

The Progressive Christian.

BY H. R. HOLSINGER,

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

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BERLIN, PA., FRIDAY, MAR. 18, 1881.

NO. 10.

POETRY.

THE GOLDEN SIDE.

There is many a rest on the road of life,
If we only would stop to take it;
And many a tone from the better land,
If the querulous heart would wake it.
To the sunny soul that is full of hope,
And whose beautiful trust never faileth,
The grass is green, and the flowers are bright,
Though the Wintry storm prevaileth.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the deep blue sky will soon peep through,
When the ominous clouds are rifted.
There was never a night without a day,
Nor an evening without a morning,
And the darkest hour, the proverb goes,
Is just before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown,
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And the hands that are swift and willing,
Than to snap the delicate silver threads
Of our curious lives asunder,
And then blame heaven for the tangled ends,
And sit to grieve and wonder.

THE NEW JERSEY CHURCH AND ITS TROUBLES.

BY J. P. METRIC.

About the year 1733 four families removed from Germantown, Pennsylvania, to the state of New Jersey, and settled in Amwell Township. These families were all members of the German Baptist church. Not long after settling in their new homes they were organized into a church, under the pastoral care of John Naas. After serving them with the Christian faithfulness of a shepherd of souls, he fell asleep in Jesus, and was laid to rest, in what was for a long time known as a Brethren's burying-ground, near Ringoes, New Jersey. For many years this faithful little band of disciples, with those who from time to time, came in with them into the fold of Jesus, worshipped in their dwelling houses. Not till some time near 1800 did they rear for themselves a house especially dedicated to the worship of God.

In this first humble home, built for God, they continued to worship, till it became too contracted to hold the multitude that desired to sit with them in the sanctuary. They then built the present commodious, though unpretentious house in which they still continue to celebrate the praise of the dear Redeemer, and call souls to the only refuge for the perishing. During the time intervening between 1733 and 1800, there were others chosen to fill the sacred calling of ministers of Jesus. Among these were William Housell, Nasher Stout, Lawshe, Israel Poulson, Sr., followed by Dalrumple. Very prominent among the ministry of this church for eminent piety, sterling worth and deep Christian integrity was Israel Poulson, Sr., a minister for upwards of sixty years, and its elder for many years. He was looked upon as a man of sainted memory, whose praise was in all the churches. A man having a good report from those without. During the ministry of I. Poulson, Sr., and about the year 1840 or '45, John Moore was chosen to the ministry. He was in due time forwarded to the second degree in the ministry. Near this time Dalrumple died, and the church felt the necessity of adding to their ministerial force, and the result was, Israel Poulson, Jr. was chosen to the ministry. This election seems to be about the beginning of trouble in the church. And as our design is to review the troubles of this church, so as to correct some false impressions which have gone out into the world, we may look at the events and doings, prior to this election. When the desire for an increase in the ministry was made known, as is usual on such occasions, a council of the church was called to ascertain the urgency of the desire. When the matter was presented in due form, discussed by the church and a vote taken, it was decided by an overwhelming majority in favor of an election. But one of the ministers, John Moore, was opposed to the measure. When the time set for the election arrived, Elder Poulson, Sr., called for the voice of the church once more, relative to the propriety of an election, hoping

thus to obtain entire unanimity. When the church voted, not a dissenting member was found, though the few, who formerly failed to approve the measures on the first vote were present, but now favored it. Thus the church unanimously proceeded with the election, which resulted in Israel Poulson, Jr. being chosen to the ministry. We may thus see, at the outset, how cautiously this church proceeded in this important step.

But now after participation in the election, and the making of it unanimous, by the reception of the chosen minister, as is customary on such occasions, John Moore went right out of the house and said, "The election is one sided, and I won't stand it." From that time forward he began to sow the seeds of discord and disunion in the church, until it assumed such proportions that it became necessary for the church to call him to account for his conduct. There were also other matters at this time against him. At this investigation relative to his conduct, there were no elders from other congregations present. The council was presided over by elder I. Poulson, Sr. whose uprightness and sound judgment was never called in question by any proper thinking person who was acquainted with him. There are yet many living witnesses of his high moral standard, purity of motive, integrity of purpose, and impartiality of judgment. To this day it would be, in his own community, considered a slander upon the just fame of the dead to impeach him with anything else. Even around me here in the city, I still meet living witnesses to these facts. This man of noble character presided over the council. When at the close of the investigation, it had been proven by evidence, and the church decided that Moore was guilty of the charge brought against him, he refused to make acknowledgment, declared his determination not to do so, saying, "Tumble me out, I'll go home rather rejoiced." Some fear of his relatives went with him. He at once held separate meetings, manifesting a defiant and exalted spirit. But after a few months had elapsed he appeared to humble himself, solicited a reinvestigation and asked that this should be conducted by and be presided over by elders John Price and John Unsted. These two elders were men of undoubted ability and fairness. Men whose integrity neither Moore nor any other man ever thought of impeaching. Men who stood head and shoulders above many of our modern committeemen. Men who never could be prevailed upon to descend from their high position of trust to serve any partisan spirit, or uphold any tradition which they might have aided in establishing. It was under the careful management of these pious men that the second investigation was had. This second investigation lasted two or three days in all time consumed in seeking out evidence and sittings to hear Moore's grievances. These meetings were held at the house of elder I. Poulson, Sr., because of his feeble condition forbidding his leaving home. As far as was known every one of the Moore party was present at the investigation. The former action of the church was fully confirmed by this investigation. By this action of these elders the former action of the church was stamped as being legal both in principle and detail. At the close of the council, Moore was exhorted to return to his allegiance to the church. The exhortation of John Price on this occasion was so marked in pathos and sentiment that the very words in which it was couched still linger in the memory of some of those who heard him. Sitting in an armchair which he occupied during the public hearing of the case, he said, "I can't conceive, God has not revealed it to me, wherein John Moore is not the cause of all this disturbance. The only thing I can see to make you happy in time and in eternity, is to make your concessions to the church, and come humbly back. Take your seat among the humble, and wait till the Master says, 'come up higher.'" After the investigation of this case and confirmation of former decision of the church by these elders, Moore and his coadjutors set up for themselves, and organized into a separate church, under the title of "United Christians." This can yet be shown by public records. But I suppose they would not deny the facts here-in stated. They also immediately built a church a short distance from the one where they formerly worshiped with the brethren. There are sometimes occasions of lording over God's heritage, also sometimes there

corruptions, either of which when they can not be corrected may require a desperate measure like this which comes out in the broad sunlight of God's own approbation, and asserts its supremacy. But in this case there was neither any lording nor corruption. But the kindly spirit of leniency, and the deep toned spirit of humble, Christian piety. Let those who read as well as those who are acquainted with the facts in the case, judge, whether if they were of us, they would thus have gone out from us.

Things progressed in this way until after the death of Israel Poulson, Sr., in Feb. 1856, when Moore and his party made another effort to gain control of the church, which they had forsaken and betrayed, by applying to Annual Meeting for a committee.

A committee was granted by Annual Meeting, of which committee Andrew Spanogle, deceased, Wine and Miller, I think, both from Virginia, were members, Spanogle being chairman. This committee accordingly came, and met the New Jersey church, and proceeded to business, but when it was shown that they, (the Moore party) had organized themselves into a separate body under the title of "United Christians" and thus placed themselves beyond the reach of the committee, beyond all jurisdiction of the same, they so decided and went home. Though notified of the meeting of the committee, time and place, none of the Moore party attended to see what could be or would be done. It has since been stated that this committee did not act, because of the absence of the chairman, but the statement has no foundation, as the chairman was present and did his duty. Here the matter, from its origin, the nature of the case, and the very fair manner in which Moore and his party had been treated, the opportunities of impartial investigation, and the investigations thus had, in justice to the New Jersey church, should have ended forever, and have thus continued, were it not for the busy bodies in other men's matters. If they had any desire to return to the church, let them come, as others of their number have come, humbly imploring admittance into the church, where all who have come have received a cordial welcome. They too, who are yet standing without, would have been thus received, had they come in the spirit of Christian humility. But this would have been a humbling of wounded pride. When they organized under a different title, they constituted themselves a different body. And as we demand of others, that they must break up former church relations and affiliations of organization, so it should be in this case, and anything short of that, does not meet the necessities of the case. After a long lapse of years another committee was asked from Annual Meeting of 1880, by the Moore faction. They no doubt ere the asking of this last committee asked advice and guidance from others, whom they had imbued with the same spirit of rule or ruin. The committee as asked for was granted by Annual Meeting under the title of committee to Sand Brook church New Jersey. Said committee, consisting of Saylor, of Md., Miller of Indiana, Miller of Pennsylvania, Harley and Bucher also of Pa., Saylor being chairman.

Brother Israel Poulson, Jr., who was ordained an elder in May 1876, received the following letter relative to the meeting of said committee:

DOUBLE PIPE CREEK, MD.

Elder Israel Poulson;

Dear brother, A certain number of persons petitioned Annual Meeting for a committee. A committee was accordingly appointed of which I am foreman. As such I have set Wednesday, the 18th of August to meet with them in council. Meeting at their meeting house in Sand Brook, to see what their wants may be. Not knowing what turn the investigation may take. Hoping that good may be done and God glorified, I solicit your co-operation in the attainment of truth and justice. Fraternally,

D. P. SAYLOR.

Because of the indefiniteness of this notice from the chairman of the committee the New Jersey church did not know what was to be done, what was asked to be done, or whether they were in any way related to what was to be done, or whether any more of them than simply their elder was expected to be present. And as was the result, and was evident from the action of the committee, no full in-

vestigation was had, simply one side heard. Also it may be stated, that the action of the committee created general astonishment among those who have full information of all the circumstances connected with the case from its beginning.

(To be Concluded Next Week.)

For the PROGRESSIVE CHRISTIAN.
THE BASHOR-DILLON DEBATE.
(Concluded.)

THURSDAY, March 3, 10 A. M.

Proposition for discussion: "That baptism as commanded by Christ and practiced by the Apostles is for the Remission of sins." Bro. Bashor affirms, elder Dillon denies.

Brother Bashor founded his arguments on the language of Peter in answer to the trembling inquirers on the day of Pentecost; the commission of Christ to the apostles; Peter's language, "Saved by water;" Ananias' language to Paul: "Arise and be baptized and wash away thy sins"; the Savior's language to Nicodemus: "Born of water and Spirit," etc. Brother Bashor in explaining his position and the position of the church, was careful and explicit in presenting to the audience that we do not affirm that baptism alone is for the remission of sins, or that baptism alone saves us, but that we believe that all else to which our salvation is ascribed in the New Testament, are necessary to our salvation. We believe that we are saved by grace, but not by grace alone; by the blood of Christ, but not by it alone; by faith, but not by faith alone; by repentance, but not not by repentance alone, &c.

Elder Dillon on the other hand taught that we are saved by faith, and although he was careful not to say faith alone, or faith only, yet such was the legitimate conclusion derived from the arguments presented. He dwelt largely on the conversion of Cornelius, where the Holy Ghost was received before baptism, and tried to establish a strong point by asking whether Cornelius was in the church or in the world when he received the Holy Ghost, asserting that he must have been in either. Then he said that brother Bashor would not dare to say that he was in the church, as that would be fatal to his position, and he dare not say that he was in the world, as that would contradict the language of the Savior who declared that the world cannot receive the spirit of truth.

Brother Bashor answered this satisfactorily to the unprejudiced here, but I will not give his argument, so as to enable the readers of the PROGRESSIVE to think for themselves.

Elder Dillon tried to make an impression on the congregation by what may be called the "arousement" argument; to use a word of his own coining, or in other words by appealing to the sympathies of the people, by picturing to them sick bed scenes, where it was impossible to administer baptism, and of men famishing on a desert where no water can be found, &c. This was begging the question, as brother Bashor had not claimed that it was not God's prerogative to save such, but had said that God was above all law, and that he could save whom he would.

The discussion on this question was spirited and interesting. The large congregation was amused by anecdotes, shocked by levity and instructed by sound argumentation. Brother Bashor maintained his dignity and decorum throughout, and our brethren, too, who attended the discussion, manifested the spirit of Christians in their conduct during the discussion.

It is true that Elder Dillon provoked much laughter, but it is to be remembered that that over which people laugh makes no serious impression. That which goes not through the avenues of reason or the avenues of the moral sentiment proves in a short time effectless.

This part of the discussion closed on Friday noon, having lasted a day and a half.

It was agreed to have a night session, and at two o'clock P. M. the house was again filled to overflowing, and elder Dillon arose to affirm that feet washing was not a church ordinance. His strong point in his affirmative argument was that feetwashing was no command, because it was not enjoined in the imperative mode. He also quoted authorities and presented the arguments that are generally presented by those who do not observe the ordinance. He was however met

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The Progressive Christian.

A Religious Weekly.

HENRY R. HOLSINGER, Editor.

BERLIN, PA., MAR. 18, 1881.

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

H. R. HOLSINGER,

BERLIN, Somerset Co., PA.

KEEPING PACE WITH THE TIMES.

"Sir: Inasmuch as I do not, as a rule, invest in anything without a thorough understanding of its principles or what it advocates; and as I have failed so far to comprehend some things that your paper advocates, I have not as yet subscribed for it. I have reference to the part where you claim that progression consists in 'keeping pace with the times.'"

I have interrogated different persons, including Brethren, on the subject and have not yet learned the precise definition. In view of that fact I deemed it appropriate to write to you in order to ascertain. I have known persons who claim that feetwashing as a church ordinance is not 'keeping pace' with the times. If you have reference to times of that kind, I think the sooner the Brotherhood becomes acquainted with it the better. Please inform on the above subject and oblige. H. E. MORRELL.

We are thankful to our inquirer for coming to us for the desired information. He should have done so at once.

The reader will notice that we say, "the PROGRESSIVE CHRISTIAN will advocate an onward movement by the use of all lawful and expedient means." We hold it to be our duty to 'keep pace with the times.' And we mean exactly what we say, an onward movement, and not a backward movement. To people who cannot tell backward from forward, up hill or down hill, it will be a little hard to make things clear. We sat by a lady in a railroad coach, when she said: "why we are going backwards?" I answered, "no we are not," but she insisted that we were, and triumphantly pointed out of the window for us to see for ourselves. But still she was wrong for it was the train beside us that was moving faster than ours. Let it be understood then, that we advocate an onward, a forward movement, in the right direction. To be still a little plainer: a movement by the direction of God's Word. Now God's word says, "If I then, your Lord and Master have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you." In our estimation it would be neither lawful nor expedient to advocate that we should not wash one another's feet. That would not be an onward movement, a but downward movement, and the person who will persist in that direction with all God's commands will get to the bottom that has no bottom. Is that a "precise definition" enough for you?

Farther we hold, that it is "keeping pace with the times" to come a little nearer obeying the ordinance of feet washing, according to the example of Christ, as we learn where we could do so, by our improved facilities for learning and understanding the word of God. Our motto is:

"Go on and seek to know the Lord, And practice what you know."

We advocate that we should wash one another's feet according to the example of Christ. Our brethren have been overlooking that part of the command, and now we hold progression demands that, having learned better, we should do better. We may get nearer keeping the exact word of God, but we may not get farther away from it.

Again; The Savior does not command us to wipe one another's feet except in the example, and the expression "do as I have done to you." Therefore we wash and wipe one another's feet. But the Savior does not say, either by precept or example, that we should salute one another with a kiss immediately after we have washed one another's feet, therefore it is not required of us to do so by authority of God's word. And as it was not so done by Christ and the apostles when the ordinance was instituted, we hold that it would be progressing nearer to the word of God by omitting the salutation at the time of feetwashing. We would give honor to God's Word, and all so to God's silence.

We have been informed that the enemies of progression have been circulating that progressives would put away feet washing, the Lord's Supper, the Salutation, the anointing, in short the peculiarities of the church of the Brethren. They are revilers and false accusers who circulate such reports willingly. The church has no more able defenders of her gospel ordinances and scriptural peculiarities than are found among the progressives. Not long ago we preached a sermon on the ordinance of Anointing in an old order church, in the presence of one of its elders, who after-

wards expressed his approbation, and said it was the first sermon he had ever heard upon the subject. Brother Bashor is devoting his life to the defence of God's ordinances, and is not afraid of all the giants that assail him. Brother Beer has written the ablest defence of the Lord's Supper that is extant among us. It is a malicious slander to say that progressives would do away with the least of God's commands. The truth is we are too tenacious for exact obedience to all the requirements of God's word for the Conservators, and pay too much respect to the "silence of Jehovah," and hence they mock us, not being able to cope with us in argument. Because we will not advocate nor keep the ordinance of clothes, which is not in the Gospel, we are accused, falsely (though ignorantly by some) of denying Gospel ordinances.

But we have have not yet come to the most important part of our reply, but must close for the present, as other duties prevent us from pursuing the subject any farther. Next week we will answer fully, and we trust satisfactorily.

THE BASHOR-DILLON DEBATE.

We learn from private sources that the Louisville debate was a grand success, and that the Brethren are clinching it with several old-fashioned apostolic conversions and baptisms this week. On the eighth they baptized two excellent persons, one of them was raised in the United Brethren faith, and with Bible and pencil in hands he attended every session of the debate, and though the United Brethren champion exhausted his wit, sarcasm, abuse and all the gospel he knew, his effort to annihilate the Dunkard church, she came to our church, and after being baptized like, the Eunuch, went on her way rejoicing. Others have since been baptized. Our cause will lose nothing by discussion, even with a Giant on the other side, and only a "youth" at the helm on our boat. The brethren all appear to be in the best of spirits when you talk about the debate, while some of the United Brethren and other churches seem to think that it "only" confuses the mind of the people to hold discussions, and when it is mentioned that "several persons are joining the Dunkards" since the debate, they immediately change the subject, or have business in another portion of the town.

In his last address Mr. Dillon read Numbers 33:3 to prove his position that the Israelites eat the passover in the beginning of the 14th of Nisan, instead of the beginning of the 15th, and to prove his point read over a semicolon without making a pause, and made a sentence by stopping where there is not even a comma. He made a powerful impression on the people, and left brother Bashor cleaned out in the estimation of his brethren until the trick was fully exposed, and now the impression is more favorable for us than it possibly could otherwise have been. Men say if it takes such dishonesty to prove a position of course the position is incorrect. Mr. Dillon is a very able man, but in this debate the fruits are being reaped by our brethren; and we thank God for so able a defender of our faith in brother Bashor.

THE LITERARY REVOLUTION. CHANGE OF BASE.

This very remarkable enterprise continues to make such progress as to astonish its friends and astound its enemies. Its greatly increasing proportions have compelled the removal of its headquarters from the Tribune Building to the very large and beautiful building, No. 764 Broadway, which is in the very midst of the "book district" of New York City, and, therefore, of the publishing enterprise of the nation. This building, though six stories in height, 25 feet front and 100 deep, is sufficient only for the offices and retail store of the company. The manufacturing is carried on in several large buildings located in other parts of the city, though it is contemplated concentrating them soon in one immense factory to be erected.

Their list of recent and early forthcoming publications are extremely interesting to all who enjoy what is choicest in literature. The Library Magazine is unique in both form and character and altogether delightful in the richness of its contents. Of the books announced, Green's larger "History of the English People," reduced from \$10 to \$1; Carlyle's "History of the French Revolution," reduced to 40 cents; Carlyle's "Heroes and Hero Worship," 25 cents, and the "Revised New Testament," which is promised to be manufactured with a rapidity heretofore unheard of will attract special attention. It is worth while for every one who has not already seen it, to send and get the illustrated pamphlet, "Book Making, and Type Setting by Steam," which will be sent free upon application. Address, the American Book Exchange, 764 Broadway, New York.

The Board of Foreign Missions of the Reformed (Dutch) church, having as much other work as it can attend to, and regarding the Indian aborigines rather as natives than as foreigners, has asked the Commissioner of Indian affairs at Washington to transfer all its interest in the Indian schools of Arizona to the Board of Home Missions of the Presbyterian church. The two churches are so similar in their doctrines and practices that the Indians will never know the difference.

Subscribe for the PROGRESSIVE CHRISTIAN, \$1.25 per annum.

GLEANINGS.

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

Fung Chah, Baptist missionary and teacher, is making a great success of his work among the Chinese in Portland, Oregon.

Thanks to brother E. L. Yoder for timely and interesting correspondence from the Bashor-Dillon debate.

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

Brother Silas Hoover is still detained at home on account of indisposition of the family.

Simon Schrock, son of brother John Schrock of near Somerset, has purchased his father's farm and will take possession this spring.

We are out of all back numbers of this volume up to No. 9, and new subscribers must begin at the time their subscriptions are received.

We are out of the "Seven Thunders," but a new edition is forth coming, which, when ready, will enable us to fill all orders. Price, 10cts per dozen.

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

"Elder ——— says: 'tell brother Holsinger to add another thunder.' Perhaps he thinks it will take eight thunders to awake some of the seven sleepers."

Send for a specimen copy of the *Young Disciple*, and introduce it into your Sunday schools. It is a beautiful Juvenile paper, and contains much good and useful reading matter.

Brother Peter M. Bear is steward of Huntingdon Normal. That was a good selection. Sister Baer will keep everything in apple-pie order. We have eaten at her table.

The colored Baptists of Baltimore are rejoicing in the dedication of their new church on the corner of Caroline and McElderry streets. It cost \$20,000.

Sister Mary Ann Beachly of Meyersdale spent the greater part of last week in Berlin, ministering to the last wants of her mother with a daughterly care. She returned to her home last Monday.

Will some one who has it to spare please send a copy of No. 7, present volume, to brother P. H. Beaver, Montandon, Northumberland Co., Pa. We missed him, and he must have a copy.

Sister Susan B. Gitt now writes her name Susan B. LEHMAN, and has gone with her husband, brother Joseph B. Lehman, to his home at Franklin Grove, Lee county, Ill. We hope they will be happy and good.

We have on our Hook for next week "Life," by E. E. Roberts; "Looks and eyes," by P. H. Beaver; "The new Jersey Church," concluded, by J. P. Hetrie; "Love Your Enemies," C. W. Cober; "An evening with brother Giffin," D. F. Ramsey.

J. P. Miller, of Philadelphia, Pa., informs us under date of March 14, that small pox is making sad havoc among the citizens of that city. The death list for the week ending March 4th numbered 49; for week ending March 11th, 45.

Brother Bashor is expected to have a debate with a Campbellite champion sometime during this year. Brother Bashor is preparing himself for and giving himself to that special work, for which he appears to be specially adapted.

The *Primitive* says brother D. Emmert is in Somerset county sugaring, but we have not yet seen anything of him. Hope he will not go by us. The sugar season is just now opening, and last Tuesday was the first fair day for dropping.

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

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

Mrs. Mary Koontz, widow of Jacob Koontz, dec'd of Berlin, died on the 10th instant, aged 75 years, 2 months, and 8 days. She was a highly respectable lady, and a member of the German Reformed church from her youth. She was mother-in-law to Dr. Beachly, of Meyersdale.

The brethren of the Stony Creek congregation (adjoining us) have decided to pull down the Kimmel meeting house, and enlarge it, and put it up near Jacob G. Kimmel's, so as to answer for holding communion meetings, and be located nearer the center of the membership who worship at that house, and with a view of accommodating the Sunday school. We approve of the movement.

Two hundred and ninety-five dollars and fifty-four cents, (\$295.54) has been cast into the general missionary treasury since last reported, and ninety-nine dollars and ninety-five cents, (\$99.95) added to the Danish Mission Fund, since last report.

The Wades Branch church, Kansas, desires assistance in building a meeting house. Those who wish to assist them can address elder George Meyers, Wades Branch, Miami county, Kansas. We will vouch for George as far as we would for any other fallible man.

It is now boldly intimated by the friends of Ashland College that it is more credit to the institution to have Mr. Willis oppose it than it would be to have him defend it, especially about home where he is best known. That side of the house must look up another man.

We are afraid the *Primitive Christian* is getting proud. He really wears city clothes, clean, starched and white, and looks as neat as a new pin. We like to see it, and as it indicates prosperity, we congratulate our contemporary upon its success. The paper is also much improved in its general make up.

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

Through private sources we have the sad intelligence of the death of elder Jonathan J. Lichty, of Kansas. He died on the 8th instant. Disease, Gravel. Elder Lichty was from Somerset county, where he is well known, and was a prominent minister among the Brethren, and we believe a member of last year's Standing Committee.

We had a clever letter from elder John W. Brumbaugh the other week, from which we learn that the old Clover Creek meeting house is to be torn down and a new one erected the coming summer. In that old house we received our first religious impressions from public service, and, and we feel like saying: Take it down gently, brethren.

We are now holding a series of meetings near Somerset, and could only be at home during parts of Monday and Tuesday, and hence we could not give our paper the attention it should have had, as there is no editor left when we are away. Our meetings are being well attended, and the word preached receives good attention. We cannot yet tell what the Lord will do for us. Brother Silas Hoover preached for us on Monday evening.

Our young brother Alvin A. Cober, lately elected to the ministry in the Berlin congregation, has gone to Huntingdon College, to study the scriptures and otherwise prepare himself for efficient service in the vineyard of the Lord. The church is assisting him in the expense incurred. He is only a youth of nineteen years, but has given himself to the Master's work. The Lord keep him in his pursuit of knowledge.

We are sad to announce the death of sister Harley, of Pottstown, Pa., wife of brother John Harley. We made her acquaintance at the State Sunday school convention, at Huntingdon last November, of which she was an active member. A local paper says of her: "Mrs. Harley was a genuine benevolent woman, and was always among the first to visit the sick, bringing with her the choicest dainties and words of cheer."

Prof. Critchfield preached for us at our town meeting house last Sunday evening, and the brethren are much pleased with his discourse. Brother Critchfield occasionally preaches for us, and always gives us sound doctrine—backed up by scriptural authority, and there is no man outside of our fraternity to whom we would as willingly entrust our congregation during a holiday as to Norman B. Critchfield. He is a gentleman and a Christian, and we love him for his nobility of head and heart.

Rip Van Winkle like one of our old friends and correspondents has again come to light in a newspaper item from the *Post*, of Burlington Junction, Mo. Some of our readers at least will remember J. S. Lawver, the *Post* says of him:

"J. S. Lawver, of the New York Store, accepts the challenge of the Liberal League of Burlington Junction to friendly debate the issue between the believer and unbeliever on the divine authenticity of the Bible. Mr. Lawver believes in the divine authenticity of the Bible and the Christian religion, but does not believe in abusing those of his neighbors who do not believe in it; he believes that they have as good a right to their belief as he has. Mr. Lawver has had experience in debating, having had several public debates in the last few years. He has one of the largest private libraries in the country. He believes that man is mortal, and that the wicked will be destroyed at the second advent of Christ."

Since our announcement last week of the cheap edition of the New Testament, to be issued immediately upon its publication in England, word has come to us that its issue there will be delayed until May. There seems to be a popular impression that this announcement of

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delay is a trick on the part of the English publishers to gain special advantage over the market by further manufacture, and that the world is likely to be taken by surprise with its issue any day. However that may be, Bible readers can depend upon the Literary Revolution giving them an elegant and cheap edition with almost electric promptness whenever publication is made, and they can depend, also, upon our giving them a fac-simile of the most perfect edition of it which is made in England at a fair price. The photo-engraving process will enable us to reproduce with the accuracy of sunlight the most elaborate and scholarly edition which can possibly be made, within less than a week's time from the arrival of a copy in this country.

We have been amused to learn within the past week that one of the old millionaire publishing houses approached our printer, with whom we had made special arrangements to bring out the Revised Testament with such unprecedented speed, trying to induce him, by the offer of a higher price, to do the work for them. The Revolution laughs and moves on!—*American Book Exchange.*

CORRESPONDENCE.

UNION OF FEETWASHING.

In the *Brethren at Work* No. 8, 9 and ten, Vol. 5, I find an article under the above heading. The author says, "his first purpose is to defend Annual Meeting in the course it has pursued." It appears this is his first and principal object, to "defend Annual Meeting." I think it would be safer ground to build upon to first defend the Gospel, and then harmonize the course that Annual Meeting has pursued with the gospel, if we can. In order to defend Annual Meeting it appears that it required a vast amount of writing, enough to fill nearly 10 columns in the *B. at W.* Before he got through he made use of grammar and Greek, so that he got away out of reach of many of our brethren and sisters, and the common people, trying hard to harmonize the different modes of footwashing among the Brethren, which is generally known as single and double mode. And in so doing he tells us the design is a spiritual cleansing which is in the receiving of it, not in the administration of it. In trying to prove his position he refers to the Savior when He washed the disciples feet, and says there they received the blessing though none of them did the washing. Now this I think is not at all a proper application, because foot washing was not then a command. The disciples did not know what the Savior was doing. He said so to Peter, "but thou shalt know hereafter." Upon this ground he places his argument, that it is essential that every one receive the ordinance, but not that every one should do the washing, and goes on to compare footwashing with baptism, and the breaking of bread, and the wine in the communion, and the holy kiss where it only takes two to do it. But then when we come to footwashing, in what is called the "general order of the church," a third person must be called in to do the wiping. Now this is surely not after the example that the Savior gave us. All this work I think is uncalled for, inasmuch as the example and command of footwashing is so plain that we need neither Greek nor grammar to understand it. Upon what authority the author can tell his readers that it is not essential that we should all do washing, I know not. When the Savior washed the disciples feet, he first gave the example and then afterwards the command. He says, "Ye call me Master and Lord, and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet (now here is the command) ye also ought to wash one another's feet. He does not say have it done by some one else. "For I have given you an example that you should do as I have done to you." He does not say have it done to you. Now here he tells them what he had done, to wit, given them an example that they should do as he has done to them. The Savior in His wisdom knew the trouble that footwashing would cause in some future time, therefore to make it doubly binding, He says, "Verily, verily I say unto you, the servant is not greater than his Lord, neither he that is sent greater than He that sent him,—if ye know these things, happy are ye if ye do them." He does not say have it done by some one else. Now the author admits that the phrase "Ye also ought to wash one another's feet" means one or more. Therefore it is certain that he means that we all shall wash one. If we wash more than one some will not wash at all, and thus not obey the command in doing what the Savior said we should do, whereupon the blessing is promised. When he says "the servant is not greater than his Lord," He gives us to understand that he being Lord and Master stooped down and washed his servant's feet; so we must do the same to our Brethren if we would receive the blessing; not only have it done to us by some one else

else. The design should be to obey the Savior in all things whatsoever he commanded us. I think when the Savior says ye ought and ye should, and happy are ye if you do them, that no man has a right to say it is not essential that we all do it.

JOSEPH MYERS.

Astoria, Ill.

WE WERE WONDERING.

Dear brethren, by reading No. 5 of the *PROGRESSIVE* we saw an article from D. P. Saylor. We were wondering for some time who this D. P. S. was. We have read considerable from his pen, but this article set us to wondering. In our estimation that article has done more harm than good. We admit that it is wrong to speak evil of any one.

He says, "There being no agreement between these boasting progressionists and the humble ways of the church." Well, there may be members among the Progressionists that don't walk worthy of the vocation where-with they are called, but are there no such members among the conservatives or the old orderites? Why condemn the progressionists because of the unruly members among them? Take that system you might as well condemn the whole brotherhood, or turn the kingdom of God into oblivion. Such characters we find in the very establishment of the new kingdom.

"This hydra has shown itself in the church for several years." How shall we understand brother D. P. S. here? Does he mean these revilers that have no love for the truth. If he means them, then he will be joined by every true follower of Christ. If he means the true progressionists, those that live true to the principles of the gospel, and we venture to say we have no member, that is more progressive than the Savior or the apostles. If he means those, why does he speak evil of them or condemn them? This shows that he is guilty of the same thing he condemns.

"And I brethren, have resolved to walk with it no longer." Here we are made to wonder. Astounding! what a spirit there is manifested here. We have been afraid that spirit will propagate and cause trouble. If D. P. S. has the right to withdraw from certain brethren without the action of the church, others have the same. If D. P. S. will not recognize the ordination of elders when it is lawfully done, even by elders of other States, if he only will recognize ordinations after his own taste, others have the same privilege. This brethren we claim is worse than progression.

And we still wondered and wondered until a few days ago we received a "Beverdam defence, from Beverdam, Frederick Co., Md., that put an end to our wonderings. Such conduct, brethren, as that is what caused us to lose confidence in Annual meeting. The conduct of—and three other brethren that were prominent in Annual Meeting is what did it. That is what put us to thinking. We examined fifteenth chapter of Acts on the subject, to see whether we have a precedent there for holding such a meeting, but we can't find one. And if it is not there it is nowhere. The brethren sent them to Annual Meeting year after year, to give good counsel, supposing they were holy brethren. Shall such men make laws for us? We say no; the gospel is law enough. H. B. LEHMAN.

MUST WE SALUTE THEM?

The above is a question that is beginning to arise in the minds of the Brethren, when they look upon us congregational brethren. They see that we are doing the will of our Father, and Christ declared that such were his brethren, sisters, and mother. Matt. 12:50. And Paul admonished the Brethren to receive one another as Christ received them. Rom. 15:7. To us it is no hard question, we salute all the brethren; no matter what name, and even those that are not brethren, if they offer to salute us. For "if you salute your brethren only what do ye more than others, do not even the publicans so?" Matt. 5:47. Therefore it is no question as to whether Christ did wrong in allowing Judas to kiss him, as Christ was not the hypocrite, but Judas was. Of course Judas did wrong, but Christ did not. True, there are some that we should avoid, but we should be very careful not to avoid the wrong ones. Hear what the word says: "Now I beseech you, brethren, mark them which cause division and offence contrary to the doctrine which ye have learned, and avoid them." Rom. 16:7. Two classes are mentioned. First those that cause division "contrary to the doctrine." Doubtless some of the Brethren think that that takes us in. O, no my dear brother, we don't think so. The whole matter depends upon whether the division is agreeable or contrary to the doctrine. "Those that give offence, contrary to the doctrine," then as a matter of course to avoid those that cause divisions and offences not contrary to the doctrine, but agreeable with

and for the sake of the truth, would not be required.

We have always looked upon the salutation as the outward evidence of love, and just so far as it is a Christians duty to love, just so far it is our duty to salute. And we should love not only our brethren but even our enemies "For if ye love them which love you what reward have ye? Do not even the publicans the same?" Matt. 5:46. And the next verse following is: "If you salute your brethren only, what do ye more than others? Do not even the publicans so?" Being thus connected it appears plain to me that one should be governed by the other.

We love the brethren of the old church, and think it right to salute them.

We will acknowledge that those of the Old Brethren that do not love us, but rather dispise us, will be doing wrong to salute us, as the external would not agree with the internal, and to act a hypocrite under whatever form you may, is wrong.

But my prayer is, that we may all learn to love each other more and better. And we are glad to know that some of the Old Brethren do love us, and salute us; upon the other hand we are sorry to know that some will not salute, neither do we believe they love us, no not so much as to call us brethren. As good a man as Paul was, when taken to Rome a prisoner, gathered together the chief of the Jews and called them "men and brethren." Rom. 28:17. Yet in the face of all these Gospel facts, we bare with all their weakness, and will, as long as you claim it is your belief. We have scripture to justify us in still holding you as brethren, for christian unity upon the principal of charity admits of brethren entertaining different opinions, and still be brethren. "For one believeth that he may eat all things; another who is weak eateth herbs. Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth." Rom. 14:2, 3. "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." 10. "But to him that esteemeth any thing to be unclean to him, it is unclean." 14. "For whatsoever is not of faith is sin." 23. "Let us not therefore judge one another any more." 15. "Let us therefore follow after the things which make for peace." 19.

JOHN A. MYERS.

Millersburg, Iowa.

THE "VINDICATOR."

I do not owe the *Vindicator* anything. Its editor probably heartily hates the writer, while I am certain that some of his constituency do. I don't believe in its teachings regarding the policy of the church. Some whose names are on its pages would be glad to get me into a corner, or to hear of it. But aside from all this I have a word to say for it—that is, concerning it. If there is such a thing as a spirit or genius of a church brought down to us through generations dead and gone, and if that genius or spirit is of any value as a guide in present affairs, then the only publication following the original chart and flying the true colors is the *Vindicator*.

It may be regarded as proper and politic to ignore the publication, the *Vin.*, as a sort of a blind guide, and to refer to it as a kind of cross grained relic of other days, but don't forget that when you assail it you assail the very bottom characteristics of the century old church.

In the turmoil of the hour and the prevalence of professions of loyalty to the "way the wise and good old brethren used to manage these things," it is well to consider that while it is perhaps unpleasant to be stopped thus and told of our errors, it is neither honest in a general way nor truthful in detail, while we are experimenting with missions and colleges.

In the long run right triumphs. I believe that colleges and missions are right, now and always, but it is only a thin fraud to go into them with professions that we are guided by the ways of the old brethren. If the records of these old people are a guide to-day then the only paper harmonious with the right is the *Vindicator*. It's a fact. You can bring your logic to bear on the moral merits of it, and the policy of a change, etc., but the fact remains. Let us move, but not away from honest speech.

HOWARD MILLER.

Brother Replogle in No. 8, of the *PROGRESSIVE*, nervously and cautiously drops a few hints and states a few unpleasant facts about the crookedness of our present system of electing preachers and its results. Now, brother R., don't. I say don't. Under your arrangement how could an elder manage to get his sons and sons-in-law into the honorable offices of the church, and keep out brethren who would grow troublesome to the aspirations of

the happy family. How about the elder who exhorted his congregation to seek the divine direction as to who should be chosen to the ministry and then give his son-in-law the only vote he got, and tell them not to vote for certain brethren because "they were not in the order." Don't that mix the Lord and the apostles up with our "order" rather thick? How provoking that St. Paul was not more explicit in his instructions as to the qualification of preachers. But then he did not know everything. Don't stir too deep, Bro. R. till we get a nasal protector.

D. C. MOOMAW.

MYRTLE POINT, OR.

Feb. 24, 1881.

Dear brother;

Oh, how I do hope and pray for the day to come soon when a great mass of human orders cannot stand in the way of sinners. If necessary I stand ready and willing to be "offered up" in defence of the laws of Jesus as our only rule of faith and practice.

More than this is a bold attempt to dishonor Almighty God—though no doubt it is ignorantly made by very many. May God forgive them, but they surely do the pure gospel much harm. Stand by the good work, bravely, brother Henry, for God will certainly not let us be lost for contending earnestly for the faith once delivered to the saints, and for His honor and glory in preference to that of man. I do feel to say to all our dear brethren and sisters that stand on this blood bought platform, that, for the present to let not the fear of man (or a man fearing spirit) be in your hearts. "PREACH THE WORD," "for the words that I have spoken shall judge you in the last day."—JESUS. Fraternally.

J. H. ROBERTS.

HOME MISSIONS.

Where does the fault lie that the Home Mission is not a success? Does it lie with the overseers of the church? Who is to blame for it? Who is to encourage the good cause? We think much good might be done if the home mission was more encouraged by our ministers, for we learn that on the outskirts of our districts there are people who never heard the true gospel preached unto them: hence we should not pass the mission by unnoticed, as we have done heretofore, for much good might be done, and many souls might be gathered into the fold of Christ. As prosperity has blessed our land the home mission should be more encouraged. There is a great deal said about foreign mission, but not enough about our Home Mission.

STONY CREEK.

March, 7th, 1881.

Dear Brother;

Our meeting closed at the Hol-singer church, Bedford Co., Pa., March 7th. During the Meetings held there nine were added. One was a Winebramian and one a Methodist, and many more almost persuaded. If we could have stayed a little longer I believe more would have come out. I went home on account of sickness in the family, consequently had to close our meeting in the midst of success. Hope, however, they may still come.

SILAS HOOVER.

March, 9th 1881.

MARRIED.

REARIC-SHAFFER.—By the undersigned, on the 24, of February 1881, Mr. George Rearic and sister Mary Shaffer; both of Armstrong county, Pa.

J. B. WAMPLER.

OBITUARIES.

SOLLENBERGER.—In Lower Cumberland on the 19th of February, Catharine Elizabeth, daughter of brother Israel and sister Catharine Sollenberger; aged 7 years and 26 days. Funeral discourse on Eccl. 8:8.

J. B. GARVER.

ALLISON.—Died in the Johnstown congregation, Cambria Co., Pa., March 3, 1881. WALTER D., son of friend Thomas and Mrs. ALLISON; aged 6 years 10 months and 8 days.

D. F. RAMSEY.

ROYER.—Died in Union Co., Pa., Sister ELIZABETH ROYER, relict of Adam Royer deceased; aged 73 years 8 months and 23 days. Services by the Brethren.

P. H. BEAVER.

Brother GEORGE RITZMAN died in the Milledgeville congregation, Carroll Co., Ill., on the 17th of February, 1881; aged, 49 years, 4 months, 8 days.

Brother Ritzman was beloved by all who knew him, as a good citizen, a worthy neighbor and a devoted Christian. His disease was a disorder of the liver, with which he had been afflicted sometime, but he never ceased his labors, until Monday afternoon, Feb. 14th, when he was obliged to lie down, and on Thursday morning he was a corpse.

He leaves his second wife a widow, and eight children to mourn his loss. Thus one by one the dust returns to the earth, and the spirit to God who gave it. Services by the writer and M. Kimmel.

TOBIAS MEYERS.

Gospel Preacher, please copy.

THE YOUNG DISCIPLE.

The *YOUNG DISCIPLE* is a live and instructive Juvenile weekly, especially adapted to the wants of our youth, and should be introduced into every home where there are children. It has been lately dressed in a beautiful new suit, and otherwise improved. It contains the Sunday school Lessons, illustrated by brother Emmert, and is being used by nearly all the Sunday schools in session.

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