "Perhaps it would be well enough for some of our brethren to follow their example in this respect."—Primitive Christian.

It occurs to us that "some of our brethren" are following their example in this respect, to the minutest degree. The proprietors of the church have decided that the members shall, in their dress, adopt the "order of the church," and some voluntarily do so, and others only for the sake of consistency, (?) feeling that they would rather wear it than lose their position, (just like the "considerate" professors), though they know there is no virtue in it. We have them in the ministry in all of its grades. They have told us, "We know there is no virtue in the observance of our customs; we know we are not justified by scripture in enforcing any particular form of dress; but we want to please the brethren." Others say "we must do it to hold our position in our congregation." There is not more than one out of three members of those who "conform to uniformity" that does it from choice or principle, but it is done from policy or necessity.

Now we want to say to our readers, that we do not admire so much discussion upon the clothes religion question in our columns, but it is forced upon us. And as long as our worthy contemporaries will continue to publish such absurdities, it will be our duty as faithful journalists to uncover their inconsistencies, and we beg of those who do not need nor enjoy so much of it to have patience with us for the sake of the dear brethren and sisters who are galling under the yoke, and entreating us to continue to labor for their deliverance.

And we repeat now what we have said frequently that the old brethren and sisters, and the younger members, may wear all the old order clothes they wish to, and no progressive will say aught against it, nor dare slight them for it, as long as such remain within bounds of decency and expediency, but whenever an attempt is made to set up old modes or new modes as a form of religion, then we must put our veto upon it.

PROGRESSION.

In our article last week, on Christian progression, we considered the subject by comparing the spiritual life with the physical. Our Savior imparted his instructions almost entirely by similitudes. It is said of Him "Without a parable spake he not unto them." The apostle says "That was not first which is spiritual, but that which is natural, and afterwards that which is spiritual." So it would appear to be right to use the natural for illustrating the spiritual. Another reason for so doing consists in the fact that the natural can be seen while the spiritual cannot, but must be known by its products or results. As the Savior says of the wind, we hear the sound thereof, and we can see demonstrations of its power, but the thing itself we cannot see, nor tell whence it comes or whither it goes. And "so is every one that is born of the Spirit." It is only by the works which they do that we can tell the real capacities of a man. Some men appear great and powerful, but when tested are found to possess but little strength. In the physical body there is a capacity called strength. It enables one to bear great and heavy burdens, and to perform wonders by hauling and removing objects of great weight. Faith is the parallel of strength. Abraham was strong in faith, giving glory to God. By faith we stand, walk and live. By faith the walls of Jerico fell. By faith the ancients subdued kingdoms, and stopped the mouths of lions, and by it mountains are to be removed. The person who possesses this grace need have no fear, for no enemy whether man or beast will be able to overcome him, for by faith he obtains the power of the Almighty. He cannot want, for faith is the key that unlocks the store-house of heaven and earth; he cannot die for by faith he inherits eternal life.

Endurance finds its correspondent in Hope. Some men labor well for a short time, but they soon give in. They become tired so soon. They are willing to work but "work again" breaks them down. If they could be induced to endure hardships for a little while, they would find labor much easier than it was at first. So in religion, "tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed," and for this reason, that is by our hope, we are enabled to glory in tribulations. In hope we are enabled to endure the hardships of the present by the expectations of remuneration in the fu-

ture; for we are saved by hope." We hope for that we see not, and with patience wait for it, knowing "that all things work together for good; to them that love God." Believing in the promises of the gospel, hope enables us to enjoy a foretaste of the inheritance reserved for us in heaven.

In these graces the christian should increase day by day. "We beseech you brethren that ye increase more and more." The apostles of Christ prayed: "Increase our faith." Paul says to the Corinthians: "Having hope, when your faith is increased, that we shall be enlarged by you." Peter directs to "add to your faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness charity. Hence it will be observed that religion is a work of Progression, of enlargement, of growth, of increase in strength and capacity for usefulness.

GLEANINGS.

Brother Howard Miller will give us a piece of his mind on the "Dr. s. Question" in our next.

THERE have recently been three added to the Beaver Creek church, Ohio, by baptism.

ANSWER us: How long is a short sermon? and how short is a long sermon?

The church at Eaton, Ind., has a Sunday school under the superintendency of brother Samuel Younce.

At a meeting near Edna Mill, Indiana, not long since, two young men were baptized and two sisters reclaimed.

The church in Denmark has three Sunday-schools. Brother Torenson has been called to the ministry and Jens Madsen to the deaconship.

The brethren at Dorrance Kansas, have lately organized a church to be known as the Dorrance church. Brother John Newcomer is the elder.

At a late meeting the brethren elected brethren S. Seawright, B. Gordon and A. J. Flory to the ministry. There were also four deacons elected at the same time.

ELDER E. S. Buechly, of Waterloo, Iowa, was with us on Monday night, and we had a pleasant interview. He is expected to be with with us at our love-feast next Sunday evening.

BROTHER Nathaniel Merrell of Salisbury, this county paid us a brief visit on Tuesday evening last. He was the guest of brother Franklin Forney, with whom he is interested in the nursery business.

What harvest begins in the Miami Valley about two weeks earlier than last year. Wheat heads are not as long as usual, the early drought having affected the grain somewhat, but what the heads lack in length they promise to make up in fullness and weight.

A CORRESPONDENT writing from Sterling, Kan., says: "The weather here is still very windy. Wheat harvest has commenced. Crops are very light; corn promising but small. Spring grain will be almost a complete failure, unless rain comes very soon; even then it will be very poor."

The Governor of Iowa, was urged to pardon a convicted rumseller, but he declined, saying, "While I have great sympathy for Mr. Newton, I have great sympathy for the wives and children who have been made sufferers by the sale of whiskey to the fathers and husbands by Mr. Newton." This is sympathy properly directed.

"So much stronger in many hearts is the love of money than the love of Christ, that the market-house has more attractions than the sanctuary, and a plug of pig-tail and a pack of cut-and-dry take precedence of the missionary cause in its most evangelic form."—C. H. B., in Preacher.

"About the worst thing that can happen a church is when kindred begin to know each other after the flesh and not after the Spirit." Brethren at Work.

That is so, and about the next bad thing is when members begin to know each other after the clothes instead of after the spirit.

At a meeting at the Mt. Vernon School-house, in the Warrior's Mark congregation, Pa., which closed on the 18th inst, four were added by baptism. The meeting was conducted by brethren J. W. Wilt and S. M. Cox. About a week afterwards a Sabbath school was organized to help along with the good work.

BROTHER D. F. Ramsey, of Conemaugh, Pa., under date of June 24, says, Eld. Grabbill Meyers preached on the Benshoff Hill, Saturday evening, 21st inst., Hendrick Hill, Sunday 10 a. m., and Sunday and Monday evenings, 22 and 23, in Conemaugh, left for home to day. The old brother is weak in the flesh but strong in the faith. May his few remaining days, be days of peace, and he ultimately enter into the rest prepared for the truly faithful, is our prayer.

# THE PROGRESSIVE CHRISTIAN.

The Brethren of the Summit congregation in this county, held their love-feast on Wednesday a week ago, and had a good time we understand.

**BROTHER Silas Hoover**, of Somerset, by special arrangement, will preach in the M. E. church, at this place on Sunday the 6th inst., at 10 o'clock A. M.

A soldier's reunion was held at Somerset on June 28th, which was very largely attended by the people, but the display of soldiery was rather small. The town had been richly decorated, and no pains or means had been spared by the people of Somerset to make the occasion a success.

**TO-DAY** is the great national holiday, and we have put out this issue in time to give the boys an opportunity to participate in its festivities. Our old borough has put on holiday attire, and looks as gay as a young city. No less than fifteen arches span the streets, at the various entrances and crossings. A glorious time is anticipated by young America.

**BROTHER J. E. Ockerman**, of New Lebanon, Ohio, at a late meeting of the trustees of the Brethren's Normal was elected as one of the teachers of the Fall Session. Sister Phebe W. Weakley has also returned, after her absence during the erection of the new building. She is pleased with the change, and again stands as a member of the faculty.

We are in sympathy with the move of Bro. J. T. Meyers to hold a State Sunday School convention, but think it should not be as early as is proposed in the *Primitive* No. 25. Huntingdon would be a good place, but we think that the latter part of October would be a more suitable time than the first of September.

**BROTHER John Wise** now lives at Mulberry Grove, Bond Co., Ill., and is clerking in a store. We suppose he is a good clerk, but think he is not the right man for the place, or, rather, it is not the right place for the man. His place is the sacred rostrum, and the brethren should relieve him from selling goods and set him to his proper work.

The brethren of the Newton Church, Miami Co., O., held their communion meeting May 26th and 27th. Three were added to the church by baptism. During the month preceding seven were reclaimed and seventeen were baptized. This church has had its cloudy day and now rejoices in the dawn of brighter times. They have an interesting and well attended Sunday-School.

The lovefeast in the Middle Creek congregation, Somerset county, occurred on last Saturday. A great many people were present. Some enjoyed themselves while others did not. The meeting was prolonged until near one o'clock at night. The cause of unnecessary delay in the exercises, it is hoped, will not soon again come into our county. Such meetings can easily be closed by half past nine o'clock.

**JOHN H. Moore** has retired from the *Brethren at Work*, and S. J. Harrison takes his place. We hope the change will be for the better to the patrons of that paper. We hope the new firm will pursue a more honorable course of journalism. We think they should require J. H. M. to retract on the "Mr. Miller" slander before he retreats to private life.

The commencement of the Hunting Normal School, and Brethren's Collegiate Institute will be on the 10th inst. We hope that it may be a success, and that all who shall attend, may find in it something more than mere entertainment. Our esteemed old brother Eld. Isaac Price, of Schuylkill, Pa., intends to be there. He feels a special interest in the exercises at this time, partly, no doubt, because his grand-daughter sister Phebe R. Norris is a member of the first graduating class of the institution. We are sorry that we cannot be present on the occasion.

June 3, 1879.

**H. R. HOLSINGER**: I have again and again returned your paper you send me, and still you persist in sending it. I hope you will have self-respect enough not to send it again. It is not opened nor read by anyone in my family, and will hereafter be burnt on its arrival. A man certainly must be hard up if he must force his wares into unwilling families.

**D. P. SAYLER**. We give the above as a sample of the spirit of D. P. Sayler. His paper was never returned to us, but we had been informed that it was not wanted, and intended to stop it. But before we had time to do so we received the above on a postal card. We have blotted out his name so deeply that it will be nothing but a black spot forever, which, with the above postal card, will be two black marks for the once illustrious D. P. Sayler.

The council meeting of our Berlin congregation occurred on last Monday. Eld. Elias K. Buechly, of Iowa, acted

as our foreman, and elders Jonas Lick, from Summit, and Jonathan Kelso, from Elk Lick were also with us, although not called as a committee. A large amount of business was transacted, and everything that stood in the way of our members communing with each other was disposed of to the apparent satisfaction of all, and there was joy in the camp of the Lord. We have all turned our faces toward each other, and our backs toward the enemy. On Sunday evening next we expect to hold our lovefeast, beginning at 5 o'clock in the evening, and we hope to have a feast of love indeed. Brethren and sisters from adjoining congregations, who love the Savior and his people more than themselves, are heartily invited to participate with us as far as they can be accommodated. But the proud and self-righteous, who would remove the mote from his brother's eye before he casts out the beam from his own eye, it is hoped will give us a wide berth.

## PROGRESSIVE SOCIAL MEETING.

**SOMERSET, PA.,**  
June 28, 1879.  
I returned home from Mechanicsburg, where I had four appointments and baptized four I hope they may adorn their professions with a godly walk and conduct. I return my thanks to the members for their kindness and christianian courtesy.

SILAS HOOVER.

**NORTH MANCHESTER, IND.,**  
June 22, 1879.  
Our communion is now numbered with the things of the past. It was a meeting long to be remembered. Elders Jesse Calvert, S. Murry, J. Leedy, J. Snowberger, and Amey Paterbaugh were with us. Four were made willing to take up the cross and follow the example of their Savior.

Your Unworthy Brother,  
THOMAS C. LESLIE.

**MEYERSDALE, PA.,**  
June 21, 1879.  
Weak minds are the slaves of old times and of old customs. They need the crucifix of antiquity and human authority. But men of vigorous minds ask, what is truth? not, who says it? True, lesser lights must yield to the superior. The moon will not contend with the sun, nor twilight with the risen day. But it is an evidence, to my mind at least, that a man has some intelligence, and some force of intellect, when he has so much mental independence as to think for himself." A. Campbell, in Campbell and Rice debate, page 608.

G. L. B.

**To the Tired and Oppressed.**  
"If thou seest the oppression of the poor, and violent perverting of justice in a province, marvel not at the matter: for he that is higher than the highest regardeth." Eccl. 5: 8  
"How long shall they utter and speak hard things? and all the workers of iniquity boast themselves? Psalm 94: 4  
"False witnesses did rise up, they laid to my charge things that I knew not." Psalm 25: 11. "They that seek my hurt speak mischief things, and imagine deceits all the day long." \* \* \* They that hate me wrongfully are multiplied."—Psalm 38: 12-19.

**PROMISES.**  
"Evil doers shall be cut off." \* \* \* Their words shall enter into their own hearts, and their bows shall be broken." \* \* \* For they shall soon be cut down like the grass. \* \* \* Trust in the Lord and do good. \* \* \* Commit thy way unto the Lord, and He shall bring it to pass."—Psalm 37. Look up, tried one.

**Bromo Bluff, Va.**  
**JULIA A. WOOD.**

## CORRESPONDENCE.

**A Few Thoughts on A. M.**

We suppose the business of Annual Meeting passed off as well as was expected by the brethren generally. Some think we are a little too strict in adhering to the rules of conducting business in the meeting; but when we have difficulty business to settle, our only assurance of order is in sticking close to the rules that govern our deliberations. They secure the rights of all in impartially conducting the business. The smooth and speedy disposition of business depends very much upon abiding by the rules; and we think our brethren should look more to these rules, for they determine the matter of who is to speak, when to speak, and when not to speak.

The work of last Annual Meeting was as laborious as any we have attended, especially on the Standing Committee. Their incessant labor and the short time allotted to them, made it impossible to give the attention to every part of their work that it demanded; they were compelled to work till after midnight to get the business ready for the meeting; under such a burden of labor, during the meeting, they are generally about worn out when the meeting is ended.

We propose a remedy for this: Let the Standing Committee meet on Friday before the meeting; they can bring with them all the queries that have not been answered by the Districts, they can form the proper answers on Friday and Saturday. On Monday, they can call to place of meeting, and hear the calls for committees. Thus the work can be prepared before the meeting begins its labor. Our reason for suggesting this is, that often the Committee must consume time preparing business while the meeting waits, near an hour after the appointed time for the business to commence—we have known the morning session to commence near ten o'clock, that gave but one hour for business—while we think the morning session should begin at half past eight, giving two and one-half hours for business.

The afternoon session should commence at two o'clock, and run till half past four; but the business of the Standing Committee often cuts near an hour of the session. This should be avoided if possible, and the only way we see for the Committee to meet somewhere in the neighborhood of meeting place on Friday. This may be done with propriety, because their work in putting answers to queries which have none, is a matter in their own hands, and does not require the consultation of any but the members of the Committee. In this way they can have more time for rest during the meeting. We suggest these thoughts because they will assist in business, and greatly relieve the Standing Committee.

We also thought of the way business is sometimes checked, when trying to obtain unanimous consent to the passage of an answer: it seems difficult to get the consent of all. This is the best rule when it can be attained, but when it cannot there should be some way of disposing of the case without detaining the meeting so long. Something like referring it to the delegates, and requiring a large majority of three-fourths or four-fifths; a very large majority should be required to decide any case of importance. And we should not deviate from the established rule of obtaining unanimous consent only in cases of necessity.

Another thing suggested by this meeting: It having so many young members on the Standing Committee, caused us, no doubt, by the feeling prevalent in the Brethrenhood, that we should have frequent changes in the delegates sent by the Districts. At some time the Standing Committee may be mostly composed of brethren who have not had much experience in managing its business. This changing of delegates is a good plan to give the younger brethren an opportunity to learn the duties and labors of the Standing Committee, so when the older ones are gone, they may be better prepared for the work. But more than that, it will tend to engage the interest and sympathy of the younger, and become acquainted with the duties and labors necessary to the work of A. M. And it will tend, too, to bring the old brethren more in council with the younger, and dispel the feeling that the younger are not properly regarded by the older. It is important that the younger should be trained in all the business of the church, as the good farmer would train his sons to all the business of farming before it is committed into their hands.

But what we wanted to suggest is this: that the Standing Committee have the right, to go outside of its own body, to select its officers; it now has the right to go outside in selecting its Clerks, but we suggest that it may go outside to select its Moderator also; and then if the number of young, or inexperienced members should be very large, they still could have the assistance of the more experienced brethren in electing their Moderator from the brethren present. This would be no uncommon rule of procedure; for even the Moderator is chosen on this principle. This would also avoid the dangers that might arise from frequent changes in the delegates sent by Districts.

Another thing we wish the brethren to consider: The matter of bringing charges or complaints and having them tried in A. M. Such a public trial of editors and ministers, is not much light to the world, and requires so much time that should be devoted to other business. Over half a day was spent in that kind of work at our late A. M., and one half day costs near five hundred dollars; that is too expensive; then it is a kind of work that requires more time than can be well given it at A. M. We think it would be best if all such business could be settled by a committee, and not detain A. M. with it. A committee might be appointed to settle the kind of trouble, as is done to settle other troubles. Such a course would insure more harmony in A. M., and make it a source of greater good to the church generally.

R. H. MILLER.

**CLIFTON MILLS, W. Va.,**  
May 30, 1879.

**Dear Editors:**  
I live in what is known as the Sandy Creek congregation. I have, to the best of my ability, labored in the ministry here, for about 16 years, and in that time we have had a number of ministers as co-laborers. Some of these have been removed to other fields of labor; some have gone home to their reward above, and their places have been filled here by the church by others who have moved into the congregation. Within the last four years there have been four ministers moved in, viz. Solomon and William Bukalew, Drennon and Meyers; so at present we have a good force of ministers. As for myself, we may possibly move out of the congregation this coming fall. We have been thinking of doing so for some time, for the reason that we think there is a good supply without us, and that we might be needed worse somewhere else, and for the further reason that we think it is good to change our field of labor occasionally. We think it has a good effect both on ministers and the congregations. It would cause some pain to leave our old field for a new one, for we feel that we have many warm and loving friends among the brethren and sisters here, a number of whom we, through the assisting grace of God, have been instrumental in bringing to the fold of Jesus, and for whom we have felt a deep and anxious concern that they should grow in grace, become more heavenly minded and more sanctified to their blessed and divine Master. These things about my heart as I think of leaving them. But while we may separate in person in our affections we never. We had thought that, on account of our long stay here among these brothers and sisters, their affection for us was not so great. But as we have recently had an opportunity of testing it, we feel now, should we separate from them in the fall, it will be more painful than if we did not know their strong affection for us, which we can assure them is fully reciprocated.

During these 16 years we have witnessed both the bright and dark seasons of the church. Some of her members have been laid in the cold church-yard; others have "gone back and walk no more with Him." Some, perhaps, are

a little too worldly, cold and selfish, and, on that account, see no fault in themselves—they being just right—but almost finding something wrong with someone else; and as they have but little knowledge of inward grace and piety, their fault-finding is generally about some little outward matter, perhaps some little harmless article of dress,—which, in no way could harm or defile either an angel of God or a christian. But the majority seems to be willing to be beguiled by the gospel and peacefully "content for the faith once delivered to the saints."

Our old elder and father in Israel, now 81 years of age brother Jacob M. Thomas, seems to be just waiting for the Master to say, "Come up higher." On last Saturday, the 21th, we had a special council meeting to settle some troubles which existed, or seemed to exist, in the church. It was thought necessary to call to our assistance elders S. A. Fike and J. I. Cover, from adjoining congregations. After a part of a day's investigation and deliberation, everything was satisfactorily adjusted in the estimation of all present, so far as I know. We feel thankful to the brethren which they discharged their duty. We hope things will now move on more pleasantly. We hope the church will increase in numbers and in piety, and may God's grace attend all servants everywhere. JAMES A. RIDENOUR.

## The Progressive Christian.

We wish it success, and hope that its God-fearing contributors, like one of old, will "cry aloud and spare not, lift up their voice like a trumpet, and show my people their transgression, and the house of Jacob their sin." Is. 58: 1. And remember Paul's solemn charge that he gave to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4: 1-4. Now, whose what class of people was Paul speaking of? Undoubtedly he was speaking of the church, for none others did endorse sound doctrine. Again he says: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received." &c. 1 Tim. 4: 1-3. Now this was in the church, and was of that class that had the power to enforce its laws. But now hear, oh, hear what Paul says to Timothy, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ." 1 Tim. 4: 6. Now how many Pauls do you suppose we have at present that would call a brother or a good minister of Jesus Christ, if he was to expose sin in the church, now as it was then. The same apostle says, "Them that sin rebuke before all, that others also may fear." and "I charge thee (Timothy) before God and the Lord Jesus Christ, and the elect angels, that thou observe these things without partiality." (1 Tim. v. 20, 21.)

LEAH CRONCE

**To Julia A. Wood.**  
**YORK SPRING, PA.,**  
July 2, 1879.

**Dear Sister:**  
Thank you for your sisterly response, and also for your frankness in bearing testimony against the evils existing among us. Although we are entire strangers to each other and never have had the pleasure of seeing each other's face in the flesh, yet we can rejoice that we are sisters in the same family and household of faith, and are members of that body of which Christ is the head, and consequently our spirits were once mingled together in the faith once delivered to the saints. Oh, what an important relationship! Heirs of the inheritance which our dear Redeemer has purchased for us with his own precious blood. What a blessing that we poor, unworthy mortals, if we are obedient in doing what Jesus commands us to do, can lay claim to such an inheritance, incorruptible, undimmed, and that fadeeth not away, reserved in heaven for us. I am glad to know that we are of the same mind concerning the useless things that exist among us. The apostle tells us to be of the same mind and judgment, and that all speak the things belonging to our salvation; and if all our members could avoid all appearance of pride and vanity, which certainly is evil, there would be very little disputing about the dress order, and I do hope the time will come when we will all be of the same mind concerning the things belonging to our soul's salvation.

May the Lord bless us all, so that we can walk worthy of the vocation where, with us are called, with all lowliness and meekness, forbearing one another in love. From your well-wishing sister in the faith.

MARGARET DEARDORFF.

**To H. Shomber.**

**Dear Brother:**  
It is as useless to attempt to refute a tirade of error as to prove self-evident facts. Misrepresentations and aspersions are not arguments, by any means. It is not necessary to make long arguments to prove what no one denies; neither is there any propriety in asserting and reasserting, invariably without proof, a thing that is disputed. Frequently asserting what is denied, without introducing arguments to prove it, is repugnant to common sense and is circumstantial evidence against it. While some have asserted, again and again, the papal heresy of church infallibility and untruthfulness. All the bombastic assertions that could be crowded into twenty columns, notwithstanding, the truth remains unshaken that the church has no authority to make a test of membership of anything without gospel authority. These questions on which we differ have

been so fully canvassed that I think it superfluous to continue their discussion with you; and there are some other considerations that make it desirable to not pursue it any farther. I am willing to leave what we have written with intelligent and appreciative readers. Truth will prevail in the end although for ages it should be despised and persecuted. By and by righteousness and peace will kiss each other above the ruins of error and hate. There we shall see things alike. Meanwhile, in the bond of christian fellowship I remain your brother.

J. V. POTERS.

**To the Bro. at Work.**  
Some time ago a gross misrepresentation respecting an editorial in the *N. York Independent* appeared in the *B. at W.*

It was claimed that a letter was written to the editor of the *Independent* who gave Mr. Miller as the author. The editor denies such a statement and is a question of veracity that must be settled by the Lanark writer. Everybody, as shown by the newspaper extract from the *Meyersdale* paper, strengthened by my relations to John Harshey, understood Howard Miller to be meant.

Now the *B. at W.* will explain in a proper spirit and manner.

First, who wrote to the *Independent* and received the editor's answer implicating Mr. Miller?

Second, what Mr. Miller did the *B. at W.* mean?

Third, when a public denial was made, why did not the *B. at W.* do justice without waiting on compulsion, and what business has any brother to go to the *Independent* or any other outside paper prowling for scandal?

If within a reasonable time this matter is not fully and satisfactorily cleared up it will next turn up before the proper church authorities.

HOWARD MILLER.

**Elk Lick, Pa.**

**Meeting.**

The brethren and sisters of the Temple Congregation held their lovefeast on Saturday, June 15th, according to arrangements.

Brothers Joseph Berkey, Jonathan Kelso and P. J. Brown were with us. The meeting was one of spiritual refreshment in Christ Jesus. An election was held for speaker which resulted in the calling of brother James Tombaugh to the more responsible work of his Master. He received the Cross meekly and with a seeming realization of the responsibilities of the position. May the good God prosper and support him as he did Peter of Old, and may we all bear part in petitioning the Lord in behalf of all those chosen to declare the glad tidings of Salvation to a lost and ruined world. May blessings attend the brethren who were with us and labored so earnestly for us. May their basket be filled with the rich fruits of heaven and earth, and all the Lord's Zion be blessed in their last days.

Hoping that you will remember us at the throne of Grace, we remain yours in Christ.

A. J. STERLING.

**ELK LICK, PA.,**  
June 30, 1879.

This Bear Creek Congregation, Md., is located in Garrett County, and is where Bro. S. H. Bashor was holding a series of meetings last week, prior to their lovefeast, which came off Saturday evening. The meeting continued on Sunday. There was a good attendance from other churches; especially did the ministry turn out, there being twelve of them from the different states, Ohio, W. Va., and Penn. Among them were Bashor, L. West, Glenn, of W. Va., Jacob M. Thomas, the old veteran of eighty-five years of toil and yet hearty. There were some added to the church, and the ministry was reinforced by calling Bro. David Hochstetler to the work in the usual manner. He not being present was not installed. The meeting was very enjoyable, and we realized showers of grace divine, while the earth was also refreshed by the gentle rain-fall from heaven. Bro. Josiah Beeghley and wife had returned a few days previous from their extended trip to the great West. Our trip and visit among the Bear Creek brethren was a pleasant one, and must say that the brethren manifested a christian spirit toward us and their guests from abroad. May the good Lord reward them abundantly for their christian charity.

Fraternally,  
S. C. KEIM.

## SECULARITIES.

Mr. Reukin has created the chair of Fine Arts at Oxford.

A dispatch from St. Petersburg states that the Governor General of Moscow found it necessary to extend martial laws to five adjacent provinces.

Samosa, in the Pacific Ocean, was swept with destructive hurricane during the first week in March which destroyed one hundred houses, and uprooted bread-fruit, orange and banana trees, but caused no loss of life.

Count Julien Rochechouart, the French Minister to Hayti, his private secretary, and first secretary of legation, have all died of yellow fever at Port au Prince. His second secretary is also attacked by the fever.

Arab insurgents of the province of Constantine attacked the military post of Rodas, in Africa, on June 9th. The position was defended by two companies of Chasseurs and a squadron of Spahis, who repulsed the attack. The insurgents lost fifty men killed.

The receipts of the Suez Canal for 1878 were \$1,100,000, and the expenditures \$3,380,000. The number of vessels which passed through was 1,528, or between four and five per day, and their aggregate tonnage 3,291,555 tons being an average of about 2,000 tons each.

A Belgrade dispatch says that Russo-Bulgarian authorities, with a body of Russian troops, have taken forcible possession of the frontier districts claimed by Serbia, driving out the Serbian officials. The population are angry and discontented at the actions of the Russians.

The June report of the condition of the corn crop of the State of Illinois, published by the State Board of Agriculture, shows an increased average of about 20,000 acres, and the average condition of the crop about 12 per cent. more favorable than last year at this time.

Bolivia has authorized privateers sailing under her flag to seize Chilean merchantmen, even in neutral ships and when it is not considered of war. It is said that Germany will invite the other Powers to take joint action on the subject of the improper, and in some cases the inhuman manner in which the war in South America is carried on.

William Marshall, of Glasgow, Scotland, has left \$20,000 sterling for the erection and suitable equipment of a hospital or industrial training institution in or near Glasgow, the trustees to determine just where. Boys and girls of the counties of Lanark or Stirling are to be the beneficiaries.

## MARRIED.

By the undersigned, June 12th, 1879, Mr. JOHN LAWTON, and Miss LAURA CRISMAN.

June 12th-1879, Mr. WM. H. MILLER and Miss IDA KIMMEL.

June 23rd, Mr. FREDERICK JOHN and Miss ELIZABETH YALE.

June 25th, Mr. WM. McCADDEN, and Miss SARAH RUPPENBACH, all of Armstrong, J. B. WAMPLER, Rural Valley, Pa.

By the undersigned, at his residence, on the 23d of June, 1879, brother DAVID F. COOK, and sister CATHERINE BLOUGH, David F. Cook of Indiana Co., Pa., Carolina Blough of Cambria Co., Pa. HIRSH MUSELMAN.

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EASTWARD BOUND TRAIN  
Leave Berlin, . . . . . 10:30 A. M.  
Arrive Garrett, . . . . . 11:30 A. M.  
Returning.  
Leave Garrett, . . . . . 12:30 P. M.  
Arrive Berlin, . . . . . 1:30 P. M.  
WESTWARD BOUND TRAIN.  
Leave Berlin, . . . . . 3:00 P. M.  
Arrive Garrett, . . . . . 3:30 P. M.  
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Leave Garrett, . . . . . 4:30 A. M.  
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EASTWARD BOUND TRAIN  
Leave Berlin, . . . . . 10:30 A. M.  
Arrive Garrett, . . . . . 11:30 A. M.  
Returning.  
Leave Garrett, . . . . . 12:30 P. M.  
Arrive Berlin, . . . . . 1:30 P. M.  
WESTWARD BOUND TRAIN.  
Leave Berlin, . . . . . 3:00 P. M.  
Arrive Garrett, . . . . . 3:30 P. M.  
Returning.  
Leave Garrett, . . . . . 4:30 A. M.  
Arrive Berlin, . . . . . 5:00 A. M.  
It would be possible in the treatment of certain tangles and diseases of the eye.

