

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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VOL. II.

BERLIN, PA., FRIDAY, OCT. 29, 1880.

NO. 26.

POETRY.

BEULAH LAND.

I've reached the land of corn and wine,
And all its riches freely mine;
Here shines undimmed one blissful day,
For all my night has passed away.

CHORUS.

Oh, Beulah Land, sweet Beulah Land,
As on thy highest mount I stand,
I look away across the sea,
Where mansions are prepared for me,
And view the shining glory shore,
My heav'n, my home, for evermore!
My Savior comes and walks with me,
And sweet communion here have we,
He gently leads me by his hand,
For this is heaven's border land.

CHORUS. Oh, Beulah Land, &c.

A sweet perfume upon the breeze
Is born from ever vernal trees,
And flowers that never fading grow
Where streams of life forever flow.

CHORUS. Oh, Beulah Land, &c.

The zephyrs seem to float to me
Sweet sounds of heaven's melody,
As angels with the white robes throng
Join in the sweet redemption song.

CHORUS. Oh, Beulah Land, &c.

Essays and Selections.

MY TRAVELS.

For the PROGRESSIVE.

BY JULIA A. WOOD.

SEPT. 15th, 6:30, A. M., I left Ashland, Ohio, with an excursion party of upwards of 100 persons for the renowned Niagara Falls. So much has already been written about this world's wonder, little is left for me to say. Briefly, it is grand and awe-inspiring. That trip was one of the pleasantest upon record. We rode nearly eleven miles on the Canadian and American sides, viewing the beautiful sights. Amongst them were the Burning Spring; Prospect Park; Art Gallery; Cedar Cascades; Island; Suspension Bridge; Inclined Plane; Goat Island; Bridal Veil, &c., &c. Last, but not least (in one sense of the word) is the Whirlpool. We were rushed out and down to see it. What an impression that long to be remembered place made upon me! Some may ask "why?"—Go and see if you dare. A hint to the wise is sufficient.

Our wide-awake and estimable brother H. K. Myers, and his excellent daughter, sister Mary, of Ashland were my special companions upon this occasion. Truly they acted the good part of father and sister to me in my "ups and downs" in that strange land. Wish we could go to Niagara again. Don't you sister Mary? Perhaps one of these days we might.

SEPT. 18th. I arrived at Berlin Pa., the guest of the very kind family of brother H. R. Holsinger—PROGRESSIVE CHRISTIAN editor. It has never been my lot to be thrown amongst more whole-souled, warm-hearted and worthy people. Without respect to persons, they welcome all with kind words and exemplary deeds.

I am much gratified to see and know for myself that brother Holsinger is held in affectionate regard by those in and out of our church near him. So far as my knowledge extends, he is disliked where blind prejudice reigns; and that at a distance where evil-workers misrepresent him and his pure motives. May the Lord richly reward this our noble, self-sacrificing brother, whose whole end and aim are to arouse and cultivate heart religion. As has been oppositely proclaimed, his purpose is not to advocate and introduce fashion. Where some use "force and cruelty" to carry their preferences, he believes in forbearance with the weak and inexperienced. To sum up the matter, brother Holsinger is honest and plain spoken wherever duty calls him. He by no means talks peace through the press; and then under the name and cover, secretly does those anti-gospel things which create wide-spread discord and much evil work. It is those underground, "witty inventions" of some which mar the peace, strengthens oppression, &c. &c. Truth will eventually out. Even if at the eleventh hour, God will defend the right. May the blessing of God abide with each member of the noble Holsinger family. And there is one, the dear thoughtful, Lottie, whose manifold deeds of kindness I shall not forget. The Lord bless her; and

cause His face to shine upon her, is the parting petition of the warmly attached writer.

SEPT. 29th; I visited Meyersdale, Pa. There I was the guest of brother Dr. U. M. Beachly. A more hospitable and estimable family I have never met. May the Lord bless them for their earnest labors of love and missions of mercy.

To sister Mrs. D. L. Beachly of this town I return my thanks for her attention to me while I was upon a sick bed at her house. I visited other very kind people in and around Meyersdale. I only regret being deprived of the pleasure of visiting more of these good people. Thanks for your kindness.

OCT. 4th; I visited Elk Lick, Pa. Here I enjoyed the hospitality and courtesies of several families in and around that town. So sorry I could not visit more of their homes. I do enjoy the society of the members.

Sabbath, Oct. 10th; we had the pleasure of a profitable and able sermon by brother Nathaniel Merrill of this place. He discoursed upon Ezek. 34—that chapter so full of pleading for forbearance with the "weak and diseased" of the flock. He said they should not be ruled by "force and cruelty," as this would scatter them with sorrowful results. May the Lord bless his appropriate words to the good of all of his hearers; and that he may be spared to a long life of usefulness and goodness.

The church there is one of the most commodious and well arranged I have seen.

Now about that "useless, vain little hat." It is publicly and privately known I do not advocate it. I by no means love the wearers any less. I love them still. However would be much pleased to see all our dear sisters wear the neat and useful bonnet. Were gentler means used with those who differ with us upon such points, I have great reason to believe many more would come into measures. Begin to threaten these "little ones," and this scatters and drives them from the fold.

When we have the glory of God, and the eternal welfare of the erring uppermost in our minds, we will go *privately* and affectionately to reason with them. If not conquered, then say no more; (especially to second parties) pray for them in secret; set daily, a heavenly example before them. In a majority of cases this will bend their will into the desired channel. A failure to observe these scriptural rules has caused much sorrow and dissatisfaction in some instances. May the good Lord bless our dear brotherhood with love, peace and good will to all.

Again I am at Berlin enjoying the hospitalities of the PROGRESSIVE family. That dear, motherly woman, sister Holsinger, is as untiring as ever in her attentions to benefit and nurse me when I am not so well. Most faithfully she observes this excellent scripture: "Weary not in well-doing." Yes, and in due season she will reap. God rewards the persevering even for the cup of cold water given "one of these little ones." With grateful heart I say: God bless your unsparing and true Christianlike efforts to relieve the weak and afflicted. I am well pleased with the people of Berlin.

The 19th instant, I attended our Sunday School Convention held here. It was an enjoyable and edifying occasion. Conventions are productive of much good:—They build up Sunday schools. The interchange of views upon different points; and various subjects discussed open new and better plans for future improvement in their respective duties. During the Convention I enjoyed pleasant conversations with old, and many new acquaintances. No providential interference I expect to attend the State Sunday School Convention, at Huntingdon Pa., third week in Nov. For the present, adieu.

Berlin, Pa.

THE RICHES OF CHRIST.

BY G. B. REPLOGLE.

"For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8: 9.

The above is an argument used by Paul to inculcate liberality in the Corinthian church. That the Son of God enjoyed all the riches and glory of the kingdom of God, is beyond doubt. Those riches and glory exceeded

anything that the heart of man can conceive, not the least of which was the "joy unspeakable and full of glory." The ecstatic bliss consequent upon an atmosphere of righteousness, and the association of holy beings. Purity, righteousness and joy permeated and filled every moment of existence. They spoke and sang, and ate, and drank and breathed as it were, the goodness and loving kindness of God the Father. But there was one thing wanting, and *one only*, to make that happiness as complete as it could be made. The heavenly host looked down upon the earth, and beheld *man*, the child and image of God, reveling in sin, in lust, in debauchery, in fightings, in murders, in wars, devouring and being devoured. In short, indulging in every species of depravity that their corrupted nature could invent. Man had forfeited the divine favor. He was "an alien from God and a stranger to grace."

But the love that dwelt in heaven was too broad, too deep, too intense to be confined there. It must find expression elsewhere. It yearned to perform its good office upon man. A plan was laid to redeem man from his fallen condition. But the immutable law of justice had decreed that a great *sacrifice* must be made, and it must be a *worthy* sacrifice. "No man, neither in earth nor in heaven was found worthy." In the trying scene the Son of God himself came forward and undertook the task. He was not compelled. God did not thrust his Son from His presence, and bid him "go and die to redeem man." It was, "the grace of our Lord Jesus Christ." He gave himself for us.

Oh! the exceeding riches of His grace. He undertook the task, too with a full knowledge of its hardships. The pains, the privations, the unfaithfulness of professed friends; the persecutions of men and devils; the grief and sufferings: the pangs of death were all open to His view. He took upon him flesh and blood for the sufferings of death. "He assumed the helpless condition of a babe, not in the palace of a King or nobleman, but in the humble cottage of a carpenter. No sooner had He entered upon the work of His mission than He was beset with the persecutions of demons. He suffered hunger and fatigue; was driven from place to place so that He had "not so much as where to lay His head." He was betrayed into the hands of His enemies, by one who had enjoyed his favor, and had eaten at His table. He was now dragged from one place to another by a furious mob. His dignity and His innocence set at naught by a mock trial. He was mocked and spit upon, and cruelly scourged and condemned. He was compelled to bear forth the instrument of His own destruction, until poor human nature could bear up no longer. He was extended upon the cross and nails driven through his hands and feet, and finally He was raised from the earth and left to die the slow excruciating death of a criminal. Who can picture the pain of such a death? Who can picture the shame of dying as a malefactor? All these things he endured that we might be rich, not rich in earthly goods, but rich in good works; *rich in the favor of God*; rich in love to God and man; rich in *eternal life*. Paul uses these things as an incentive to open-handedness among the believers. As much as to say: "If Christ has done so much, and suffered and sacrificed so much, what should we not do for each other, and for mankind at large. Has He loved? So should we. Has He suffered privations for the salvation of man? So should we. Has He borne persecution? So should we. Has He suffered shame? So should we. Has He sacrificed His riches and honor? So should we. Has He presented his body as a living sacrifice to God? So should we.

And so must we, if we expect to find saving grace. But how is it among us? some live in pinching poverty, others "fare sumptuously every day." Some have scarcely where to lay their heads; others live in princely palaces, some go in rags and tatters, others are gorgeously arrayed. Is this Brotherhood? Do we take pattern by our gracious Redeemer?

What has Christ not suffered for the salvation of sinners? What are we doing to save souls? Not long ago, out of a wealth of over one hundred thousand the beggarly sum of \$4.75 was contributed for the home mission. Will you call that benevolence? Will you call it charity? Will you call it *sacrifice* when less than one twentieth the amount is given to forward the work of the Lord that is spent for tobacco and other useless trappings? The Brethren believe and teach that they have the only

doctrine and practice that will save sinners. Which is to say that all who do not believe as they do will be lost. Then to withhold the preaching of the word to them is to withhold saving grace. "Faith comes by hearing." "It has pleased God by the foolishness of preaching to save them that believe." "How shall they hear without a preacher?" "And how shall they preach except they be sent?" As well might a man say to his fellow: I have by the grace of God all things necessary to make me comfortable and happy, but I would not give five dollars to keep you from starving." Or, God has by his grace, and the force of circumstances richly blessed me with a knowledge of saving grace, and although I have plenty of the good things of this life, much more than I can ever use, yet I would not give five dollars to save your soul from hell. Perhaps this may seem a little rough; perhaps there are not many that have looked at the matter in just this way, but this is just simmering our actions to their proper significations.

But some will say, "we have given liberally to enable men to come here and preach." That only shows our selfishness. We get men to come to us and tickle our ears, and work up a revival of our faith and hope, and to convert our children, and we reward them liberally, and that right in the face of zealous ministers who are constantly working for the same objects. But, when we are called upon to contribute to send the one saving faith to those "who sit in darkness and the shadow of death," we give *very sparingly*, and I fear often grudgingly, giving merely for the sake of respectability. We need not plead the lethargies of our fathers. They had not the opportunities that we now have. *This is the condemnation*, that *light* has dawned upon us. And we love darkness rather than light, perhaps because our hearts are not fully established in the love of God. "Follow after charity, and to communicate forget not, for with such sacrifices God is well pleased."

Unionville, Iowa.

AN EXCELLENT SENTIMENT.

BY J. P. HETRIC.

"What we need at present is, the friends of order and uniformity in dress and all duties of life: brethren to adopt it, conform to the order and say but little about it. Set a good example by their practice, and it will have more power without so much opposition."—Brother B. H. MILLER in Primitive No. 41.

This is sentiment par-excellent indeed. This has the true gold ring to it. This has the mountain weight. And this sentiment of our able correspondent comes the nearest hitting the nail fairly on the head, of anything that has fallen from his pen for a longtime. Heretofore he has been routed on every point and driven from every stronghold that he has assumed, on the question of order and uniformity. And he always will be, as truth is overwhelmingly against him. No argument that he has thus far produced, can stand to have the daylight of honest criticism, or impartial investigation shine upon it. And yet we may safely say to him, that he has not an opponent on this wide battlefield, long range or short range, shell or solid shot, in the Brotherhood anywhere, that does not profoundly respect any brother or sister in the very plainest dress, even if it is cut in the most approved uniform or clothing house style. Not however, because they think it any better than any other ordinary plain dress, but because it is Christian to be modest in our apparel. 1 Tim. 2: 9. As an individual, I have always admired plainness of dress, though never recognized it as in any way involving the idea of uniformity. But when we find those who by their actions, and by their words, too, sometimes, hold out the idea, that if your coat or hat or bonnet is not just like mine, then the devil is the designer of it, and some imp of his the tailor or milliner, and a child of his, the wearer, that it came from hell, and will go to hell with what is in it or under it, then we beg leave to demur, to differ candidly upon the broad foundation of eternal truth. We must either pity the gross ignorance, or turn with horror from such superstition. When we meet with bishops, who wear these most approved garments, and who sport and stick at a cigar and glory in it like the most dandified city fop, or at a pipe, like the most devoted rum-sucker, we can't approve of it as having anything especially commendable about it. When

(Continued on fourth page.)

THE PROGRESSIVE CHRISTIAN.

The Progressive Christian.

A Religious Weekly.

HENRY R. HOLSINGER, Editor.

BERLIN, PA., OCT. 29, 1880.

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 should be made payable to Holsinger, Pa. All letters and communications to be addressed,

H. R. HOLSINGER,
BERLIN, Somerset Co., PA.

PLAINNESS IN DRESS.

In *Brethren at Work*, No. 19, brother S. S. Mohler takes a very unkind advantage of us, though he may not at the time, have known how unkind it was. To enter upon a criticism of a man's views in a paper, or through any other medium which is closed against a reply, that fact being known, is taking a very ungenerous advantage of an opponent. Brother Mohler's misrepresentation of our position will be read by perhaps ten thousand persons whom we cannot reach, and who will therefore get an erroneous idea of our position. For instance, he says: "Brother Holsinger stands forth as an advocate of no rule, no form, and hence no order, as yet, he says he favors plainness of dressing." Does not brother Mohler know that he is misrepresenting us? We are an advocate of a rule for dressing, the only rule that has any authority in the case: the gospel rule. This rule, we teach, no good Christian will or dare violate. The gospel of Christ is our rule, our form, our order. This position brother Mohler calls "a myth, a phantasy," and because we stick to this position and will not accept the addition of the "Gospel of Clothes," it is said, our paper is "the medium of conveying immature thoughts." Is it true that the teachings of the gospel of Christ, upon the dress question, are "immature?" If so, then our position is immature, for we know nothing, religiously, outside of the gospel. It is possible that the views of brother Mohler, the rules of district meetings, and the form adopted by conference, may be a "myth, a phantasy," but it is not possible that the gospel of Christ is such.

"Let brother Holsinger, as a Christian, as a scholar, treat this question in light of the of and according to the laws of the mind, which are the laws of God."

As a Christian, we can only treat the subject in the light of the gospel, which is the law of the Christian. That is always safe. The laws of the mind are many, and exceedingly unreliable. According to the minds of some people, and we fear brother Mohler is one of them, nothing is plain or humble, unless it appears in the form in which its own "idea of humility" has been begotten: "that is, that the good strikes in from its outward uses," while others think (and we are among them) that men should be "transformed by the renewing of their minds." It is this metaphysical, this psychological gospel, that we are thrusting our pen into. We want no other gospel saving that of Jesus Christ.

But even, suppose we were to step upon brother M's platform, "that we learn through objects, and perceive the idea of humility when we see its appropriate form," and that the form of clothing chosen by brother M. and many other brethren, fairly presents that idea, do we then, "as scholars, and according to the laws of the mind," deduce a rule that no other form expresses the idea of humility? Not if our critic reasons correctly, for he says: "True other plain forms may as fairly do the same." we know this conclusion is annoying to the advocates of uniformity, but to us it is not. The gospel rule is that the adorning of Christians should not consist in putting on of apparel, but that they should adorn themselves in modest apparel. By "modest apparel," we understand plainness of dress, which, in its own words, even is not in the gospel. Now then: Paul prescribed (and practiced we presume) plainness of dress; so did Christ, but the plain garment of Jesus and the plain garment of Paul must not necessarily have had the same form; Alexander Mack wore plain garments, but in form it differed very materially from that of Jesus or Paul. The apparel of Peter Nead and John Kline was plain, but it was not the same in form with that of brother Mack, the apostle Paul, Christ, or John the Baptist. And so, we hope, our brothers Mohler and C. H. Balsbaugh dress plainly, and we know that H. R. Holsinger is clad in modest apparel, and his neighbors will confirm the assertion, and yet the outward adornment of the trio is very substantially different in form.

The oak consists of form and form only, and perpetuates itself in form, but true Christianity is begotten of God, is born of the

Spirit. Christians can do nothing toward perpetuating the principle of humility. They can only practice the grace, and carry out the principle, in such form as, "in the light of, and according to the laws of the mind," fairly and appropriately presents the idea of humility.

Now, then, we have defined ourself, and we hope the *Brethren at Work* will copy our reply. We believe in plainness of dress, we preach it, and we practice it. It is our rule, our order. We could not consent to wear gay clothing, and we disapprove of it in others. Every article of clothing must be modest—plain—whether it be for the head or the feet, or any other part of the body. Let us all have one uniform rule, the gospel rule, the rule of modesty, or plainness, and there will be a general uniformity, namely uniform plainness—the only uniformity admissible upon a gospel platform.

DIVISION OF THE BERLIN CONGREGATION.

It has been evident to the observant portion of the old Berlin Congregation, that the membership and territory over which it was scattered was too large to be properly waited upon by the ministry and management thereof, and therefore a strengthening of the ministerial force or division of the territory has been talked of. At a counsel meeting held on the ninth instant, the subject of division was introduced by elder Blough, and after a little discussion a vote was taken, resulting in an almost unanimous division, into four parts. Committees were appointed on boundaries to report at a council meeting, on the twenty-first instant. On the seventeenth instant our lovefeast occurred, which was largely attended, and we had a good meeting, and the last one for the old Berlin Congregation. On Tuesday and Wednesday; nineteenth and twentieth the Sunday School Convention was held in the same house, and we had another season of enjoyment.

On the morning of the twenty-first the church met in counsel. Elders P. J. Brown and Jonathan Kelso, and brother S. C. Keim were with us. Brother Brown was selected as our chairman, and he proved to be the right man in the right place, as he served us well. The other brethren named were also invited as counselors. Brother Wm. G. Schrock and Lewis J. Knepper were elected clerks, to keep a record of the work of the day, as it would be an important work. The committee on boundaries was then heard, and their report, with a few amendments was unanimously adopted. So the congregation is now divided into four separate and distinct congregations, viz:

BERLIN congregation, embracing all the territory south of the following line: Commencing on the line of the Middle Creek congregation, on the State road (Mud Pike), thence by said road to Conrad Brant's; thence by Brant's lane to the plank road; thence via said road to Miller's Mill road; thence via said road to Coleman road; thence via said road to intersection with Berlin road; thence direct line to intersection of J. S. Meyer's lane with Beulah (or Middle or New road); thence via direct line to intersection of Hoon's lane with Roxbury road; thence via Hoon's lane (or Alfathers Mill road) to mud pike; thence via of mud pike or State road to White Horse; thence via of Bedford and Somerset Pike to Eastern congregations. Ministers: Dr. John P. Cober, and H. R. Holsinger. Deacons: John J. Bittner, Jacob Musser, Joseph G. Coleman, and Peter Beaghy. About one hundred and fifty members, and has one meeting house called Beaghy's. Includes the town of Berlin.

STONY CREEK congregation. It embraces the territory north of Somerset and Bedford Pike to the Stony creek a short distance west of Roxbury; thence via said Stony creek to Shanksville; thence via main road to Bucks town. It adjoins Shade and Dunning's Creek congregations. Brethren Josiah Kimmel, Abraham J. Miller, Wm. M. Walker, and Joseph Kimmel are the deacons. It has no ministers, but an election will shortly be held. It contains about seventy five members, and two meeting houses, viz: Kimmel's and Moses Walker's.

SOMERSET congregation includes all west of the road leading from the Shissler place on the mud pike to Daniel Coleman's on the plank road, thence via plank road to Somerset and Brother's valley township line; thence via said line north to Somerset and Bedford pike; thence via Josiah Weigle road to Somerset and Shanksville road; thence via said road to Berlin and Stoystown road at Casper Kellar's, following said road to Coleman's Mill, or Quemahoning line. Michael Weyand and Solomon Baer ministers, and William N. Trent and Philip P. Cupp, deacons. About seventy-five members, and one house—Trent's. This congregation adjoins Middle Creek and Quemahoning.

BROTHERS VALLEY congregation, embraces

all the territory within the above described lines, which encircle it except the line from Coleman's mill to Buckstown, where it joins Quemahoning congregation. Elder Jacob Blough, George Schrock, Wm. Sivits, and Daniel P. Walker are the ministers, and Lewis J. Knepper, Wm. G. Schrock, John S. Meyers, and Samuel F. Rayman deacons. It contains about one hundred members, and has two houses, the Grove (or big meeting house) and Pike church near Schrock's.

THE SUNDAY SCHOOL CONVENTION FOR THE WESTERN DISTRICT OF PENNSYLVANIA, 1880.

Such a convention was held at the Grove meeting house, near Berlin last week, commencing on Tuesday morning and closing Wednesday evening. It was well attended by the people of the immediate neighborhood, but the attendance from the District was rather small. There were not over a dozen schools represented. However, those present were alive to the work of the convention, and the interest did not once abate. The programme, as published several weeks ago was carried out, with the exception of several subjects that were not responded to, the persons to whom they had been assigned not being present. The presence of P. J. Brown and J. H. Worst, of Ohio, was highly appreciated, as they rendered us valuable assistance.

Brother Howard Miller served as chairman, and John R. Lichty, assistant. The proceedings will be published in pamphlet form, provided a sufficient number of copies will be taken to justify the expense. A committee on publishing minutes was appointed, consisting of Franklin Forney, S. C. Keim, and Jacob Musser. Those who wish the Minutes will please address Franklin Forney, Berlin, Pa., stating the number of copies they will pay for. The report will be an interesting one as we have permission to publish the essay of brother Sharp on the "International Lesson" which itself is worth the price: three cents.

FREE!

We wish it kept before our readers, that we give the balance of this year free to all new subscribers for 1881. Cannot each present subscriber obtain one additional patron to the paper? Please try it. Fourteen months for \$1.25.

GLEANINGS.

Coventry received one sister by baptism, Oct. 16.

M. Hady heads his next contribution "That Once More."

"We all do fade as a Leaf," by W. A. Seiford, is on our hook for next week.

"A Leaf from our Sunday School Lesson," by E. E. Roberts will appear in our next.

Correspondents will please give the names of their congregations, when writing church news.

Ninety-three dollars and ten cents was contributed in the month of September, to the general Mission work.

Two hundred and seventy-nine dollars was contributed to the Danish Mission, during the month of September last.

Seven persons lately united with the church near McComb, Illinois, under the ministrations of elder Martin Meyers.

The canvasser for the Cassel Library of Mt. Morris secured \$600 in one day in the neighborhood of Mt. Morris.

Brother Eshleman gives us credit for "trying" to make him feel comfortable, and he did; that is, we suppose, he tried.

The *Free Discussion* man claims to have secured the liberty and person of his daughter, Ellen. Next will be something else.

Brethren Daniel M. Fike and A. D. Gnagy of summit congregation have been advanced to the second degree of the ministry.

At some place in Kansas a pair of members were expelled from the church for going with the "Faith Believers." Too much faith, eh?

Coventry Church had a soul refreshing Communion Meeting, Oct. 16. J. Gotwals, J. P. Hetrie, and J. T. Meyers assisted home ministers.

Our young and talented brother W. Albert Seibert, of the Somerset congregation, is now teaching near Rush, Alleghany county, Md., and is succeeding.

"The committee element have put a new lock on Price's Meeting house, Antietam congregation, to prevent the Old Order from entering with their keys."

Our daughter Lottie left home on last Monday for Mt. Morris. We shall miss her on every side, in the office and in the family circle. Our home is now childless.

WANTED. We desire to employ a young woman, a member of the church preferred, with a fair common school education, to help

us in the house and office. please address in own handwriting.

J. T. Meyers, preached an excellent sermon to a large congregation in Coventry church, Oct. 17.—a very rainy Sunday. Not all "dry weather" Christians down our way. Brother Meyers' text was Matt. 5: 20.

In the congregation near Aurelia, Iowa, Sixty miles east of Sioux city, numbering about thirty members, brother John Early was lately ordained, and Elias Leonard advanced to the second degree of the ministry.

The thirteenth convention of the General Council of the Evangelical Lutheran Church in North America is now in session in Greensburg, in this State. The delegates who compose it are from the various synods from Canada to Texas.

Brother Thomas, of Kansas, writes us that progression is in demand with them. He would like "a dish of those sound ideas from the pen of brother Ridenour every week." So would we, but we fear brother Ridenour could hardly afford it, with his other onerous duties.

Moody and Sankey have been announced for nearly every prominent city in the United States, and it was beginning to be a matter of wonder where they would prosecute their winter campaign. The wonder is now resolved into positive information by their departure for San Francisco.

The London Missionary Society reports 30 missionary laborers in various capacities under its superintendence in Madagascar: 70, 125 native communicants, with 253,182 adherents; 882 elementary schools, with 48,150 pupils, exclusive of the Pastors' College and normal and central schools.

The compilers of religious news for some of our dailies are pretty sure to put any items about the established church of Scotland, which is just now threatened with disestablishment, under the head of "Protestant Episcopal." They do not stop to think that the established church in Scotland is Presbyterian.

The propriety of pronouncing a benediction at the close of religious services is being agitated among the Brethren at this time. We are favorable, although we do not practice it generally. In our meetings we close by singing a doxology while standing. When we use the benediction, we say: "be with us all," instead of be with "you" all.

We take it all back. In our blank subscription lists we say, we have "abandoned the credit system as unsafe and old-fashioned," which some of our readers think is too harsh. We did not mean it thus; we meant that it was non-progressive, that is all. Please forgive; next year we will make it "non-progressive," but the credit system we will never take back.

We observe that the contributions to the Danish mission are much more liberal than those to the general mission. That is right. The Danish Mission is in operation and is doing a good work, while the general Mission is yet halting between several opinions; whether it has a work to do or not, and what its work is, whether to preach the gospel of righteousness or that other gospel.

Brother Silas Hoover, Somerset county's evangelist, lately took a trip through parts of Ohio. Stopping at Columbus, he interviewed the capitol, and says of it:

It is a magnificent and well furnished building. Here are the pictures of the most noted men, and the statue of Abraham Lincoln, with the inscription "Care for him who shall have borne the battle, and for his widow and his orphans." Went up near the top of the building from which had a good view of the city. How great are the works of man, but how much greater, and how marvelous the works of God. Arrived at Pleasant Hill on the evening of Oct. 6. Hope we may have a good meeting.

"The people known as Dunkards are split up into a variety of minor sects, with different names and diverse shades of belief and of customs as to clothing. The minor sects are called German Baptists, Brethren, Old Dunkards, Old Brethren, River Brethren, Congregational Brethren and Progressives. The *Progressive Christian* is the organ of the latter, and the *Brethren at work* of one or two of the others. The Progressives are, as their name indicates, given to improvement, while those represented by the *Brethren at Work* cling to the ancient traditions. The editor of the *Brethren at Work* announces a "friendly grapple" which is to take place between himself and another brother in the columns of his paper. The bone of contention to be picked is "whether or not God intended before the world began that Adam should transgress." The world will eagerly await the flood of light which these good brethren will shed on this exceedingly knotty point.—*Phila. Times*.

Brother J. H. Roberts, of Myrtle Point,

THE PROGRESSIVE CHRISTIAN.

Oregon, sends us the name of our old friend and brother Aaron Hoover, whom we visited near Minneapolis, Minn., in company with Dr. Beachly, about eight years ago. We are glad to find him again. He also mentions the name of our friend A. W. Border, formerly of Myersdale, Pa. What a pleasure it would be to us to visit such long absent friends in their far Western homes. Suppose brother Hoover has lost our big fish head. Brother Roberts then concludes with: "We are all enjoying pretty good health at present; we have services each Lord's day, at our meeting house; also Sabbath School every Lord's day. We have a few old orderites here, that are using some influence against our school, but so far the great majority of the Church is on our side and hope they may remain so. There is some prejudice against the PROGRESSIVE, (I can't call it by any other name) but I hope and pray that it will be firm and steadfast, as well as valient for the truth. You may set this down as a fact, that your paper is an indispensable necessity in the Church. May the Lord bless and help you.

CORRESPONDENCE

BATTLE CREEK, MICH.,
Oct. 23rd, 1880.

PROGRESSIVE CHRISTIAN

To-day is Saturday, and I was reminded that it is the Sabbath. I said to the clerk "give me some newspaper wrappers." He replied, "I can not. No barter allowed to day. If you wanted to pay \$50, I could not receive it to day." Well, I will have to go to the city P. O. or do without wrappers until to-morrow.

There is no church in the United States, perhaps, that has accomplished so much in so short a time, with such a small membership as the Seventh day Adventists. They have a very large Publishing House here. The capital invested is over \$100,000. Nearly 100 hands are regularly employed. They publish eight different periodicals. One weekly and seven monthlies. They also publish books quite extensively. The aggregate amount that the Church has invested here, in the Sanitarium, Publishing business, college and Tabernacle, is not less, I presume, than \$300,000. Most of these improvements have been made in the last two or three years. The General Conference of Nov. 6, 1879, gives the total number of enrolled members in the United States at 14,141. On account of the scattered condition of their people, they claim that many do not belong to any church, and hence claim that the entire membership will amount to twenty or twenty-five thousand. They have a large publishing house at Oakland, Cal. and claim a membership of ten or twelve hundred on the Pacific coast. They are canvassing the whole country, and distributing tracts, pamphlets, and books that set forth their doctrines. They have missionaries in England, Switzerland, France, Denmark, Norway, Germany and Italy, in Europe, and in Egypt. It truly is marvelous what this people are accomplishing. They have no time to spend on brethren's coat collars and coats; nor on sister's hats and caps.

Ann Eliza Young, one of the wives of the late Mormon Prophet, Brigham Young, her mother and one son, have been stopping at the Sanitarium. She gave a lecture in the M. E. church in this city on last Monday evening. Her lecture is entitled "In and out of Utah." From her lecture one must conclude that the Republican party was right when it said in 1856, that "slavery and polygamy are twin relics of barbarism." Slavery has been crushed. Now let the people wipe out the other barbarism.

Sister (may I say) Mary Brubaker, wife of Geo. Brubaker, and daughter of Elder Heil Hamilton, of Howard county, Ind., is here taking treatment. She is the only member of the Brethren that is here at this time. There would have been another, if there had been more time spent on missions, and less time on hats and caps.

It is time for the dinner bell, and I must close. Expect to go home the last of next week. Yours in hope.

S. M. MINNICH.

TO BROTHER HOLSINGER.

When I look over your article in PROGRESSIVE, No. 23, which seems to be intended as an answer to the brethren of our fraternity (though more especially to brother Teeter) I hope you will allow me to say a few things. In regard to the middle plank of the platform, I wish to say, Amen. It is just our claim. We are also perfectly satisfied with the surrounding ones, and as many more of the same material as you can fit in without any "ifs" or "buts"; only leave the Annual Meeting planks out. They are shaky, and sometimes won't last over a year, and to be constantly covering the platform with slabs and sawdust is la-

borious, perplexing, and withal very expensive.

While it is true that the greater bulk of the congregational brethren were baptized by the Brethren, it is equally true that many of the Dunkard Brethren were baptized by the Congregational Brethren, while they stood only nominally with the Dunkard brethren. I know of a brother who has lived in the far West where the Congregational brethren first took the denominational name, because they were denounced by Annual Meeting committee, not for taking one plank out of, nor for sticking one into the platform, but simply for not admitting Annual Meeting to throw slabs and dust upon the already established platform, and of course as the name "Dunkard" is not in the platform, (the gospel which is our only and all-sufficient rule of faith and practice) but only thrown over it, it was not hard to throw off.

I also know that the same doctrine which is now taught and practiced by that part of the church called "Congregational," was taught and practiced over thirty years ago, in the far west, by what were then called the western, or far west Brethren, many of whom are now called Congregational Brethren. And I know of one, though he was called a Dunkard, who baptized scores, even hundreds in the last ten years, many of whom are yet identified with the Dunkard church. I further know that the same brother would not commune with the brethren for years unless they rose from a prepared supper, and washed feet in the single mode, and finally not unless they omitted that extra salutation between the eating of Supper and the breaking of the bread; for one plank in the platform is this: "and as they were eating Jesus took bread and blessed it, and break it, and gave to the disciples and said, take eat this is my body." We can not differ on these plain examples, when we leave out the "ifs" and "buts," and if those who have been baptized and brought upon the platform by the Dunkard Brethren, are good enough to be Congregational Brethren, and if upon the other hand those who have been baptized and brought upon the same platform by those who were really Congregational Brethren in sentiment, are good enough to be Dunkard Brethren then all we have to do is simply to give up all (not truth and principle, but name and nation) for Christ and the gospel's sake, and on this God-given plank "Brethren" establish our name forever. Let both parties leave off their handle-names, the one, "Dunkard," indicates the form and mode of baptism which both practice; the latter indicates the form and mode of church government, which both will or can have, and we will have no use for a handle to either name, and we can therefore adopt the Savior's own name "BRETHREN," for one is your master, even Christ, and all ye are Brethren."

J. H. SWIHART.

DAYTON, O.,
Oct. 24, 1880.

Brother Holsinger;

Elders Geo. Holler and Geo. Garber, were our ministers to-day. Brother Holler selected for his text, Luke 14:16, 17. The certain man is none other than the Lord Jesus Christ. The invitation in the text is suggestive of the condition of the human family, caused by the faith of our mother Eve, in a mixed sermon, spoken to her in the garden, by the enemy of our souls. The law was violated; a debt was incurred; the Messiah was promised. In due time the Son of God came, paid the debt, and all things are now ready. The invitation is, come to this great feast or supper. Great because all those who follow him will be gathered together, and he will gird himself and serve them. Why not love, serve, and obey him when the promise is that we shall be seated with Abraham, Isaac, and Jacob in the kingdom of heaven through the ceaseless ages of eternity. To obtain this situation—a race must be run—the cross must be borne—the cost must be counted. Christ has done his part, and now he says, come. Volunteers are wanted. Centuries have passed and millions have gone, yet there is time and room. No excuse, but says one, I have married a wife and therefore I cannot come. Thousands have married that wife, the world, which they cannot lay aside. About this time brother Garber came in, being rather late, because he was detained by marrying a couple before he left home. He spoke a few minutes on the same subject, elucidating the different points in the text by, very appropriate illustrations, both from nature and revelation.

Repentance, a forerunner of conversion. Our sins, past and present, must be accounted for. Something must be done to satisfy the justice of God to cancel our accounts. We must come to the feet of Jesus, have our mind lost in the mind of Christ, and ask God to be merciful to us; then will the blood of Christ cleanse us from all sin. Finally, a door

has been opened and no man can shut it; let us therefore come, for all things are now ready.

S. KIEHL.

PROGRAMME OF A STATE SUNDAY SCHOOL CONVENTION, TO BE HELD AT HUNTINGDON, PA., NOV. 15TH, 16TH, AND 20TH, 1880.

OPENING SESSION.

THURSDAY EVENING, 7 P. M.

- Devotional exercises.
- A. Organization.
- B. Address of Welcome.—H. B. BRUMBAUGH.
- C. Responses by delegates.
- D. The true spirit of the Sunday school Work.—J. QUINTER.
- E. Query Box Assignment.

2. FRIDAY MORNING SESSION.

- A. To what extent should the distinctive features of our fraternity be taught in our Sunday Schools?—J. T. MEYERS.
- B. The influence the Sunday school has, or should have, in the community at large.—W. G. SCHROCK.
- C. The importance of every church organization having a Sunday school under its charge.—JACOB CONNER.

3. P. M. SESSION.

- A. Query Box Assignment.
- B. How to study and teach the scriptures in Sunday school.—W. J. SWIGART.
- C. Importance of the Sunday school teacher's position and responsibility.—J. P. HETRICK.
- D. Answers to Assigned Questions.

4. EVENING SESSION.

- A. Query box assignment.
- B. Bible study for the young, its importance and effect.—JOHN MOHLER.
- C. How should Sunday schools be conducted so as to make them not only a success but also interesting?—D. F. RAMSEY.
- D. Answers to assigned questions.

5. SATURDAY MORNING SESSION.

- A. Query Box assignment.
- B. The essential qualifications of the successful Sunday school teacher.—S. B. FURRY.
- C. Sunday school literature.—H. R. HOLSINGER.
- D. Answers to assigned questions.

6. P. M. SESSION.

- A. Query box assignment.
- B. Children's meeting.—ISAAC PRICE, JOS. FITZWATER and others.
- C. Answers to assigned questions.
- D. Miscellaneous business.

7. EVENING SESSION.

- A. Most fruitful source of failure in Sunday school work.—J. A. SELL.
- B. International series of Lessons.—S. Z. SHARP.
- C. Closing remarks and adjournment.

CONCERNING THAT SISTER IN HARLAN CO., NEB.

What a strange way to bring her wants to the notice of the Maple Grove Aid Society, in Norton county, Kans., by writing to a friend in Eastern Iowa, five or six hundred miles in an opposite direction from the Society, laying in a complaint against the Society, for neglecting to see after their wants. See PROGRESSIVE CHRISTIAN, No. 23. And that friend still sends the news on six or eight hundred miles farther East, to the editor of the PROGRESSIVE CHRISTIAN, and through the goodness of brother H. R. Holsinger we receive a notice in the paper of this sister's destitution; the first intimation that the Society had of this matter. Rather a roundabout way of sending news. If that sister was in destitute circumstances she would suffer before she could get assistance from this Society, which is probably 75 or 100 miles west of her. Dear sister, why did you not send direct to some member of the Society and make a statement of your wants, and steps would have been taken immediately for your relief. Our impression is that you were not very needy else you would have taken a shorter route to get something to eat. It is the desire of this Society to relieve the wants of the needy and destitute, wherever we find them, and more especially of our members. They are ready to divide the last loaf with the suffering, and trust God for more. There has been but one application for help from Harlan county, Neb., and that brother received immediate help. This assistance was rendered 2nd week in Sept. Two days ago rec'd a card from that brother stating that they had some supplies yet on hands. A few words to our dear sister in Harlan county: we have neither your name or address, and only can reach you through our church papers. Will you please correspond direct with the writer and state your circumstances, and if you are in need, if it is in the power of the Society you will be relieved, and we say the same to all our scattered members in Neb. or Kans. west of the east line of Phillips county Kans. N. C. WORKMAN.

WATERLOO, IOWA.
Oct. 18, 1880.

Dear PROGRESSIVE;

Am glad to hear the PROGRESSIVE is succeeding beyond his own expectations, and hope the day is not far distant when it will have as large a circulation as any of our periodicals.

The explanation given by the editors should be satisfactory to all, especially the part that defined the teachings of the writer. May it not be hoped that the time will soon be here when we need not read so much about clothing the body and more about clothing the spirit.

It is a pity that we have so much cross firing. And there are some who would oppose the best project in the world, unless they could be at the head of it. This being the fact there is no use to reason or argue with them, for reason and facts are hardly ever consulted.

It's hardly necessary to repeat anything very often. This repeating the Antietam difficulties nearly every week, reminds us of a story. A young minister at a certain time and place took for his text: "we are the salt of the earth." The following Lord's day found him in a new place, when the salt was again sifted. After services were over some one remarked in the ministers hearing that "that was the second time he had been salted." And so it is with some of our writers, they have been salting us with apparel and A. M. salt until it has lost its savor.

The friends of the South Waterloo Church had a very good communion on the 12th. Iowa has been giving us one of her skippers. Some distance north-west of us they had plenty of snow. Our meeting-house looks splendid. It will be completed in a few weeks, and we hope and pray the good Lord will abundantly bless the Brethren's Church here and all over the world, to the honor and glory of His name, and the salvation of many souls.

Yours in love,
W. A. ADAMS.

FROM MAPLE GROVE CHURCH, KAN.

To-night the ground is covered with snow; been snowing all day, and it is freezing to night. Very hard on roasting ears and water-mellons, as we have an abundance of them just now. Have had no frost up to this time. As we hear the wind whistling and howling without, it puts us in mind that winter, oh the dreaded winter, is near at hand! Dreaded, much dreaded by the destitute of Western Kans., not having clothing sufficient to protect them from the chilling winds of winter. Some are almost entirely destitute of clothing, and no means to buy either food or clothing. God help the poor and suffering. We have appealed so many times to our brethren for help that we are loth to say more. If we had the means we could save a vast amount of suffering. Our own members are poorly prepared for winter, either in food or clothing. Those that have not yet, and can send us some help, please, brethren send immediately. If it is but little, it will do us much good. Fraternally,
N. C. WORKMAN,
Bell, Norton Co., Kans.

BULLS ISLAND, NEW JERSEY.

Oct. 25th 1880.

Our meeting at this isolated place closed last night, very favorably to the good cause. God be thanked for such an enjoyable meeting. I now rest up a few days, then resume my labors at some other place in this state. There is considerable sickness here along the Delaware river. I was informed that elder I. Polson, after he had preached a sermon on yesterday, had a very hard chill. He was taken to a brother's house and cared for. Sister Ella Huffman also had a chill yesterday afternoon. The horses in this vicinity are nearly all sick. The disease appears to be epidemic. My health is pretty good. Yours,
JNO. NICHOLSON.

Brother Holsinger;

I am perfectly willing that you shall have the last words and the most of them in reference to the subjects and style used by our editors, but I think about as I did before; that editors must not say so much about the thorns in the flesh, and goads on the back, if they wish to be regarded as models of patience. And if they will adopt a different style, it will make friends for both them and the Master, whilst the Truth will lose nothing by the change thus made.

LONDON WEST.

1881. THE BRETHREN'S ALMANAC, 1881.

The Brethren's Almanac for 1881 is now ready for distribution, and all orders will be filled promptly. We have given it considerable time and care and think we are safe in saying that it is worthy of the patronage of the Brethrenhood.

Terms: Single Copy, 10 cents. One dozen, \$1.00, or 100 copies, \$7.00, all post-paid. 50 copies at 100 rates. Address: QUINTER & BRUMBAUGH BROS., Box 50, HUNTINGDON, PA.

THE PROGRESSIVE CHRISTIAN.

Continued from first page.

we are called upon to occupy the same desk with a bishop whose plain coat emits such a horrible stench of tobacco smoke, as to warn us to stay well at a distance, and maybe salute him with a kiss of charity, when his breath from the same cause is like the smoke of a great furnace, the tobacco fumes of which in their filth blast and befall the sweet breath of heaven which God has given us to inhale, then we can not, and we will not, pay any great respects either to the clothes or the thing within them. No one, who is not a slave can do it, and at the same time maintain the dignity with which God has invested every one of his intelligent human beings, without bringing reproach upon Him, whose image he is called upon to bear in form and feature divine. When we find the principles within the heart that adorn plain apparel, whether in the approved uniform or otherwise, it meets a positive Christian greeting, and a hearty "God speed." But when the garments that adorn the individual are belied from within, and instead of the meek, gentle, loving disposition, lamblike, Christlike element, which it should betoken, we find the popish proscription, the rule or ruin element, we do not honor it, and we are not who know it.

When we see a want of forbearance, the lordship exercised over God's heritage, a desecration of Christian charity, the element that says do as I do, dress as I dress, look as I look, or get out of the church, and suits the action to the word, by a kick from abused church power, then patience ceases to be a virtue, and crushed and bleeding, bloodwashed souls cry for relief, truth cries, "let up" and in God's great name, every intelligent man and woman in Christ will yet cry "let up," and the souls under the golden altar cry for vengeance. Rev. 6: 9, 10, 11.

But the way to conquer and do it nicely, is for the advocates of uniformity to do as brother Miller advises, say but little about it, let actions speak louder than words. Let the advocates show that it makes them better to wear such a coat, or hat, or bonnet, than any one else who does not wear it. Let them show more love, more forbearance, more honesty. Let them show the superiority in every way in life, and they will make hosts of converts, for legion is the number who fail to see it yet.

But, live it, LIVE IT, LIVE IT and conquer. That is the grand, glorious, convincing argument. A convincing argument on foot. 2 Cor. 3: 2.

Philadelphia, Pa.

ADMISSION AND EXPLANATION.

Upon an interview with brother D. L. Williams a short time ago, I agreed to publicly notice two things, viz: that he has cause to feel hurt for being thrown out in the press with the rest of the elders, about the Harshy trial. Second, that I acknowledge the wrong of a defence as seen in number 50 1st Vol. of PROGRESSIVE CHRISTIAN, and January No. of Vindicator, 1880. Now to the notice of your first complaint. There was not a thought that ever passed through my mind that you would, or even could, put in a plea for being offended against us on that point. And in the consideration as to how to relieve myself in your mind, that we believed, or had a right to believe, that you were our foe, and that the public may know that you are not a guilty party in the job done at Mineral, Mo., on the 9th of October 1879, you will first please give me the liberty in order to clear us both, to show to the public your strictly private letter to me, dated Nov. 20th 1879, and I will guarantee to satisfy the minds of all, that myself, nor any of us, had any reason whatever to harbor any thought that you were guilty with the rest of the elders; and also convince the public that you was in full sympathy with us. However, if in any way you got it that we meant to throw you out, as such it was doing, you got it wrong, and if we were the cause, we humbly beg your pardon, and will do anything more to make restoration.

Now I notice your second request: the publishing of our defence. I admit that such work is wrong, and an utter fault among us. You will say: why did you then do so? Well now, dear brother, it was not us that did so, but it was done by what you claim now is your own party, and this is the way that it came about. We knew that the advantage would be taken of us, before our trials came off, if there was any chance, we knew that that would be the case, from certain circumstances, even before there were any charges presented, and it did turn out foul with us, in the trials but that was not enough, it had to be published. Upon that elder Harshy merely notes "misrepresented" in the Vindicator. This misrepresentation was twofold. First, it was a misrepresentation in the unjust trials, and in the second place a misrepresentation of the trial, as you yourself admitted to me in our interview, and that before witnesses.

The next thing that follows is a proposal in one of our legally established church papers, (the PROGRESSIVE CHRISTIAN) to institute a case against elder H. and deal with him according to Matt. 18: if he does not make a showing of his being misrepresented. Accordingly, all hands go to work. M. M. Eshleman gathers his witnesses, in case they are needed, and John Harshy writes out a defence, and brings his witnesses, and this is the difference in the witnesses: brother Harshy's witnesses were eye witnesses, while Eshleman's witnesses testified from hearsay, as to the cause of trial; while as to the correctness of the report of said trial, there are a number that will testify as well as you yourself, that it was not altogether correct. Hence the church (that is your party) made a legal call for the witnesses in order to church itself, which was done, and now stands legally condemned until our opponents make a showing in some way, that it is the reverse. Therefore you should not blame us too hard for things that were done up according to the demands of the general part of the church.

Now we have tried to acknowledge and explain, according to the passage that demands of us, to "give none offense, neither to the Jews nor to the Gentiles, nor to the church of God." 1 Cor. 10: 32.

In conclusion we would like to propose a bit of advice. When you are so particular to crowd it on us, as endorsing party in the church, and it being so bad for the world to find it out, would it not be good to be careful that we do not use the phrase: "Holsinger and his clique," as you did frequently in our interview, and that yet before a neighbor, who is a member and deacon in the Presbyterian church. JOHN CULP.

Burnett Station, Mo.

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As Mr. Ray has not responded to several of our inquiries respecting its future publication, and we are unable to put it to press, it will therefore not be published unless enough subscribers are obtained to justify it.

Let every one therefore, who wants the book, and will work for it inform us immediately. Send us many subscribers as possible, giving name, post office, county, and state of each fully, and distinctly. The money will not be wanted until the books are ready to be shipped.

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It is intended to make this work superior to anything of the kind hitherto published among the Brethren, and the aid of the brethren and sisters is respectfully asked. Short sketches of church history, or lives of other subjects, and letters are desired. An agent is wanted in every church to report. Please send your address on postal card, and blanks and circulars will be sent you. Address, H. H. HALL, Berlin, Tenn.

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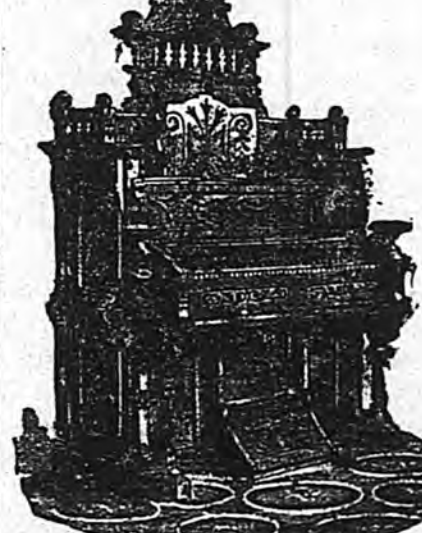
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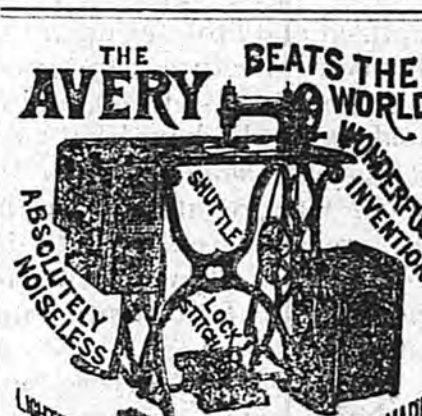
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