

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, JAN. 10, 1879.

NO. 2.

POETRY.

The Man.

Is a man a whit the better,
For his riches and his gains,
For his acres and his palaces,
If his inmost heart is callous—
Is a man a whit the better,
For his lovely dress of rags?
And if a man's no whit the better,
For his purple and fine linen,
For his vineyard and his wines,
Why do thousands bend the knee,
And cringe in mean servility,
If a man's no whit the better?

And if a man's no whit the worse
For his lovely dress of rags?
For a poor and lowly station,
For an empty even pocket,
And his heavy working hand,
Why do thousands pass him by,
With a proud and scornful eye,
If a man's no whit the worse?

The Shoe That Fitted.

The minister hit 'em every time,
And when he spoke of fashion,
And right 's out in bows and flings,
As woman's 'rulin' passion.
And coming to church to see the styles,
I couldn't help a-winkin'.
And a nuptin' my wife and says I, 'That's you.'
And I guess I set her thinkin'.

Just then the minister says, says he,
'And now I've come to the fella,
Who've lost this shiner by usin' friends
As a sort of moral umbrella.'
'Go home,' says he, 'and find your faults,
Instead of huntin' your brothers.'
'Go home,' says he, 'and wear the coats
You tried to fit for others.'

My wife she nudged, and Brown he winked,
And there was lots of 'smilin'.
And lots of lookin' at our pew.
It got my blood a-bubblin'.
Says I to myself, 'I wonder
If gettin' a little better
I'll tell him, when meetin's out, that I
Am not at all the sort of a critic.'
—New Haven Register.

Essays and Selections.

For the Progressive Christian. Shepherds and their Flocks.

S. M. MINNICH.

In the early ages of this world the chief wealth was flocks and herds. Almost every man and some women were shepherds. The world's wealth was in the hands of the shepherd, hence the calling was one of honor and great responsibility. Great men and even kings were shepherds.

Shepherds were held accountable for the loss of any of the flock; for losses too, that seem unjust for them to bear—those "torn of wild beasts," those that strayed away from the flock, and those that were "stolen by day and by night" the shepherd must "bear the loss." Gen. 31: 39. Hence their honor and their support depended upon the safety of their flock. And thus we can understand why they counted their flocks once and sometimes oftener each day, and why the lost sheep was followed into the mountains and brought back upon the shoulders of the shepherd. And why the young and tender lambs were borne in the bosom of the shepherd. It was because all that was dear to him in life would have been lost with the loss of his flock.

In the Bible God's ministers are called "shepherds," and His children are called the "flock." Christ is the "chief shepherd."—"The great shepherd of the sheep." The "Chief Shepherd" appoints "under shepherds," and gives their charge. The food all comes from God's store-house of love. Jesus is the only dispenser of this heavenly manna. No one can feed the flock but those who love the flock. Those who love the Master will love His flock. Hence this question to the shepherd: "Lovest thou me?" When the answer came, "Yea, Lord; thou knowest that I love thee," the order was given, "Feed my lambs." Again the question is asked, "Shepherd, lovest thou me?" and the shepherd answers, "Yea, Lord; thou knowest that I love thee." Then, you may "Feed my sheep." The question is repeated the third time, "Simon, (John, Joseph, and all shepherds are thus interrogated) lovest thou me?" The shepherd was grieved, and answered: "Lord, thou knowest; thou knowest that I love thee." The Lord knew, but the qualification of the shepherd must not be misunderstood. It is love—love to God and love to man—"manifested." Those alone who prove their love by an unerring test, receive even permission much less a command to "Feed my lambs, feed my sheep." True, some lord it over the flock; but lordling over a flock and feeding a flock are quite different things.

The shepherds whom Jesus appoints know their sheep, and their sheep know their shepherd. His shepherds watch their flocks by day and by night, with prayers and tears. All are watched, but special care is given to the 'weak' and 'lame,' and unbounded love is manifested for the 'wanderer' who may stray away from the flock and be lost. The lambs are fed with milk until they are able to bear strong meat. The flock is often numbered by the shepherd, and if one is missing he leaveth "the ninety and nine and goeth after that which is lost, until he find it." Luke 15: 4. Christ's shepherds sacrifice earthly pleasure and comfort, yes, life itself, for the sheep. The good shepherd giveth his life for the sheep, John 10: 11.

The Saviour tells us that some shepherds "care not for the sheep." Many brethren and sisters to-day (in many places) bear testimony to the truth of this declaration of Jesus. Here and there the sheep are wandering away from the flock and the shepherds not after them. Nay, more, the shepherd, in some churches has caused the "dogs of war" to be set on the flock. The flock has been "scattered" and driven away from the fold, and now there is a shepherd but no sheep.

To keep the wanderer from returning, the walls—creeds and traditions—that surround the fold are being made higher and stronger, and a flaming sword has been placed "in the way" (but no cherubim of mercy) to cut off those who try to return to the fold.

But the time draweth nigh when the scattering and destroying of the flock shall cease; and the shepherds shall be spoiled. Hear the words of the prophet: "Therefore, Oh, ye shepherds, hear ye the word of the Lord. * * * I will require my flock at their hand, and cause them to cease from feeding the flock; * * * for I will deliver my flock from their mouth." Ezk. 34: 3. "We be unto the pastors that destroy and scatter the sheep, saith the Lord." Jer. 23: 1.

"Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished." Jer. 25: 34. "And the shepherds shall have no way to flee, nor the principal of the flock to escape." Jer. 25: 35.

Oh, shepherds, hear the words of the Lord! When you leave your crooked path and return to the King's highway of holiness, your flock will return to you. Then you can lead them and they and you will "find pasture."

The Progressive Christian.

BY HOWARD MILLER.

The initial number of the paper is before me, and like a parent who sees for the first time the fruition of his hopes in the bouncing specimen of humanity, dissipating all fears of a monstrosity or deformed child, so the paper comes a welcome visitor and a rousing infant it is. It is neither squint-eyed nor tongue-tied. Now if the nurses let it kick around and disregard the old women it will be a man some day although it will have to go through the teaching and measles, etc., of infantile experience.

Bro. Ridenour talks out like a man. Bro. Minnich is on the tapis with a good article and Bro. Henry comes out with his editorial in a manner truly refreshing, while Bro. Joseph says just what he thinks. So the Prog. Christian is out! True its brother-in-law and its uncle have not even looked at it; yet, strange, indeed, it lives!

The best thing about it is that the missionary service comes in for a good share of attention. The editors assure me that it will be the consistent, unflinching advocate of a general mission service, and this is enough to make every old church extension friend a friend of the paper. Send in your articles and before you write them rid yourselves of any fear that you will ruin things by plain speech. Let us have the pure, fearless, doctrine. Hew to the line no matter where the chips dy. The Dunkard doctrine ought to stand at the meeting of the roads and in the market place the exponent of spiritual perfection as the Greek slave represents physical beauty, yet for over a hundred years they have hid their fair proportions in the rubbish of traditional externals and conventionalism till in place it looks like a battlefield of wild Irish fighting out their green and yellow quarrel.

What do I care if five hundred souls clinging to the wreck are rescued by a man with two buttons on his coat tail. Yet there is a tremendous talk about buttons and the shrieks of the drowning and the gurgle of the waves over them are lost in the miserable wrangle. A decade or two ago four millions of human beings were bought and sold like cattle. The Bible, the organic law of the land, the local laws were all quoted against them. The abolitionist who said a word concerning freedom got himself tarred and feathered, shot or hung, as the case happened. Just so in the spiritual society. The man who rises up and proposes a relief from bondage for a world full of people is likely to get killed by the—heaven save the mash—the so-called guardians of freedom.

Look what the organic law of the church tried to do for the proposed general missionary service originators! They resolved to make them say they were sorry for it. Like old John Brown on the scaffold, I am not sorry, and now go on with your hanging. The test of a church's good management is in the results that follow. If these results are apparent to any, the direction has been good. If the world is the field it has not been occupied. In my library is an old map of the world, and on it is figured the ocean, and near the coast, in the air, a huge ghostly hand, ready to seize the mariner who ventured far out of sight of land. So in our map there is a nameless spook about the towns and cities ready to grab the church that goes near them. The cities and towns grow while we huddle up closer into the open fields. Out on such miserable, moral cowardice! Form a line and forward, even if we strew the plain with corpses and fill up the trench with dead.

It is a great thing to have freedom of speech. Death has no terrors to him who is free from the policy taint, if he have but standing ground and room to wield his sword. The crowning glory of the Progressive Christian is that if you don't like the sentiment herein expressed you can tell just the opposite story and get a respectful hearing. Wherein is this wrong? Now, I'll help you, my honest objector; if I am wrong in this and you are right, tell us why the states of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, New York, Delaware, North Carolina, Florida, Mississippi, Alabama and Louisiana have not a single church in them? And why has Asia, Africa, practically all of Europe and South

America, never even heard of such a thing as our existence? Why?

I am specially pleased with the ground occupied by the paper on the missionary question. Let us have the opinions of the active progressive Christians on the work, your articles are not likely to hang five or six months and then appear with their wings clipped and the tail pulled out, so to speak. There's not the slightest necessity for abusing anybody, but dress your thoughts in the most approved garb and send them on. There are so many who have a whole paper full of thoughts who have been deterred in various ways that I feel like again calling your attention to this rostrum for progressively christian utterance.

Let the work go on. Let every writer of eminence cast in his offering of resignation, defiance, holiness, aggression or conciliation as the case may be. We are by no means a few and I hold to the view that all there is of ability is with us save where men's eyes are blinded by a seeming loss of their authority or of the income of thousands of dollars they get out of the church. Let us then fall into line and do something worthy of the name of Soldiers of the Cross.

Elk Lick, Pa.

For the Progressive Christian. Selfishness the Antagonist of the Gospel.

"God is love" and the true theory of the universe is, that it is a vehicle or medium constructed expressly for the circulation and diffusion of his love. Full of blessedness himself, his goodness burst forth, at first, into a celestial creation, replenished with bright intelligence, invested with the high prerogative of approaching as near to the fountain of excellence as created natures can, to derive their happiness immediately from himself, and to derive it to the full amount of their capacity for enjoyment. But heaven, with all its amplitude, was too confined for infinite love, and he must enlarge the sphere of his beneficence; again, his unconfined goodness overflowed, and this terrestrial creation appeared—an enlargement of heaven. On that occasion, however, he chose to diversify the form of his love in the production of man, a creature whose happiness, though equally with that of angels derived from himself, should reach him through more indirect and circuitous channels. By creating at first, one common father of the species, he designed that each individual should feel himself allied to all the rest, and pledged to promote their happiness. And by rendering us necessary to each other's welfare, he sought to train us to an humble imitation of his own goodness.

to teach us the divine art of benevolence, to find and fabricate our own happiness from the happiness of others.

Now, if the former, angelic creation, was meant to exemplify how much his creatures could enjoy, the latter was intended to show how much they could impart; for he meant every heart and every hand to be a consecrated channel for his love to flow in. Had his great idea been realized, the world would have exhibited the glorious spectacle of a whole race in family compact; clothed in a robe of happiness, with charity for a girdle; feasting at a perpetual banquet of beneficence; hailing the accession of every new-born member as the advent of an angel, an addition to their common fund of enjoyment; and finding greater blessedness than that of passively receiving happiness in exercising the godlike prerogative of imparting it—a whole order of intelligent beings, having one mind; a heart beating in concert with heaven, and diffusing with every pulse, life and health and joy, to the remotest members of the body. The mere outline of the scene, as sketched by God, in paradise, called forth audible expressions of his divine complacency. On surveying it from the height of the excellent glory, he pronounced it good, and the light of his countenance fell full upon it.

SIN, AS SELFISHNESS, IS THE FRUSTRATION OF THE DIVINE PLAN.

But the awful invasion of sin frustrated the divine intention, destroyed it, even in its type and model. Man aspired to be as God; and from that fatal moment, his great quarrel with his Maker has been a determination to assert a state of independence altogether alien to his nature and condition. The standard of revolt was then erected, and the history of all his subsequent conduct has been the history of an insane endeavor to construct an empire, governed by laws, and replenished with resources, independent of God. The idolatry and sensuality, the unbelief, irreligion, and all the multifarious sins of man, are resolvable into this proud and infernal attempt. Having by his apostasy cut himself off from God, he affects to be a god to himself, to be his own sufficiency, his own first and last.

Such, however, is the intimate dependence of man on man, that it is impossible for him to attempt to realize this enormous fiction without being brought at every step into violent collision with the interests of his fellows. Love to God is the all-combining principle which was to hold each individual in adhesion to all the rest, and the whole in affinity with God; the loss of that, therefore, like the loss of the great law of attraction in the material world, leaves all the several parts in a state of repulsion to each other, as well as the whole disjoined from God. Having lost its proper centre in God, the world attempts not to find any common point of repose, but spends in fruitless efforts to erect an infinity of independent interests. Every kingdom and province, every family, every individual, discovers a propensity to

insulate himself from the common brotherhood, and to constitute himself the centre of an all-subordinating and ever enlarging circle. Such is the natural egotism of the heart, that each individual, following his unrestrained bent, aspires if he were a whole kingdom in himself, and as if the general well-being depended on subjection to his supremacy. Setting up for himself the exclusion of every other being, he would fain be his own end—the reason of all he does. Under the disorganizing influence of sin, then, the tendency of mankind is toward a state of universal misanthropy; and were it not that some of their selfish ends can be attained only by partial confederations, the world would disband, society in all its forms would break up, every man's hand would be turned into a weapon, and the earth become a battle-field in which the assault to be decided would be as numerous as the combatants, so that the conflict could end only with the destruction of every antagonist. There is, be it observed, a wide difference between selfishness and legitimate self-love. This is a principle necessary to all sentient existence. In man it is the principle which impels him to preserve his own life and promote his own happiness. Not only is it consistent with piety, it is the stock on which all piety, in lapsed man is grafted. Piety is only the principle of self-love carried out in the right direction, and seeking its supreme happiness in God. It is the act or habit of a man who so loves himself that he gives himself to God. Selfishness is fallen self-love, it is self-love in excess, blind to the existence and excellence of God, and seeking its happiness in inferior objects by aiming to subdue them to its own purposes.

JOHN L. FRY,

315 Crown Street, Phila.

The Queen and the Mother.

The London Touchstone is responsible for the following affecting episode in connection with the reprieve of the Staunton brothers who had been sentenced to death for the Penge murder.

On the Sunday preceding the Tuesday, the day fixed for the execution of the Stauntons, the mother of the two men traveled alone to Balmoral in order to obtain an interview with the queen, and beseech clemency for her wretched sons. On reaching Balmoral, the poor woman sought some conveyance to take her the remainder of the journey. Nothing could be obtained, and the people on hearing the melancholy mission of the unfortunate mother, showed her their sympathy by obtaining for her a seat on the mail-bag in the little cart, which contained only one seat for the driver. The mail-bag was thrown into the cart, and the poor woman was allowed to seat herself upon it. So she traveled through the cold and dismal night the twelve dreary miles to Balmoral. On reaching the castle, the next formidable difficulty that met her was, obtaining an audience of the queen. After explaining the object of her journey to the attendants, she at last obtained an interview with Sir Thomas Biddulph, who, after patiently listening to what she had to say, promised to let the queen immediately know the object of her being at the castle. With little delay the queen setting aside all etiquette and formality, entered the apartment in which Mrs. Staunton was seated, and with true sovereign's and woman's heart listened to the appeal and humble prayer of one of her subjects in her deep distress. The poor petitioner prayed for mercy, and that the lives of her children might be saved. The queen no doubt, with aching heart, could only explain that she was entirely in the hands of her responsible ministers. The painful interview ended, the petitioner, grateful for the condescension and sympathy of her sovereign, sought how to return to Ballater, broken-hearted that the last hope of saving her wretched sons had failed her. The servants inquired how she intended getting back the twelve miles to Ballater. There was no conveyance, and they plainly saw the poor woman was quite incapable of walking the distance. Again the queen was informed of the circumstances; and with that consideration so characteristic of her nature, she ordered that one of her carriages should be got ready to take Mrs. Staunton back. Scarcely had the poor mother left the castle, when the mail-bag containing her majesty's letters and dispatches was opened to the gratification and relief of the queen, the home secretary's dispatch recommending the reprieve was among the number. The lonely mother went on her way back, worn out and dejected. With the instinct of kindness and charitable feeling, the queen at once instructed a special messenger to proceed on horseback and take the glad tidings to her sister in sorrow. Such deeds require no comment, but raise the monarch to the highest eminence. Mrs. Staunton, on reaching Ballater, was instantly informed of the glad tidings, and that a bleeding heart contained the reprieve which she had traveled so many miles to obtain. Such is a simple account of an episode in the life of the queen, well harmonizing with all that her subjects already know of her.

There is many a man strong enough to hold a bull by the horns, and yet not strong enough to hold his own tongue. John Wesley says: "Get all you can without hurting your soul, body, or neighbor; save all you can and give all you can—being glad to give and ready to distribute."

Pulpit and Pew—How to Preach.

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit, and take Jesus in. Defend the Gospel, and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. Let your beard grow. Throw away your cravat. If you do not "want to break," make your shirt collar an inch larger, and give your blood a chance to flow back to the heart. Do not run away from your hearers. Engine driving-wheels fly fast with no load, but when they draw anything they go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer cool. Do not bawl and screech. Too much water stops mill-wheels; and too much noise drowns sense. Empty vessels ring the loudest. Powder isn't shot. Thunder isn't lightning. Lightning kills. If you have lightning, you can afford to thunder; but do not thunder out of an empty cloud. Do not scold the people. Do not abuse the faithful souls who come to meeting rainy days because of the others that do not come. Preach the best to the smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him next time. Ventilate your meeting room. Sleeping in church is due to bad air oftener than bad manners. Do not repeat sentences, saying "as I said before." If you said so before, say something else after. Leave out words you cannot define. Stop your declamation, and talk to folks. Come down from your stilted ways and sacred tones, and "become as a little child." Change the subject if it goes hard. Do not preach till the middle of your sermon buries the beginning, and the middle is buried by the end. Beware of long prayers, except in the closet. Where weariness begins devotion ends. Look people in the face, and live so that you are not afraid of them. Take long breaths. Fill your lungs and keep them full. Stop to breathe before the air is exhausted. Then you will not finish off each sentence—ah, with a terrible gasp—ah, as if you were dying for air—ah, as good people do—ah, and so strain your lungs—ah, and never find it out—ah, because their friends do not tell them—ah, and so leave them to make sport for Philistines—ah. Inflate your lungs. It is easier to run a saw-mill with a full pond than with an empty one. Be moderate at first. Hoist the gate a little. When you are half through, raise it a little, when nearly done, put on a full head of water. Aim at the mark. Hit it! Stop and look where the shot struck; then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man worse when it strikes edgewise.—Lutheran and Missionary.

Egotists.

Lord Erskine was a great egotist. One day in conversation with Curran he casually asked what Grattan said of himself. This was a splendid opportunity for Curran's giving Lord Erskine an indirect set-down.

"Said of himself?" was Curran's astonished reply. "Nothing. Grattan speak of himself! Why, sir, Grattan is a great man! Sir, torture could not wring a syllable of self-praise from Grattan; a team of six horses could not drag an opinion of himself out of him. Like all great men, he knows the strength of his reputation, and will never condescend to proclaim its march, like the trumpeter of a puppet show. Sir, he stands on a national altar, and it is the business of us inferior men to keep up the fire and incense. You will never see Grattan stooping to do either the one or the other."

Curran objected to Byron's talking of himself as a great drawback to his poetry. "Any subject," he said, "but that eternal one of self. I am weary of knowing periodically the state of a man's hopes or fears, rights or wrongs. I would as soon read a register of the weather—the barometer up to so many inches to-day, and down so many inches to-morrow. I feel skepticism all over me at the sight of agonies on paper—things that come as regular and notorious as the full of the moon.—Ex.

Teaching Children.

We know a man who is quite particular about keeping everything in its place. We heard him say that he acquired this habit through the training of his mother. When a boy, even as far back as he could remember, his mother always made him pick up and put away his playthings after he had got through with them. He was often allowed to get out all the materials he wanted for a good time. In bad weather the kitchen was often at the disposal of himself and brother, but they always understood that everything was to be cleared up at the close of the play.

No doubt there is a difference in children, for we have known boys of the same family, of nearly the same age, brought up in all respects as nearly alike as possible, yet one of them was always careless and became a careless, easy man, while the other was extremely particular in all the detail of his dress, sports and work. Still granting this difference which many would call a natural difference, we believe a persistent training in early childhood would make an orderly man out of the most careless child.

Subscribe for the Progressive Christian.

Seeds for Thought.

Hatred is blind as well as love.

There are few wild beasts more to be dreaded than a communicative man with nothing to communicate.

I will listen to any one's convictions, but pray keep your doubts to yourself, I have plenty of my own.

Piety ought to be lovable, because it ought to be virtue adorned, and there is nothing so lovely as virtue.

As the body cannot live without food, so the soul cannot preserve the grace of God, its life, without prayer.

Wherever you can find a man who stands by God, God will stand by him; if you honor him, He will honor you.

It is little troubles that wear the heart out. It is easier to throw a bombshell a mile than a feather—even with artillery.

The rude man is contented if he sees but something going on; the man of more refinement must be made to feel; the man entirely refined desires to reflect.

When the tongue is silent and dares not speak, there may be a look, a gesture, an innuendo that stabs like the tilletto, and is more fatal than the poison of the asp.

Have enough regard for yourself to treat your greatest enemy with quiet politeness. All petty spite is mere meanness and hurt yourself more than anyone else.

Let us carefully observe these good qualities wherein our enemies excel us and endeavor to excel them by avoiding what is faulty, and imitating what is excellent in them.

Heat and animosity, contest and conflict, may sharpen the wits, although they rarely do; they never strengthen the understanding, clear the perspicacity, guide the judgment or improve the heart.

Leisure is time for doing something useful, this leisure the diligent man will obtain, but the lazy man never, so that, as Poor Richard says, a life of leisure and a life of laziness are two different things.

Every blade of grass in the field is measured; the green cups and the colored crowns of every flower are counted; the stars of the firmament wheel in cunningly calculated orbits; even the storms have their laws.

The child's grief throbs against the round of its little heart as heavily as the man's sorrow and the one finds as much delight in his kite or drum as the other in striking the strings of enterprise or soaring on the wings of fame.

The intellect has only one failing, which, to be sure, is a very considerable one; it has no conscience. Napoleon is the readiest instance of this. If his heart had borne any proportion to his brain, he had been one of the greatest men in all history.

This span of life was lent for lofty duties, not for selfishness; not to be whiled away from aimless dreams, but to improve ourselves and save mankind.

If we toiled as listlessly over the things of the world as over the things of heaven the merchant would become a bankrupt, and the business man a beggar.

What is even poverty itself that a man should murmur under it? It is but as the pain of piercing a maiden's ear, and you hang precious jewels in the wound.

Thou shalt cherish thy father and thy mother. To honor father and mother is better than to worship gods of heaven and earth. If a child should carry father and mother one upon each shoulder, for a hundred years, he would not then do more for them than they have done for him.

There is an even-handed justice in Time; for what he takes away he gives us something in return. He robs us of elasticity of limb and spirit, and in its place he brings tranquility and repose, the mild, autumnal weather of the soul. He takes away hope, but he gives us memory, and the settled, undulating atmosphere of middle age is no bad exchange for the stormful emotions, the passionate crisis and suspense of the earlier day.

When God formed the rose, he said, "Thou shalt flourish and spread thy perfume." When he commanded the sun to emerge from chaos, he added, "Thou shalt enlighten and warm the world." When he gave life to the lark, he enjoined upon it to sing and soar in the air. Finally, he created man and told him to love. And seeing the sun shine, perceiving the rose scattering its odors, hearing the lark warble in the air, how can man help loving?

Beware of anger of the tongue; control the tongue. Beware of anger of the mind. Practice virtue with thy tongue and with thy mind. By reflection, by restraint and control, a wise man can make himself an island which no floods can overwhelm. He who conquers himself is greater than he who in battle conquers a thousand men. He who is tolerant with the intolerant, mild with fault-finders, and free from passion with the passionate, him I call indeed a wise man.

The Progressive Christian.

A Religious Weekly.

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

BERLIN, PA., JAN. 10, 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. Co., at Meversdale Pa.

All letters and communications to be addressed

Brethren's P. P. Co.,
BERLIN, Somerset Co., PA.

OUR MISSIONARY WORK.

No doubt from the time of the organization at Schwartzau, in Germany, in 1708, our brethren drank of that spirit that inspired a desire that the Gospel of Christ, in its purity and fullness, should be preached, heard, believed and obeyed throughout the world. But as in the beginning of the gospel dispensation it was, perhaps, twelve years before the giving of the great commission before there was any concerted missionary effort, and then only by the church at Antioch, so a number of years passed after our organization before there was any advance toward united, systematic missionary work. We must not, however, conclude that our people felt no interest in this work during those years. In this article we propose to notice the decisions of our A. M. in relation to our missionary work, believing that it may be interesting, at least, to our readers.

In 1852, twenty-seven years ago, at the Annual Meeting, five miles south of Goshen, Ind., (Min. A. M. 1852, Art. 8.) it was asked "whether the commission of our Lord and Savior Jesus Christ (Matt. 28:19, 20; Mark 16:15) does not require of the church to send brethren to preach the gospel, where the name of Christ is not known." The answer was, "Considered, that the brethren acknowledge the great commission of Christ to its full extent, and that it is the duty of the church, the ministers and every private member, to do all that is in their power to fulfill that commission in accordance with apostolic practice." The Minutes of 1852 are signed by the Committee, Geo. Hoke, Geo. Shively, Jos. Emmert, John Kline, Dan. Bernhart, D. P. Saylor, Ben. Bowman, D. Miller, H. Kurtz.

Most of these dear, old brethren have gone home to their reward, but in the above decision they have left their testimony as a rich legacy to the church. They acknowledged "the great commission of Christ to its full extent," and they asserted in language clear and strong, "It is the duty of the church—THE MINISTERS AND EVERY MEMBER—TO DO ALL THAT IS IN THEIR POWER TO FULFILL THAT COMMISSION IN ACCORDANCE WITH APOSTOLIC PRACTICE."

This was a grand decision; but there was a bad failure in carrying it into effect; and it was not a failure without a cause. This cause ought to be discovered and removed. This done, we will move forward and make glorious conquests in the holy war, the standard of truth will be planted in every country, and the banners of our King float over all nations.

In 1856, in response to a letter from Virginia, urging this Yearly Meeting to devise a plan "for the church to fulfill the command of the Savior more effectually, so that the Art. 8 on our Minutes of 1852 should not remain a dead letter," the Annual Meeting said, "This meeting recommends the subject to the serious consideration of all the churches." This was a good recommendation, but it was not observed by "all the churches." In 1858 there was a plan proposed, or rather, the "outlines of a plan, subject, however, to such amendments as may from time to time be thought best." The following is a synopsis of that outline (Art. 58):

1. Let each state where there is a respectable number of brethren, form a district, and let the brethren of these districts hold their annual meetings, and each district have its treasury.
2. "Let the churches who feel favorable have their treasury" and "be called upon as often as may be necessary to cast in their mite as a free-will offering."
3. "Let these contributions be put into the district treasury; and let the district meetings appoint ministering brethren, say two, or more, if necessary (such as are willing to go), to travel through the respective states for one year, their expenses being paid, and such provision made for their families as may be thought necessary."

The meeting replied, "Considered, that we think it is not good to adopt this proposition, but we believe it is a subject worthy of the consideration of the brotherhood, and we recommend the brethren to give it such a consideration." Our Annual Meeting recognized the importance of the work—the necessity of doing something; but it

seems that there was a lack of zeal or wisdom in that body: at least, there was nothing done but to repeat the already repeated recommendation. Six years should be enough to enable any interested body to devise a good plan for the spreading of the gospel.

In 1859 the A. M. was held in the Elk Lick congregation, Somerset Co., Pa. By reference to Art. 28 of the Min. of that year, it will be seen that "several churches expressed their wish to this A. Council meeting to have it take a favorable action upon the subject," and to "reconsider the 58th Query of the Minutes of 1858, and adopt it with such amendments as in the fear of the Lord may seem best." The meeting did not reconsider the article to which reference was made, nor was any plan adopted. The following is its decision: "This meeting recommend and give liberty to any of the districts or states to make a move on the subject of spreading and sustaining the gospel, as preached and understood by the brethren, so that the same may be done in the order of the gospel. And we recommend to those churches which may adopt this to make a report to the next A. M. upon their success." Here was sympathy, recommendation, liberty, but no plan—no work. But this meeting "in view of the importance of the subject," appointed D. P. Saylor, John Kline, John H. Umstad, Samuel Layman, John Metzgar and James Quinter, as a committee to propose some plan by which the brotherhood in general may take part in this good work; said plan to be reported to the next A. M." D. P. Saylor was the corresponding member of the Committee. This was a step in the right direction, it was worth more than all the expressed sympathy and recommendations "to the serious and prayerful consideration" of all past Annual Meetings. This looked like action—like a determination, at least, to do something. Up to this time it seemed that the great need was a good plan for united and harmonious action in prosecuting the work. Now the desire for such a plan was about to be met, and desire and expectation were kindled into hope, which burned like holy incense on many a grateful heart.

The next A. M. (1860), was in the Limestone congregation, Washington Co., Tennessee. The representation in this A. Council was unusually small, there being only sixty churches represented. The committee appointed to prepare and report a plan for the work of evangelism reported. The report contains a lengthy but very important preamble, after which the following plan was proposed (the numbering is our own):

- (1) "That the churches of the brotherhood form themselves into districts, the brethren in those districts to meet as often as they may judge it necessary to transact their business; (this it should be remembered was before our churches were divided into districts as they now are.)"

- (2) "That each of said districts has its treasury, and each one of the churches which form said districts has its treasury, the former to be supplied out of the latter, and the latter to be supplied by weekly contributions, as directed by the Apostle Paul (1 Cor. 16:2): "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come,"—a plan for raising pecuniary funds, of divine appointment, and is one which commends itself to our acceptance, both from its authority and excellency."

- (3) And in order that the funds collected may be the most judiciously, satisfactorily and economically applied we advise that each sub-district or church appoint at least one delegate to attend the general district meetings, and that these meetings so dispose of the funds collected, as they shall judge most conducive to the glory of God, and the salvation of souls."

- (4) And in order to preserve a proper harmony between all the congregations of the brotherhood, we further advise that each general district meeting send a delegate to the Annual Meeting, and by the delegate a report of its proceedings, that all such proceedings may be in harmony with the regulations, as made by the brethren assembled in Annual Council, and subject to the inspection and control of that body."

- (5) And in case any demands of a general character for evangelists are made, sufficiently so to require the action of the Annual Meeting, then, in that case, the funds needed to defray the expenses of said evangelists shall be drawn from the treasuries of the several districts."

- (6) "And as the conviction of mind seems to be general among the brethren that greater exertion should be made by the brotherhood to have the gospel preached in every place, the committee would remind the ministry that the foregoing plan is by no means designed to supersede the labors of our ministers in their individual capacities. But we recommend to all our preachers to labor, as they have been accustomed to do, without money and without price, as far as their circumstances will permit them to do so, showing as they have hitherto done, in a remarkable degree, the christian grace of self-denial—a grace which shone brightly in the life of our divine Master, and which occupies a prominent place in his teachings."

- (7) "We further recommend to all our preachers to submit the above plan to their congregations, hoping that it will meet with their acceptance."

As the representation at this meeting was so meager, it was concluded not to adopt the report of the committee, "to have it entered on the Minutes for

the examination of the brethren, and to postpone its adoption for the consideration of the next Annual Meeting. The meeting also acknowledged the necessity of greater efforts, and continued the liberty to the churches that was given by the Annual Meeting of 1859.

The next A. M. (1861) was held in the Beaver Creek church, Rockm Co., Va., but as the Civil war was upon us, the representation again was not full, and the Missionary cause was again postponed to next yearly meeting.

The next A. M. was in Montgomery Co., O., (1862.) Whether the atmosphere in the Miami Valley was favorable to Missionary work or not we cannot tell, but it seems to have been wholly overlooked; at least the minutes of that year contain nothing in relation to it. Now the hope that was kindled by the movement of 1859 was quenched, and despair, like a gloomy cloud, settled down upon many a heart.

We failed to notice in the proper place that in the year 1861 there was a "remonstrance against all plans that had been recommended through the Gospel Visitor, save the one on page 379, of Sept. number," 1860. This meant extension by emigration, or by ministers moving out and permanently locating in new fields. The plan was proposed by a preacher who had lands to sell and wanted to move to California. The remonstrance came from the Sugar Creek church, Allen Co., Ohio. All business on the subject was referred to the next A. M.

The next Annual Meeting was crowded with business, some of which should have been—well—"thrown into the waste-basket," but no room was found for the missionary work. Then followed a dreary sleep till 1867, when the meeting was in the Pipe Creek church, Md. Here the matter was brought forward, and another good recommendation went out to the churches.

In 1868, in Elkhart Co., Ind., the report presented to the Annual Meeting of 1860 was adopted. It required sixteen years to develop and adopt a plan "for a more extensive spread of the gospel." Millions of sinners went down to their graves, while those who claimed to be the expounders of the truth were sometimes dreaming and sometimes disputing about the nicest, quietest, most orderly way of acquainting dying men and women with their destiny and duty. We do not want to think irreverently nor to speak disparagingly of our good brethren or their work; but this is not the kind of progression that we advocate or that God loves.

We now come forward to 1872, Berks Co., Pa. Here we find some district asking whether it should not "adopt measures to provide and supply ministerial aid for churches where there is no preacher? and also to fill calls, open missions, preach the gospel and introduce the principles of the Brethren in the many sections within said district which they have not yet reached?" This query came without an answer. The standing committee framed an answer; but to the great regret of some of the members of the committee, it "was afterward overlooked," and did not come before the general council. It, however, stands as Art. 7 on the Minutes of that year. The answer framed by the committee is good, approving the suggestions in the query. The closing portion of the answer is particularly excellent: "As it regards the measures necessary to the accomplishment of these objects, we think the district should adopt such measures as it judges best calculated to answer its purpose." While we approve of this answer, we nevertheless wonder why it did not occur to the Committee to refer the district to the plan adopted in 1868. Is this to be regarded "as an acknowledgment of the defection of that plan? It would seem so."

Thus have we brought together what our Annual Meeting has done in relation to our Missionary work. We are glad to record that the decisions of our general conference have been favorable; but sorry that there has been so little done. We want an effective plan; a plan by which it is made the duty of men full of the Holy Spirit to carry the work forward; and a plan which will hold them responsible for any neglect in attending to their work. Such we hold the plan adopted in the missionary meeting at Ogah's Creek to be, and hence we plead for its adoption at our next Annual Meeting.

J. W. B.

OUR PERIODICALS.

According to our church records the church of the Brethren in its present form has been in existence now over one hundred and seventy years; but it is not yet thirty years since our first monthly periodical was issued, and not fifteen years since the first weekly made its appearance. The year 1879 dawned upon us with no less than ten periodicals published by some member or members of the church, and patronized—or hoped to be—by the church, and advocating the doctrine and practices of the fraternity. This looks like progression. Verily, the church is moving in this particular, and this is our

subject at present. We have evidently all that we desire, and positively all that we can take care of. Let us examine them; and in doing so we will obey the maxim: "Age before beauty," and first take up the

PRIMITIVE CHRISTIAN.

It is a weekly closing its second volume with the year 1878, published at Huntingdon, Pa., by Quinter and Brumbaugh Bros., at \$1.50 per annum. It is a pretty fair paper, and has a good force of correspondents and contributors. In its editorial management it is weak, and, consequently, proscriptive. In testimony of this assertion we here reproduce an item from its editorial columns under date of Dec. 24, 1878.

"An aged brother writes us, that if the multiplication of papers among us continues we will soon have as many factions as we have papers, and hopes the church will take some measure to stop such moves. That two weeklies and a monthly is all the religious papers we need must be evident to every honest and candid minded brother and sister, but as long as our members are determined to run after every new move that is set on foot, we can expect a paper to represent every shade of difference, and the original of the brotherhood and the church will only gain its folly when too late. Why not patronize the papers that have been and are doing good work, and then we will need no legislation on this matter. United we stand, divided we fall."

Comment is unnecessary. Every one having a common knowledge of the English language will be able to notice the spirit of interdicted breathed out in this language of our brother. He would "stir up" the spirit of religious intolerance against us. And this is the general spirit of its management. Anything that does not contribute to the interest of its proprietors, and agree with their views must be circumscribed or crushed. If it were not for this narrowness and intolerance, there would be no necessity for more than this one paper among us. We can see how it can be so evident to "honest and candid minded brethren and sisters" that we need "two weeklies and one monthly," and no more. It really appears to us as very evident, that, if a multiplicity of papers has a tendency to divide the church into as many factions as we have papers, then, having two papers will have a tendency to divide it into two factions, three papers into three factions, and so on to the end; and as it is wrong to divide the church at all, it must be wrong to divide it even into three factions by three papers. But if three papers (two weeklies and one monthly), may be published without dividing the church, why may not four, or five, or more papers exist, without endangering the unity of the church?

Suppose we apply our good brother's ideas to some other branches of church work; the ministry for instance. And this will be a good application, for every religious paper is a teacher, and some even are called preachers. We will suppose that there is a congregation in which are three ministers, brother P., brother B., and brother V., the first two preaching once a week, and the last one once a month. The fourth brother, brother Progress also feels himself called to the labors of the vineyard, and at the solicitation of friends, tenders his services; but his elder brother P. says "no, no, no; we must not have any more preachers; it will create factions, and if our members will run after every new preacher we will soon have as many ministers as there are shades of difference in opinion among us." Would we not think that such a brother minister was just a little prejudiced? A little in the same way we look at the newspaper matter, and we hope our Primitive brother will "lay aside all malice and envy, and evil speaking," and permit us to go on unhindered, and unimpeded in our glorious mission, even if he should lose a few subscribers by the operation. Next comes the

BRETHREN AT WORK.

publish weekly, at Lanark, Ill., by Moore and Eshelman, at one dollar and fifty cents a year. It is printed on large type, about Pica and Small Pica, and leaded throughout. Here is an item from its columns, occupying 2x44 inches space which will show the relative sizes of their type and ours:

The Doubt of a Lady.

"Brother Pomeroy, do you think it is hurtful for me to read the *Lady* and such kind of papers?"

"My friend, that depends much on your moral condition. They say crows can eat carrion and thrive on it, while it would kill some birds. Some ministers are not hurt by going to horse-racing, theatres, various shows, and becoming Freemasons, etc.; while others say their conscience, the Word and Spirit of God, require them to abandon all such association. It is the pure spirits who get hurt with badness. And if I am to judge of your moral state by the folly hanging on to your apparel, I doubt if a dozen *Ledgers* would hurt you. It is probable that you are unhurt by such things."

It is neatly printed and makes a creditable appearance. Its editors manifest commendable zeal and enterprise, and they have been quite successful, and must be making lots of money. It has said nothing for us, and, thanks, nothing against us either; but has acted very nearly as if it were half conscious of the fact that it does not occupy the

entire field of religious literature among the Brethren. Occasionally, it sallies forth with great boldness and dares to attack errors in strong encampments, and then quietly retreats even beyond its former fortification, so that it has not yet succeeded in gaining any important advantages.

THE VINDICATOR.

This is a monthly publication, by Samuel Kinsey, at Dayton, Ohio; price \$1.00 per annum. It contains thirty-two double column pages, and is printed on tinted paper, from about Long Primer type, all leaded. Its aim and object are to keep up the "old order" and practices of the church, or as the paper itself puts it, "The ancient order and self-denying principles of the church, as taught by the Savior and held forth by the fathers of the Fraternity." With the last year it closed its ninth volume. We had not seen the paper for several years, until we received the Dec. No. of 1878, and we are happy to note some improvement in the tone of its teachings. When we used to read it regularly, four to five years ago, we were not doubtful as to its influence being injurious rather than beneficial, as its tendency was to hinder "the renewing of the mind" by transforming the outside, (forgetting that "the Lord seeth not as man seeth for man looketh on the outward appearance, but the Lord looketh on the heart;" 1 Sam. 16:7.) joining efforts with (instead of answering) those who "glory in appearance, and not in heart." But we are hopeful, and if brother Kinsey continues to progress in the liberty of the Gospel, the *Vindicator* may yet become a power for good. The following extract, from the valedictory of volume nine, has the tone of appreciation of position, and opportunity for improvement, which is refreshing coming from whence it does:

"So far as *ourselves* is concerned—editorial life, or as regards the management and prosperity of the *Vindicator*, we stand in the same row with all of you, our dear readers, and we have nothing to boast of. When we look back over the past we can see where we might have done better, and this reminds us very sensibly of the fact that we must all "live and learn" and "go on to perfection." To manage a paper or magazine for the public or for the church, and conduct it so as to be approved of, is not so small a task as some might imagine, and it cannot be expected that we could please all; nor should all expect to be pleased. The main and great object with the editor, writers and readers, should be to PLEASE GOD, that He would approve of our labors and efforts."

THE DEACON.

This is a little paper, ("is it not a little one?") But as old brother Peter Neale once said of his wife, when mother-in-law inquired after her, when he stopped at our house more than thirty years ago: "I have a little wife but she has a big heart;" so this *Deacon*, though small and young, nevertheless talks and reasons like a man. Here is a sample of his logic, on a very important subject.

Bishops.

The Methodist church of England is not an Episcopal church. That John Wesley is the author of Episcopacy in the Methodist Episcopal church of the United States is questioned, for several reasons, among them, that it was not until some years after the institution of Episcopacy, in 1874, that Wesley's authority was alleged as its basis. But without any mention of Mr. Wesley, the itinerant preachers declared in their first minutes: "We will form ourselves into an Episcopal church," no doubt considering that the power which episcopacy confers upon the clergy "was most convenient to possess." The "lofty title" of Bishop was assumed by the city preachers in an early day, according to Gibbon, in lieu of the humble appellation of overseer, elder or presbyter. This "lofty title" of Bishop was exceedingly obnoxious to plain John Wesley, as the subjoined letter fully shows. He solemnly forbids Mr. Asbury to assume the lofty title of Bishop, and most emphatically and peremptorily forbids any one to call plain John Wesley a bishop. It will be observed that the Deacon's language is ever so mild in comparison with this of plain John. Listen: "One instance of your greatness, has given me great concern. How can you, how dare you, suffer yourself to be called a bishop? It shudders at the very thought. Men may call me a man, or a fool, or a rascal, or a scoundrel, and I am content; but they shall never, with my consent, call me a bishop. For my sake, for God's sake, for Christ's sake, put full end to this." Signed John Wesley, and dated London, Sept. 20, 1788. The "lofty title" of bishop is not to be found in any of the revised and corrected translations of the New Testament. It was first placed there by Romish Episcopal influence, and retained in unsuspicious ignorance of the manner of its introduction into use, and insertion in the New Testament scriptures.

Brother Peter H. Beaver of Montandon, Northumberland county, Pa., is editor, publisher, proprietor, contributor, correspondent, and advertising patron, and in fact he is the *Deacon* himself. He sells team collars, safety collar pads, and Honey of Camphor, and he wants everybody to know it. It is rather a wonder to us that there has been "no legislation" on brother Beaver's enterprise.

THE YOUNG DISCIPLE.

is a juvenile paper, published weekly and monthly; by Quinter and Brumbaugh Bros., at Huntingdon, Pa., and edited by sister Wealthy Clarke, Price 50 cents per annum. It is in-

tended for a Sunday School paper, and is illustrated.

THE CHILDREN AT WORK.

This is another juvenile monthly, published at Lanark, Ill., by Moore and Eshelman, at 50 cents a year. We have never been favored with a copy of it, and so we cannot speak of personal knowledge.

THE CHILDREN'S PAPER.

is published monthly, at Dayton, Ohio, by Henry J. Kurtz, for twenty five cents a year. It is also illustrated, and designed as a Sunday School paper, and for the instruction of children at home. It is quite a neat little paper, and deserves to be patronized.

THE BRETHREN'S ADVOCATE.

Itails from Waynesboro, Franklin Co., Pa., and is put forth by Daniel H. Fahrney. We have not been favored with a copy, and so cannot be expected to tell whether it is weekly or weekly, or monthly, large or small, friend or foe. One thing does seem very strange to us. We lodged with brother Fahrney on the 25th of Nov. last and told him all about our project, and were encouraged in it by him, and received no intimation of his intentions, and would even now be in blissful ignorance of his enterprise, but for information from other sources. More again.

THE GOSPEL PREACHER.

This is the latest thing out, the first number being dated February 5, 1879. It is to be a weekly edited by S. H. Bashor and S. Z. Sharp, at Ashland, Ohio. We have not been favored with a copy, but we were given one by the Postmaster, who could find no such person as the one to whom it was addressed. It is printed on very large type, and leaded, and in the same form as the *PROGRESSIVE CHRISTIAN*, and at one dollar a year. It speaks out in no uncertain sound, and from the reputation of the men at the head of it, Bashor and Sharp, we may hope for something good, and we feel assured that in their paper we will have a worthy competitor in the progressive field. This we deeply regret, for their sake, for the sake of the cause which we have espoused, and not a little for our own sake. But we are happy that our brethren breathe forth no threatnings, but have adopted the butcher's motto to "Live and let live." Hear them in the conclusion of their introductory or announcement:

"There are three or four other periodicals in the field among our people, and 'too many papers,' will be the cry; but many or few papers, each one must stand on its own merits. Our brethren will have an opportunity of selecting from among all, the best, and then stick to it. The more papers we have the higher will be our church literature. We extend our right hand to each of our papers, and give a hearty grasp, saying as we go, let us 'preach the Gospel to every creature.' He that believeth and is baptized shall be saved; he that believeth not shall be damned." We all profess to be for Christ. If so, we are for one another. He that is not against us is for us, and he that is not for us is against us. May we then labor together for the prosperity of the church and the glory of God?"

Lastly or tentily, we mention the

PROGRESSIVE CHRISTIAN.

which is our own paper of which modestly forbids us to say much, and while the reader has it in his hand, he will please examine it for himself, send for the first number and read it, and then having proven all things choose the fittest.

H. R. H.

"WHAT has become of that new publication at Meversdale? We think our old friends should not forget us. If they have a good thing they should not be partial with it. Bro. J. W. B. made the only sensible and truthful speech on 'ordination' at our late A. M., and so he may see that we have been favorably impressed, and at the same time edified. Now we are in good humor to give him a right smart 'boost' on his and H. R. H.'s new venture if they would only give us an opportunity. By all means send us a copy and do not manifest such a discouraging degree of partiality. Do send us a copy. Please do.—The *Deacon* for Nov., 1878.

We can assure our *Deacon* brother that it was not from any feelings of partiality that he was overlooked, if indeed he was overlooked. He may have heard a rumor of our intentions before they had taken a tangible or revealable form, but when we began to address our friends on the progressive list, brother P. H. Beaver, the *Deacon* brother, was found among the number. Our circulars, prospectus, and initial number will have reached the *Deacon's* office in time for the February No., and we hope to receive a notice in that issue fully as good as we deserve, which we think is pretty good. Let us help one another.

We are informed, by one who ought to know, that the "Brethren at Work" has a circulation of 7,000. It is said that the *Primitive Christian* enjoys a circulation of 8,000. For the *Vindicator* and others we cannot say; but for the *PROGRESSIVE CHRISTIAN* we will say that the circulation is not a tithe of what we want it to be in the not very distant future. Please send us another subscriber, will you?

CAN any of our readers furnish us with the address of J. H. Cavin, formerly of Avoca, Pottawattamie Co., Iowa?

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

Inasmuch as we were a little late in sending out our prospectus and circulars, and our first number has but recently been sent out, to give an opportunity to our agents and readers to send in new names that they may have all the numbers, we will issue bi-weekly for a few numbers, and will make up the deficiency by extras or otherwise.

Golden Texts

It will be observed that at the top of this page we have given great prominence to a passage of Scripture. We did the same with another passage last week; and we mean to continue to insert others in the same way. They will be in our estimation, choice scriptural selections, and we shall designate them "Golden Texts," and we ask for them careful notice and due consideration, and invite responses to them from our correspondents and contributors.

GLEANINGS.

THE church in Richardson County, Nebraska, has enjoyed a refreshing season. During the month of December eighteen persons were received into fellowship.

ALL letters relating to the business of the BRETHREN'S P. P. Co., should be so addressed; and letters of a private character should be addressed to the party for whom they are intended.

BUSINESS notes and news items should be on different papers; it looks better and is better.

PERSONS ordering sample papers will oblige by sending a stamp to prepay postage.

BROTHER S. J. PECK, of Lanark, Ill., is visiting and preaching in Ohio.

BRETHREN Daniel Miller and D. F. Eby, both of North-western Ill., are in the mission field in Wisconsin.

AT Hickory Grove, Ill., Bro. George D. Zollars was ordained to the eldership; Brother Harrison Crouse was elected to the ministry, and brother Andrew Baker to the deaconship.

ONE of the best of teachers is the practice of the good.

THE Board of Managers of the Tract Association at Lanark, Ill., have ordered \$40.00 to be used in distributing tracts free in places where there is no preaching by the Brethren.

ANOTHER year has passed, and has left its record for good and ill. Examine thyself. What progress didst thou make in things that are excellent, and, especially, in useful knowledge and in a holy life? Canst thou not make a fairer record during the current year?

ANNUAL MEETING EXPENSES:—There has been no report published of the Annual Meeting expenses for 1878. The cause of the delay is that some of the churches have not yet paid their quota. There is something wrong; if it is necessary to have a general conference annually, the expenses ought to be paid promptly. If the expenses cannot be paid, it is an incontestable argument against having the general conference so frequently. We move that hereafter the general conference be held triennially, and that our conference system be amended to conform to this change.

SOUTHERN DISTRICT OF INDIANA.—The committee on ways and means in the Southern District of Indiana are preparing for another tour in their home mission field. They call on the churches of the district to raise \$40.25, a very small amount, considering the importance of the work. The following is the quota of each congregation: Upper Fall Creek \$2.00, Pierpont 2.50, Mississinewa 4.00, Owen Co. 2.00, Beech Grove 1.00, Stony Creek 1.50, Middle Fork Wild Cat 4.00, Four Mile 2.50, Lower Fall Creek 1.00, Buck Creek 1.50, Howard Co. 2.00, Raccoon 2.00, Nettle Creek 10.00, Potato Creek .75, Cicero 2.00, Kill Buck 1.50. The money is to be sent to B. F. Koons, Nettle Creek, Wayne Co., Ind.

This district, also, at last district meeting, appointed brethren G. W. Studebaker, J. H. Caylor and D. Bowman a committee to take into consideration the propriety of procuring a farm with suitable buildings thereon for the purpose of keeping poor members who are permanent church charges. This is a good move, and is worthy of being encouraged and followed.

KANSAS CITY, Mo.—Brother J. S. Flory of Colorado fame is now in this city attending to his Buffalo Robe business. He however devotes a portion of his time to preaching in the surrounding country. He reports a visit to brother Frank Holsinger's, several miles from this city, in which neighborhood there are eight or ten members, and a good prospect for building up a church, if they had a minister. Here is a good opening for the home mission service.

In the latter part of Nov. last the little flock in Chickasaw Co., Iowa, enjoyed a refreshing season. Brethren Jos. Ogg and Wm. Hipes, of Minn., labored for them, near Fredericksburg, from the 17th to the 20th, when Bro. W. J. H. Bauman, of Floyd Co., Iowa, set in and continued the meeting till the 27th. The attendance and attention were encouraging, and four were added to the church by baptism. Many more are counting the cost. May they not count too long.

BEFORE Bro. Wise moved from Waterloo, Iowa, to Bond Co., Ill., he spent some time laboring in the South Waterloo congregation. Two were added to the church and there was a general revival of interest and good feeling among the members. This church, like many others, has had its days of gloom, but the cloud, happily, is disappearing, and there is hope for brighter times.

BROTHER T. C. Hollenberger, who learned "the art preservative" with us in the *Christian Family Companion*, office, is now a member of the firm of Hollenberger Bros., engaged in the manufacture of brooms and brushes, at Huntingdon, Pa. We understand they are doing a good business, and we wish them success. He expresses himself thus:

"We trust you will strongly advocate what your title expresses. If there is one who should be progressive, we think it should be the Christian. His motto should be, 'Onward, upward, higher, higher!' The church should be a hive of bees,—with the exception of the drones,—each one putting forth every effort to gather into its holy precincts the sweetness of the love and peace of Christ; each one putting forth every effort for its building up extension and progression.

DURING the month of Nov., 1878, Bro. O. F. Yount, of Ohio, conducted a series of meetings in Clinton Co., Mich., where Bro. Z. Albaugh has been holding forth the word for a few years past. An excellent interest was manifested, and ten were baptized.

OCCASIONALLY there is a voice from the far West, speaking of the progress of the good work. At a meeting held by Eld. George Wolf and Bro. W. Meyers, in San Joaquin Co., Cal., two were baptized, one of whom had been an ordained elder in the Disciple church, and the other also a member of the same body.

BROTHER James A. Ridenour, writing from Stone Lick, Ohio, Jan. 3, 1879, says: "We are having here, just now, some of the coldest weather I ever experienced. The snow is about six inches deep. Bro. West and I have just commenced a series of meetings here, in Clermont county.

BROTHER E. L. Yoder, Madisonburg, Ohio, says: "I am highly pleased with your paper. Brethren Bashor and Hoover are at present holding a meeting at Beech Grove. Six have declared for the Lord's side up to this time (Jan. 3)."

SISTER Wrightsman, (4th inst.), writes: "The doctor has been very low with inflammation of the stomach, and congestion of the lungs, and is not yet able to sit up in bed. One week ago we thought he could not live, but through the blessing of Providence we now think he will be spared to us. Pray for us in our affliction."

If the world did not come to an end on the 5th inst., as Rev. James Hodgson, a Virginia clergyman said it would, it is no reason that it never will; it is only an evidence that one more man has been mistaken, and that "to err is human."

"Betsy's Bedquilt," and "Do You Wear Your Own Clothes," are titles of two new Sunday School library books recently published. Shame on it.

Among the Churches.

THE JEWS.—In Eastern Europe the Jews are now awakening a dread almost equal to that felt in Western Europe six hundred years ago, and it arises from the same considerations, their wonderful tact for accumulation. It is gravely asserted in the Roumanian Parliament that the true difficulty in the way of allowing them the equal rights, which were secured by the Treaty of Berlin, is the certainty entertained by Roumanians and Servians that they would gradually oust the peasantry till they possess the land. In Hungary it is asserted, that they have purchased so many estates as to make an alteration in the Constitution needful, and German literature is full of the success of the Jews in ousting the ancient families.

Their remarkable success in politics, and their instinct for acquiring control of the Press, are observed in all free countries, and have recently called forth pamphlets, and even books, with a most energetic hate. Considering

that a hundred years ago the Jews were a despised caste, their rise into a dreaded order has been singularly rapid—too rapid, some imagine, for them to be perfectly safe in their new position.

The orthodox Hebrew fair is the present feature in Boston Jewish circles.

Jewish Sabbath-schools, the first in Nevada, have just been established in Newark and Reno.

The Presbyterian calls attention to the fact that the New York Independent contains an advertisement of Tom Paine's infidel works, and also of a whiskey shop.

Rev. D. F. Spriggs, editor of the *Southern Churchman*, at Alexandria, Va., has been called to take charge of the Moore Memorial (Episcopal) Church, at Richmond.

Evanston University, Illinois, is the chief theological school of the Methodist Episcopal Church in the Northwest. Dempster Hall, which was one of its important buildings, now lies a heap of smoking ruins.

The Roman Catholic bishop of Galway refuses to consecrate a new Roman Catholic cemetery there unless a resolution adopted by the Roman Catholic guardians to add thirteen perches to a small piece allotted to the Protestants be rescinded.

Bishop Herzog, Old Catholic Bishop of Switzerland, reports that in the city of Berne he has this year had twice as many baptisms as he had three years since, and it is estimated that there are now sixty thousand Old Catholics in the Swiss Republic.

Bishop Keane, on the night of the 5th inst., commenced a mission at the Cathedral especially for the benefit of the colored population of Richmond, Va., which will be continued every Sunday night for some time. This is the first organized movement ever made in that city to convert the colored race to the Catholic faith.

Prof. Felix Adler's theory of the speedy decay of Judaism has been making havoc in Jewish circles. The latest interview is with Dr. Lienthal, of Cincinnati, who said: "No, Sir, Prof. Adler is wrong; we do not need the services of the undertaker he has summoned. Jew and Judaism are enjoying excellent health and a constitution which promises us a long life and a future of golden harvests."

It appears from the appraisement of the personal estate of the late Thomas H. Powers, Philadelphia, Pa., that he had advanced some forty thousand dollars to build Reformed Episcopal churches in various parts of the country, from Nova Scotia to Florida, in addition to the large sums which he gave outright, and excluding all of his debts to the large church on West Chestnut street. The new organization has suffered a severe loss in his death.

The Catholic Total Abstinence Beneficial Union will organize, as usual, on the Second Sunday of January, at Our Mother of Sorrows' Hall, West Philadelphia, when the following officers will be chosen in the following order: President, vice president, treasurer, editor, recording secretary, corresponding secretary, sergeant-at-arms, auditing committee (three members) and marshal. There will be no financial secretary of county directors hereafter, and the marshal of all parades during the year will be chosen at the same time the other officers are.

ST. LOUIS, Jan. 3.—The Second Baptist Church, Rev. W. W. Boyd, pastor, at the corner of Beaumont and Locust streets, took fire between ten and eleven o'clock this morning and burned furiously. The Mary Institute, on the opposite corner also took fire, and suffered a damage of only a few hundred dollars. Nothing remains of the church except the walls, the entire interior, roof and spire being totally destroyed. The church cost about \$175,000. It was of rough-hewn stone, and one of the finest and most imposing edifices in the city. The loss is estimated at \$100,000; insured.

The Evangelists Moody and Sankey, have by appealing to the hearts of the people with the simple truths of Christianity, done much to arouse the decaying religious sentiment and stimulate conviction where it was fast losing its hold. Human nature tries of forms and ceremonies, and often reaches out instinctively after some fresh truth. Moody tells the old story, but he tells it so sweetly, so plainly, so earnestly that his words drop in the heart like oil and penetrate its hardness. Other earnest men are following the footsteps of these good men. Pentecost is one, Stebbins is another. A Captain Bundy has fitted up a boat and sails along the borders of one of our lakes and talks and preaches to the people of their duty to themselves, of a higher life, of greater truths, of nobler purposes than a base scramble after things of this life. The evangelists will soon grow to be a numerous and respected body of men. They will arouse a higher Christian sentiment and instill higher principles. The people will listen and be convinced, and will let go of creeds. Truth itself is the most healthful food for the human mind, and it will seek it wherever it can be found.

The wealth of a soul is measured by how much it can feel; its poverty by how little.

Could we rightly and duly reflect on the misfortunes of other men, we should be much more thankful than we are for the many undeserved blessings which we daily enjoy.

Subscribe for the *Progressive Christian*.

CORRESPONDENCE.

PHILADELPHIA, }
Jan. 1, 1878. }

Dear Brethren: While sitting in our office this morning, the first morning of the year of 1879, and looking over the pages of Vol. 1, No. 1, of the *PROGRESSIVE CHRISTIAN*, I felt like, in the same manner, looking over the pages of my past life,—the *forever past*—and reviewing its contents. In so doing, with one thing I was greatly impressed; viz. That my life had been far from what it ought to have been. Back—not many years back—had I to look to the days that I had spent in sin and open warfare against God; then to a day of sober thoughts, and, God be praised, to the day in which I made up my mind to leave sin and turn to the arms of sovereign Mercy; and then to the moments of peace—that sweet peace that "passeth understanding," moments, nay, hours, passed when I felt as though I was at the very gates of Heaven.

"Till I fancy but thinly the veil intervenes
Between the fair city and Me."

I likewise considered that my life had been one of continued blessings. Conversing this morning with my dear companion, longer we had risen, she remarked, "Were there ever two more highly blessed than we are? Oh, God, has been so very good to us!" and I thought, as for me, I would try and live a progressive life, and if the end of 1879 found me still on the stage of action, it should find me a more devoted, humble follower of the despised Nazarene. I thought, in glancing over your title, dear brethren, that your hearts must have been fired at the same altar as my poor heart.

"Progressive"—thanks be to God, may it be so. I hail the advent of the *PROGRESSIVE CHRISTIAN* with gladness; for like the old apostle who said, "I am a Hebrew of the Hebrews," likewise can I say, "I am a Dunkard of the Dunkards"; but I am sorry to say that it seems as though "a form of faith,"—shall I call it? has crept into the church at large like this: Whatever might cost a few pennies is not according to the order of the Brethren. With all due respect for the aged fathers in Israel, I would suggest that we want the order of Christ, and when the order of the Brethren does not correspond to the order of Christ, the sooner the order of the Brethren is consigned to Hades the better. Because it costs a few paltry pennies for Sunday-schools, we are not certain that it is according to the order of the Brethren; because it costs a few pennies for tracts, to spread the faith of the Brethren far and wide, thousands in the land do not as much as know that there is such a church, and whose fault, if not ours, is it? Still we don't know whether it is right. In spite of the fact that "The laborer is worthy of his hire," and numberless like passages, it is not according to the order of the Brethren to contribute a small portion (no danger of giving too much) towards supporting the man of God that he may make it.

"All" his "business here below
To cry, behold the Lamb."

All this, notwithstanding the fact that the devil has agents abroad, and his sign-boards so well painted that not a theatre or den of his is unknown to the youngest and most ignorant of men.

My dear Brethren, may God abundantly bless you; and he will, without a doubt, if you maintain your integrity to him, fearlessly and faithfully contending for the faith once delivered to the saints. May the P. C. enter every household in the brotherhood, and thousands of others, is the prayer of your unworthy brother.

E. E. ROBERTS,
No. 3135, Frankford St.

Dedication.

ELK LICK, PA., }
Jan. 9, 1878. }

On Sunday the 29th of Dec., 1878, we met in our new church for worship for the first time. Sermon by Eld. James Quinter, from Rev. 21st chapter; closed by Brother J. W. Beer, the house being filled to overflowing. Our house has proved to be a success, as the speaker can talk with ease, and the entire congregation can understand, even at the extreme end. Many who visited us upon the occasion have expressed themselves well pleased with the structure, which is 40 by 70 ft., two stories, the upper room 40x80. The lower room is divided into four parlors,—audience room, kitchen, pantry, and council room. The audience room is intended to hold Sabbath-school and other meetings in. Our meetings were continued, and conducted by Eld. James Quinter. At the close of the year, we celebrated the Lord's supper, which was well attended, and the best of interest was manifested, with excellent order. Brethren Quinter and H. R. Holsinger officiated. Bro. J. Meyers from Middle Creek, Pa., and Bro. Samuel Miller, from Cove, Garrett Co., Md., were also present, and gave us their assistance. The meeting closed on Jan. 1, 1879. Thus we ended our labors in the old year and began afresh in the new year. Our feast was one long to be remembered by all who were present.

In all probability it will be the last lovefeast for some of us in this life, and it was the first for quite a number of our young members. About 17 were under the age of fifteen, the youngest of whom was only nine years old. Oh, what joy to see the parents and their children around the table of the Lord! It is not, truly, to them a foretaste of heaven? We had a pleasant waiting before the Lord. The weather was of the most pleasant for the season, as we had fine sleighing, and calm, mild days, and moonlight nights, which made it altogether lovely.

How much we become attached to our homes where we have been reared! How hard to leave that place we call home! So it is also in our spiritual life, and our old house where we were dedicated to the service of the Lord;

where we received our spiritual food for many years; where we have sung and prayed, and preached, with some who have been called to a home which is more lasting than these our earthly homes. Others are still with us, but only a few of those who stood in the church when we enlisted in God's service. Most of our present number have come in since. This tells us that we are nearing the port of eternal rest. May God help us to make a safe voyage, and to anchor safely by and by.

S. C. KEIM.

SECULARITIES.

Miss Grace C. Bibb has been appointed a member of the Faculty of the State University at Columbia, Mo., at a salary of \$2,000.

Mr. George Bancroft is so rigid a temperance man, that he refused, in his great pain and exhaustion after his late accident, to taste the wine prescribed by his doctors.

Miss Anna Dickinson has given up the dramatic field. During the coming season she intends appearing again on the platform. Her dramatic ambition cost her, we are told, about \$30,000.

The love of glory and the fear of shame, the desire of making a fortune, the desire of making life easy and agreeable, and the humor of pulling down other people, are often the causes of that valor so celebrated among men.

THE news from abroad is discouraging. The distress in England and Scotland is unprecedented, and has given rise to serious apprehension. The causes are deep and the distress widespread. The manufacturing industries in many parts are prostrated, and the question of supplying food is becoming very important.

General Grant is still in Europe. He lately "dined" at Lisbon with King Louis of Portugal, who took the occasion to offer the General the highest decoration of knighthood known to the kingdom. The General declined the honor, but expressed his thanks, and accepted a copy of the King's translation of "Hamlet" into the Portuguese.

A RELIC OF THE PAST.—Widow Marie Janette Bell is still living at Kanakee, Ill. She is 109 years of age. She was born in 1769, the year of Napoleon's birth. She saw Napoleon as the "Little Corporal," knew Robespierre, was in the crowd that witnessed the execution of the Sixteenth Louis and remembers when Marie Antoinette's blood was spilt. Old Mother Bell measures five inches less than she did twenty years ago.

Foreign Facts.

The Hungarian deficit of 1879 is estimated at 22,802,398 florins.

Ministers Depretis and Majorano, seeking re-election on taking office in the new Italian Cabinet, have been returned by large majorities.

Four former leaders of the Macedonian insurgents, three of whom are Austrians, who are under arrest at Sophia, have been ordered to quit the country.

A fire destroyed a large portion of Marleman's saw mill and factory at St. Roches, Canada, yesterday. A watchman named Francois Philbert was suffering while endeavoring to escape by a window.

BETWEEN the several great commercial cities of Western Europe and the chief sea-ports of South America there regularly no less than fifteen lines of steamships—a number equaling if not exceeding the lines that run regularly from Europe to the ports of the United States. The statement of such a fact carries its own argument to a fact like ours, producing more than supplies our own people and anxiously looking for markets in which to sell the surplus. Something of what the European manufacturers and merchants have done we must do. One line we have, established, so far as this country is concerned, by private enterprise alone, but this ought to be only the beginning of our South American commercial enterprise.

CLIPPINGS.

My Neighbor and I.

BY MISS JONES.

Oh! I pity my neighbor over the way,
Who has nothing to do but to pay all day.
No little hands to tumble her hair;
No little "pauzance" to vex her with care;
No little "formality" to worry and tease;
Nothing to do but consult her own ease.

Poor rich neighbor! I'm sorry for you—
Sorry because you have "nothing to do."
Sorry because the days go by
You are restless and weary, you know not why;
And once in a while I can see the trace
Of many a tear on your fair, proud face.

You see I am only a laborer's wife,
Doing my part in the treadmill of life;
My husband, my dear, is off all day,
Fighting the giants of Want away;
Baby and I are busy too;
But we've plenty of time to be sorry for you.

Baby's a nuisance, a plague, and a joy;
But then you see, he's my own sweet boy!
I've no time for a gown or a sigh—
No time to be idle as days go by.
My arms are as full as the day is long—
Full as my heart with its happy song.

Poor rich neighbor over the way,
Watching my baby and me at play!
What of your wealth if your heart is bare?
"To love and be loved that makes life so fair."
No little "mine," I can tell you true—
Indeed, I'd rather be I than you.

It was a common saying among the Puritans, "Brown bread and the Gospel is good fare."

In matters of conscience, first thoughts are best. In matters of prudence, last thoughts are best.

As riches and favor forsake a man we may discover him to be a fool, but nobody could find it out in his prosperity.

THE English language is wonderful for its aptness of expression. When a number of men and women get together and look at each other from the sides of a room—that is called a sociable.

When a hungry crowd call upon a poor minister and eat him out of house and home—that's called a donation party.—*Ex.*

The People of the Earth.

The number who have lived upon the earth since the creation has been estimated at about 27,000,000,000,000,000. This sum when divided by 27,864,000, the number of square miles, gives 1,314,522,086 to a square rod, and five to a square foot. Suppose a square rod capable of being divided into eleven graves, each grave would contain one hundred persons; so that the whole earth has been one hundred times dug over to bury its inhabitants, supposing they had been equally distributed. Were the bodies laid upon the surface, they would cover the land to the depth of one hundred feet.

A WEDNESDAY CHRISTMAS.

Of a year in which Christmas falls on Wednesday we are told of by our "philosophers and clerks":

If that the Christmas Day
Fall upon a Wednesday,
That year shall be hard and strong,
And many huge wyndes among;
The poorer good and merry shall be,
And that year shall be pienter;
Yonge folks shall all also,
Shippes in the sea, tempest and woo!
What chide that day is bidden in his
Fortune in the sea, tempest and woo!
Discrete also and sleigh of deede.

A Few Proverbs.

Better go round than fall in the ditch.

Better go alone than go in bad company.

Be slow to promise, but quick to perform.

Better go to bed supperless than to get up in debt.

Cut your coat according to the cloth.

Catch the hare before you sell his skin.

Charity begins at home, but does not end there.

Do not rip up old sores.

Doing nothing is doing ill.

Diligence commands success.

Debt is the worst kind of poverty.

Dependence is a poor trade to follow.

Deeds are fruits; words are but leaves.

Do unto others as you would have them do unto you.

Every couple is not a pair.

Everything is good in its season.

Everybody's business is nobody's business.

False friends are worse than open enemies.

Fortune knocks once at least at every man's door.

Fire and water are good servants, but bad masters.

Great barkers are not biters.

Great gain and little pain makes a man weary.

Give a rogue rope enough and he will hang himself.

PHENOMENA OF THE BRAIN.

One of the most inconceivable things in the nature of the brain is that the organ of sensation should in itself be insensible. To cut the brain gives no pain, yet in the brain alone resides the power of feeling pain in any other part of the body. If the nerve which leads from it to the injured part be divided, it becomes instantly unconscious of suffering. It is only by communication with the brain that any kind of sensation is produced, yet the organ itself is insensible. But there is a circumstance more wonderful still. The brain itself may be removed; may be cut away down the *corpus callosum*, without destroying life. The animal lives and performs all its functions which are necessary to simple vitality, but no longer has a mind; it requires that the food should be pushed into the stomach; once there it is digested, and the animal will thrive and grow fat.

MARRIED.

BRICK—KEEFER. At the office of Samuel Carter, Esq., November 7, 1878, Mr. John Brick and Cinderella Keef, both of Somerset County, Pa.

OBITUARIES.

STOMBER.—In Berlin, Pa., December 28th, 1878, Frederick Stomber, aged 55 years, 2 months, and 15 days.

FRITZ.—In Brothersvalley Township, Somerset Co., Pa., December 26th, 1878, Millard Fritz, infant son of Simon W. and Isabella Fritz, aged 1 month and 9 days.

BUSINESS NOTICES.

The best Cough Syrup and Liniment I ever used is Morrison & Bro's. All stores keep it. Price suits these times.
D. Heffley, Druggist, of Berlin, sells Morrison & Bro's medicines.

ADVERTISEMENTS.

DR. H. GAREY.

Physician and Optician.

Office and residence Northeast Corner, Lower Diamond. Berlin, Somerset Co., Pa.

FEE BILL.

For visit in town - 1st mile - - - - - 50
County - 1st mile - - - - - 1.00
Additional mile - - - - - .25

In addition to his regular practice he will give special attention to diseases of the eye. Satisfaction given or no charge. Consultation free. All communications from a distance promptly attended to.

BUFFALO VALLEY R. R.

Trains will Leave and Arrive as Follows. (Baltimore Time.)

EASTWARD BOUND TRAIN.

Leave Berlin. 10:30 A. M.
Arrive Garrett. 11:20 "

Returning.

Leave Garrett. 12:40 P. M.
Arrive Berlin. 1:30 "

WESTWARD BOUND TRAIN.

Leave Berlin. 3:00 P. M.
Arrive Garrett. 3:50 "

