

The Progressive Christian.

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

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NO. 3.

POETRY.

HYACINTH.

In the body-bush buried low, and hid,
From the glint of human eye, and sun,
Like a lifeless corpse, "neath a coffin-lid,
Lying to rise, with freedom won,
Like the hyacinth, awaiting birth
From a dormant state, which is as death,
Till Nature's Christ, come on the earth,
And resurrects it with living breath.

As a vague, dim hint of day to come,
In time now looms, from the dark, dank mold,
A tip of green, starting slow and dumb,
With feeble force its powers to unfold,
And soon on the surface spread vernal arms,
That embrace the air, and carress the light,
Till the centre stalk feels life's fond charms,
And rises in majestic might.

Then a cluster of stars shoots into view,
Petals fling to the breeze, and
And lend their sheen of tender hue
To illumine the varied scenes around;
Whist the sweet and lips of the budding head,
The smiles and breath of love give free,
O'er the wide world, and on the earth,
To live in the mind eternally.

Thus the poet's soul, innate and cold,
Awaits, too the call of Nature's God,
To burst from its gyles of human mold,
And peer above the lifeless sod,
First, looming up, one struggling thought
Finds expression, as the hint of green,
Then his mind, with ardent feelings fraught,
Aspires to reach to Heaven serene.

Soon his fancies team to a bidding head,
And crown his brain, as a group of stars,
Their lustre around to shed,
To charm the sense in rhythmic bars,
While his thoughts, like stars, stretch wide apart,
The sum of love and life to embrace,
And his lips and tongue give voice to his heart
In a song that time cannot erase.

MALCOLM TAYLOR.

Essays and Selections.

For the PROGRESSIVE CHRISTIAN. Nature of Covetousness.

If selfishness be the prevailing form of sin, covetousness may be regarded as the prevailing form of selfishness. This is strikingly intimated by the Apostle Paul, when in describing the "perilous times" of the final apostasy, he represents selfishness as the prolific root of all the evils which will then prevail, and covetousness as its first fruit. "For men shall be lovers of their own selves, covetous."

In passing, therefore, from the preceding outline of selfishness in general, to a consideration of this form of it particular, we feel that we need not labor to magnify its importance. A very little reflection will suffice to show that, while the other forms of selfishness are partial in their existence, this is universal; that it lies in our daily path, and surrounds us like the atmosphere; that it exceeds all others in the plausibility of its pretences, and the insidiousness of its operations; that is commonly, the last form of selfishness which leaves the heart; and that Christians, who have comparatively escaped from all the others, may still be unconsciously enslaved by this. If there be

"will, in all probability, prove the eternal over throw of more characters among professing people than any other sin, because it is almost the only crime which can be indulged, and a profession of religion at the same time supported; and if it be true also, that it operates more than any other sin to hold the church in apparent league with the world, and to defeat its design, and rob it of its honours, as the instrument of the world's conversion, surely nothing more can be necessary to reveal the appalling magnitude of the evil, and justify every attempt that may be made to sound an alarm against it.

Covetousness denotes the state of a mind from which the Supreme Good has been lost, labouring to replace him by some subordinate form of enjoyment. The determinate direction which this craving takes after money is purely accidental, and arises from the general consent of society, that money shall be the representative of all property, and, as such, the key to all the avenues of worldly enjoyment. But as the existence of this conventional arrangement renders the possession of some amount of property indispensable, the application of the term covetousness has come to be confined almost exclusively to an inordinate and selfish regard for money.

Our liability to this sin arises, we say, from the perception that "money answereth all things." Riches in themselves indeed are evil. Nor is the bare possession of them wrong. Nor is the desire to possess them sinful, provided that exists under certain restrictions. For in almost every stage of civilization money is requisite to procure the necessities, and even the necessities of life; to desire it therefore as the means of life is as innocent as to live. In its higher application it may be made the instrument of great relative usefulness; to seek it, then, as the means of doing good, is not a vice but a virtue. But perceiving that money is so important an agent in society—that it not only fences off wants and woe of poverty, but that like a centre of attraction it can draw to itself every object of worldly desire from the farthest circumference—the temptation arises of desiring it inordinately; of even desiring it for its own sake; of supposing that the instrument of procuring so much good must itself possess intrinsic excellence. From observing that gold could procure for us whatever it touches, we are tempted to wish, like the fabled king, that whatever we touch might be turned into gold.

But the passion for money, exists in various degrees, and exhibits itself in very different aspects. No classification of its multiplied forms, indeed, can, from the nature of things, be rigorously exact. All its branches and modifications run into each other, and are separated by gradations rather than by lines of demarcation. The most obvious and general distinction, perhaps, is that which divides it into the desire of getting as contradistinguished from the desire of keeping that which is already possessed. But each of these divisions

is capable of subdivision. Worldliness, rapacity, and an ever-craving, all-consuming prodigality, may belong to the one; and parsimony, niggardliness, and avarice to the other. The word covetousness, however, is popularly employed as synonymous with each of these terms, and as comprehensive of them all.

FORMS OF COVETOUSNESS.

By worldliness we mean cupidity in its earliest, most plausible, and most prevailing form; not yet sufficiently developed to be conspicuous to the eye of man, yet sufficiently characteristic and active to incur the prohibition of God. It is that quiet and ordinary operation of the principle which abounds most with excuses; which is seldom questioned even by the majority of professing Christians; which the morality of the world allows, and even commends; which may live, unrebuked, through a whole life, under the decent garb of frugality, and honest industry; and which silently works the destruction of multitudes without alarming them.

Rapacity is covetousness grasping; "making haste to be rich." This is the "wolf in the breast," ever feeding, and yet ever craving, so ravenous that nothing is like it except death and the grave. It is passion which compels every other feeling to its aid; the day seems too short for it; success is looked on as a reward and a spur; failure, as a punishment for some relaxation of the passion; the wealth of others seems to reproach it; the poverty of others to warn it. Determined to gratify itself, it overlooks the morality of the means, despises alike the tardiness of industry, and the scruples of integrity, and thinks only of the readiest way to success. Impatient of delay it resorts to wait for intimations of the divine will, or to watch the movements of Providence; and the only restraints which it acknowledges—though many of these it would gladly overlook—are such as our fears of each other have erected into laws, for the express purpose of confining it within bounds.

Parsimony is covetousness parting with its life-blood. It is the frugality of selfishness; the art of parting with as little as possible. Of this disposition it can never be said that it gives, but only that it capitulates; its free bestowments have the air of a surrender made with an ill grace.

Avarice is covetousness hoarding. It is the love of money in the abstract, or for its own sake. Covetousness, in this monstrous form, indeed, is but of rare occurrence. For as money is a compendium of all kinds of worldly good, or so much of the world as is most desired for the sake of the gratifications which it can purchase; it is sought and valued as a kind of concentrated essence which can be diluted at pleasure, and adapted to the taste of every one who possesses it. But avarice is content with the bare possession of the essence; stopping short at the means, it is satisfied without the end. By strange infatuation it looks upon gold as its own end; and, as the ornaments which the Israelites transferred into the hands of Aaron became a god, so gold, in the hand of avarice becomes an ultimate good; to speak of its utility, or its application to practical purposes, would be almost felt as a profanation. Other vices have a particular view to enjoyment, (falsely so called,) but the very term miser is a confession of the misery which attends avarice; for, in order to save his gold, the miser robs himself.

It cannot be said to possess wealth; wealth possesses him; or else he possesses like a fever which burns and consumes as if molten gold were circulating in his veins. Many vices wear out and are abandoned as age and experience increase, but avarice strikes deeper root as age advances; and like the solitary tree of the desert, flourishes amidst sterility where nothing else could survive. Other passions are paroxysms, and intermit; but avarice is a distemper which knows no intervals. Other passions have their times of relaxation, but avarice is a tyrant which never suffers its slaves to rest. It is the fabled dragon with its golden fleece and with lidless and unslumbering eyes it keeps watch and ward night and day.

Prodigality, though directly opposed to avarice of hoarding, is quite compatible with cupidity; and is, indeed, so frequently found in combination with it, that it may be regarded as one of its complex forms. The character which Sallust gives of Catiline, that "he was covetous of other men's wealth, while he squandered his own," is one of very common occurrence. And we notice it here to show, that although men may occasionally be heard pleading their extravagance to clear themselves from the charge of cupidity, it yet originates in the same cause, produces precisely the same effects, employs the same sinful means of gratification, and incurs the same doom. They must be covetous, that they may be prodigal; one hand must collect, that the other may have wherewith to scatter; covetousness, as the steward to prodigality, must furnish supplies, and is often goaded into rapacity that it may raise them. Thus prodigality strengthens covetousness by keeping it in constant activity, and covetousness strengthens prodigality by slavishly feeling its voracious appetite. Taking possession of the heart, "they divide the man between them," each in turn becoming cause and effect. But prodigal self-indulgence not only produces cupidity, it stands to every benevolent object in the same relation as avarice—it has nothing to give. A

system of extravagant expenditure renders benevolence impossible, and keeps a man constantly poor toward God.
J. L. FRY.
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For the PROGRESSIVE CHRISTIAN. Looking but not Seeing.

The difference between hearing and doing and between looking and seeing is very great, yet this difference is often not seen. The Apostle James writes of the "hearer of the word, and not a doer," and of "looking in a glass and straightway forgetting." Men now, as then, look "into the perfect law of liberty" but they do not "continue" in it. When the church meets in council it is the custom to look into the "law of liberty," read a chapter, then the "law of liberty," and to transact all business in accordance with the minutes of the General Council. When these minutes do not meet the case it is the fashion of the local church to add a section that will. At a church council, at well it matters not where—this idea of looking in and out was clearly demonstrated. In the minutes of this council we read, "meeting was opened by prayer and the reading of the 14th chapter of Romans." Let us read this chapter and if we will "continue therein," we shall see *Christian liberty* and *Christian forbearance* more clearly taught than can be found in any writing outside of the Blessed Book.

The "weak" must be received into christian fellowship. "He that eateth" must not "despise him that eateth not," for God hath received him. "Who art thou that judgest another man's servant?" A servant cannot judge a fellow-servant. "Who art thou that judgest God's servant?" God's servants are accountable to God, not to man. But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all—"those who judge and those that are judged"—stand before the judgment seat of Christ.

Liberty of conscience in non-essentials is so plainly taught in this chapter that all who read and think will see it. But now let us see how the teachings of this chapter are carried out in the proceedings of this church meeting. Meats, drinks, and days, seem not to have been before this meeting. It was hats, ruffles, coats, etc. These minutes tell us that the "order" for the sisters is plainness in dress, and that this plainness is not "after the style of the world, such as the wearing of hats, ruffles, pinbacks, and trail dresses." And that the "order" for the

brothers is the same. The order or ruling of the General Brotherhood does not enforce a specified form of plainness, (is this true?) but exercises all brotherly (but not sisterly) kindness and forbearance (for a brother) until the brother (not the sister) can see the propriety of making a change. Next the minutes tell us these self-contradictions were "unanimously accepted as the general order of the church," and that those who "would not accept the order as decided upon should be suspended." Then to show the power of law—I suppose—and the ease of executing it, "eight persons named as not being willing to abide the decision, it is decided that they be notified of their expulsion"—named and "notified," that is all.

One clause more: "It was also decided by the church that official brethren who would not promise and agree to labor with the church, to carry out the (this) order of the church, should be suspended from office." Under this law two "official brethren" have been suspended. One refused to promise, the other asked for time, which seemed to be granted. This brother having to leave before the meeting closed asked that the charges, if any, be brought before the meeting before he left. The Elder stated that there were no charges against him; notwithstanding the minutes show—I am informed—that this brother was suspended. Official brethren who were at this meeting did not know of his suspension, but those who fixed the minutes did.

I have but little space left. This "order" teaches us that there is "no specified form of plainness;" then it cuts off sisters who wear plain hats. Brethren remain in the church until they can see the propriety of making a change; sisters are cast out who are "named as not willing to abide the decision."

We look for fruit but can see none. It has all been choked out by the law of the lawyers. More anon.

REVIEWER.

For the PROGRESSIVE CHRISTIAN. "Awake Thou That Sleepest." Eph 5-11.

This language impresses our minds as being of great importance. But we believe christian people are prone to regard it with indifference, thinking that it speaks only to the sinner or non-professor. We take a different view of it. While we think that the sinner is asleep to his best interest, and indifferent to all that is of real value to him, we also believe that many professing christians are asleep in many respects. When asleep we are insensible to all that may be going on around and we engage in none of the labors of life. From this we draw the conclusion that the professor who is insensible to, and does not engage in any particular duty, is asleep in that particular, although, he may be ever so much awake or alive to other duties. The man who has a name to live and yet wilfully absents himself from the house of worship, is certainly asleep, "Blind and cannot see afar off." Now we believe that many professors are

asleep in that, that they violate the plain commands of God's holy word. Paul says: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you and many sleep." 1 Cor. 11: 29, 30. Thus we see, that although the number of professed followers of our Savior were few compared with our day, yet Paul said that many of these were asleep. And he said further that the cause was, that they ate and drank unworthily. The question arises then: who are unworthy?

Let us hear the Savior. "He that loveth father or mother more than me is not worthy of me." Matt. 11: 37. And "If a man love me, he will keep my words." John 14: 23. Then it follows that they who keep not the words of our Savior, are unworthy and according to Paul are asleep.

You may now think that I am whipping at other denominations who keep not the ordinances. True it does seem that they are going with their eyes shut, and pity for them, too, but I have an object in view closer home. We as a people lay great stress on doing the commands, and it is said to know, that many of us do not keep His words. Do we remember that when the Savior said: "Men ought always to pray and not to faint," and that we should pray in secret, etc., he meant what he said, just as much as when he told us to wash one another's feet? We are exhorted to forget not the assembling of ourselves together. If we begin to make excuses we are just as much asleep as he who says feet washing is "such a simple thing." We are commanded to Love our neighbor as ourselves. Do we do it? We are required to Go and teach all nations, and yet some brethren tell us we are too fast if we want to spread the gospel.

We read, "Let us go on unto perfection," and yet some tell us there is no such thing as progressive religion. Paul says, "Awake to righteousness, and sin not, for some have not the knowledge of God; I speak this to your shame." 1 Cor. 15: 34. Brethren and sisters. Will it be said to our shame that we have not the knowledge of God? "Search the scriptures" is of divine authority and by studying them ("to show ourselves approved," we may have the "knowledge of God." Do we know what the sacred volume contains, or is some of it a stranger to us?

We are now entering the labors of a new year. "Therefore let us not sleep, as others do." 1 Thes. 5: 6. "The night is far spent the day is at hand." Rom. 13: 12. "Therefore let us put off the works of darkness, and be awake to the light, putting on the armor of light." Eph. 6: 12.

Let us gain the crown. It is for us to decide whether this shall be our portion, or whether after being asked, "why sleep ye? arise! watch and pray!" we will finally be told "sleep on now."

Let us be vigilant.

W. Q. CALVERT.

For the PROGRESSIVE CHRISTIAN. A Picture and a Question.

I propose to draw a pen picture of a very common thing in our church, and then to ask a question. The conditions are given and the result is required. I shall attempt to be honest in my delineation and fearless. Picture an old man before you. He is between sixty and eighty years old and has been a member of the church from early boyhood. He is a farmer, well to do and healthy. Not all of his children are members but some of them are. He lives remote from town or city and no urban polish of manner characterizes his speech or way. His hair is parted in the middle, a way he has had for half a century, his coat is of homespun, shad-bellied in cut, and the fit a pure matter of chance. His pantaloons are of capacious dimensions and odd pattern. His head is surmounted by a broad-brim hat and an osken cudgel or cane cut from the hedge has been his companion for years.

With his neighbors he ranks second to none in a moral or social way. When he goes to town which isn't often, and then on horseback with his dinner in his pocket, he is looked upon as a very paragon of honesty and fair dealing and so he is. If any poor or deserving person asks him aid the flour barrel, the corn crib or the wallet, yawns wide open, if he is called upon to contribute or to help personally in a good cause he is always there and to be relied on. Educationally he can read and write, and has a fair, though, of course, a very incorrect knowledge of men and things. The lightning rod man cheats him, the dapper clerk confuses him with figures, and he is glad to be back again with the stock and the "place." To him the world is a fearful place and nothing so bad as a town and the farther away from home the worse it gets. If you meet him at home he treats you as well as he knows how, which means you are welcome to all about him.

Officially he is a Bishop. The great trouble of his life is to keep a pestilent lot of girls down to Dunkard bonnets and to keep a lot of young men out of prayer meetings and Sunday-schools which he detests. He knows the Bible and the Minutes, plants in the signs, will not have anything to do with Howard Miller, and when at last he goes over to the silent majority I believe he will go straight to heaven.

I believe I have done my man justice. On the other hand is an idea—a great one too, it is. An idea that the city, the town, the hill and the valley, teeming with people dying hour by hour and each second, shall be covered with a gospel canvass. An idea that it is not so much the hats, caps, buttons,

coat-tails and things as a renewed life and Christ crucified. An idea that some Sunday the little Esquimaux on the shore of the Polar sea will listen to the Dunkard doctrine and that on the same Sunday a group of Equatorial Indians will hear of a better God than that seen in the clouds and rocks. An impression that in a Congress of nations the question "who ever heard of the Dunkards?" would be answered affirmatively in twelve thousand dialects of the earth.

The ideas and the good old man have come face to face and the question is: what will the result be? Now my calm friend, the book of history is open and read to you as far as it is written. What will the closing chapters of this story be?

HOWARD MILLER.

Elk Lick, Pa.

Our Fathers.

The following is from the pen of Rev. J. M. Ettinger, and was published in the *Evangelical Messenger* of July 30, 1877. We think that he puts an important truth in a clear light, and therefore, give it room in our columns. We want to come to the gospel of Christ in all things, no matter what becomes of human opinions and traditions.

"In the discussion of doctrinal, as well as practical subjects, we are sometimes apt to resort to anything but inspired authority. In order to settle disputed points, in order to settle disputed points, in order to settle disputed points, we have had frequent reference to the practical wisdom and teachings of the 'fathers.' Lavish extracts have been published of what they said and taught on certain subjects, and their teachings have been regarded as practically settling every question and completely confounding every one who in his views happened to differ with them.

"It is not the object here to disparage or under-estimate in the least the precepts or examples of these primitive leaders to the Church, whose memory constitutes one of her most sacred treasures; but it is against accepting as final, and beyond the power of appeal, all that they ever said and taught on any given subject, that a protest is in order. Especially is this the case when their teachings are insisted upon, and given an air of authority above, and at the expense of, the inspired records. It is supposable that they had proper conceptions of the truth. In the main this supposition is

doubtless correct. But what advantages had they for being better informed on doctrinal and practical subjects—of drawing surer and more correct conclusions, than those possessed by their spiritual offspring? Was there a more enlightened age? Were they lifted above the possibility of erroneous conceptions? Is it not possible that their practical wisdom and judgment were sometimes misguided? If so, what right have we, and where is the consistency of ever and anon harping on the 'teaching of the fathers,' quoting them as standard authority? If their conceptions were theologically correct and in accordance with inspired truth they are no more authoritative than the correct teachings of any one else who has not this reverential title. It were far better, and more consistent if, in the settling of all questions of doctrine where human wisdom, however antique is liable to err, we should have recourse to 'the law and to the testimony.' To seek refuge behind the dogmas established by the 'fathers'—while it may in some instances be proper and justifiable—is not always the safest and most honorable course of argument. If the principles and doctrines which they promulgated were so thoroughly Scriptural, why not take the Scriptures, upon which their conclusions were based, as the arbiter of all dispute? A man may differ from them without being heretical, but he may not dare not differ from the word of God.

"There are doubtless instances where the 'fathers' taught erroneously, and with some of them there was a good deal of variability, and some well-defined shadows of turning. While we do not blame them for this, it is none the less an evidence that they were fallible, as their children. Shape your faith and belief according to the Word of God, and it is right though it conflicts with all that the 'fathers' ever taught. In matters of law and Church government the same is true. There is nothing Medo-Persian in Church law. What the 'fathers' laid down as expedient may, perhaps in the main, still be available; but to lay down the principle that, in this particular, nothing must be added to or subtracted from their teachings, is claiming too much. Times change, and this very fact involves the necessity of new appliances. We speak much of the old 'land-marks,' and these, though some of them are marks indeed, need to be cherished. To set up points of law however, and insist upon them simply because they have the seal of antiquity, when there is no other ground, is the poorest of logic. What this age needs is more of the Bible, and less human intervention. The more the Bible is read and understood, the less will there be left for needless dispute. While we cherish and revere the 'fathers,' while we admire and laud their devotion and self-denial, let us not disturb their peaceful slumbers. Surely with God's Word and the illuminating influence of the Holy Spirit, we can settle our own disputes."

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Seeds for Thought.

In most quarrels there is fault on both sides. Both flint and steel are necessary to the production of a spark. Either of them may hammer on wood forever, and no fire will follow.

Look not mournfully into the past; it comes not back again. Wisely improve the present—it is thine. Go forth to meet the shadowy future without fear, and with a manly heart.

Misfortune sprinkles ashes on the head of the man, but falls like dew on the head of the woman, and brings forth gems of strength of which she had no conscious possession.

No matter how pious men are, the moment they place policy before principle they become incapable of doing right, and are transformed into the most odious tools of despotism.

If two men are united, the wants of neither are any greater, in some respects, than they would be were they alone, and their strength is superior to the strength of two separate men.

Every other sin hath some pleasure annexed to it, or will admit of some excuse; envy wants both; we should strive against it, for indulged in, it will be to us a foretaste of hell upon earth.

Good words do more than hard speeches; as the sunbeams without any noise will make the traveler cast off his cloak, which all the blustering winds could not do, but only make him bind it closer to him.

Fashion is a tyrant from which nothing frees us. We must suit ourselves to its fantastic tastes. But being compelled to live under its foolish laws the wise man is never the first to follow, nor the last to keep it.

All men need something to poetize and idealize their life, something which they value for more than its use, and which is a symbol of their emancipation from the mere materialism and drudgery of daily life.

Tears and sorrows and losses are a part of what must be experienced in this present state of life, some for our manifest good, and all, therefore, it is trusted, for our good concealed—for our final and greatest good.

We who give the first shock to a State are naturally the first to be overwhelmed in its turn. The fruits of public commotion are seldom enjoyed by the man who was the first to set it agoing; he only troubles the water for another's net.

The condition and characteristic of a vulgar person are that he never looks for either help or harm from himself, but only from externals. The condition and characteristic of a philosopher are that he looks to himself for all help or harm. The Christian finds the harm in himself, but looks to God for help.

If we are faultless we should not be so much annoyed by the defects of those with whom we associate. If we were to acknowledge honestly that we have not virtue enough to bear patiently with our neighbor's weakness, we should show our own imperfection, and this alarms our vanity.

Every failure is a step to success; every detection of what is false directs us towards what is true; every trial exhausts some tempting form of error. Not only so, but scarcely any attempt is entirely a failure; scarcely any theory, the result of steady thought, is altogether false; no tempting form of error is without some latent charm derived from truth.

Intelligence is an effect, as well as a cause; and one potent cause of it in the moral sphere, is obedience to the moral law. "It is good will," says Emerson, "that makes intelligence;" and again he says, "if a man's eye is on the Eternal, his intellect will grow." And Jesus Christ has said, "If any man will do his will, he shall know of the doctrine." As the moral vision is blurred by every evil action, so it is purified and strengthened by every righteous deed.

Culture if consistently and thoroughly carried out, must lead on to religion, that is, to the cultivation of the spiritual and heavenly capacities of our nature. And religion, if truthful and wise, must expand into culture, must urge men who are under its power to make the most of all their capacities;

Many of us have to lament, not so much a want of opportunities in life, as our unreadiness for them when they come. "It might have been," is the language of our hearts oftener than words of complaint and murmuring. God sends us flax, but our spindles and distaff are out of repair or mislaid, so that we are not ready to use them.

It is a grateful moment, that of being well nestled in bed, and feeling that you shall drop gently to sleep. The good is to come, not past; the limbs have just been tired enough to render the remaining in one posture delightful; the labor of the day is done. A gentle failure of the perceptions creeps over you; the spirit of consciousness disengages itself once more, and with slow hushing degrees, like a mother detaching her hand from that of a sleeping child, the mind seems to have a balmy closing over it. Like the eye, it is closed—the mysterious spirit has gone to take its airy round.

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

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THE MISSIONARY QUESTION.

Under the above heading there lately appeared an article from the pen of Eld. S. Z. Sharp, now one of the editors of the *Gospel Preacher*. It was first published in the *Progressive Christian*, and then copied by the *Brethren at Work*, and, therefore, it has been read throughout the brotherhood. He assumes that there is a general desire amongst us "to see more souls brought to Christ, and the borders of Zion extended," and that "the church as a body has given its approval, and recommended the support of foreign missions as well as the missionary efforts in the several church districts at home." In confirmation of this "general sentiment prevailing throughout the church in favor of missionary work" he refers the reader to "the expressions given through our church papers, and the organized efforts in several States. With this we all agree.

He then adds: "There has also a system of operations been proposed, both by committee through the Annual Meeting, and by convention." Here we pause to call attention to the fact that the "system of operations," proposed "by committee through Annual Meeting," was adopted by Annual Meeting in 1868. Under this plan the organized efforts in Maryland, Pennsylvania, Ohio, Indiana, Illinois, &c., have been made. But this system leaves it open for the several districts to adopt different plans for their home missionary service, which accounts for the want of uniformity in this respect. This system also makes no provision for the appointment of officers to even urge its observance, and this, we think, accounts for our slowness in taking hold of the work, and for the small amount of work done where efforts have been made. The system adopted by Annual Meeting is wanting in a number of important considerations; and hence the necessity of adopting a more effective plan of operations. A plan has been proposed by convention, which, we believe, will meet the demands. There has been an effort made to do something by this plan, and a little has been done, but in this we seemed "to get the cart before the horse" a little. It was all right to call a convention to propose a plan, and it is altogether right to do all we can by any lawful and expedient means for the salvation of sinners; but with our peculiar attachment to the decisions and prestige of Annual Meeting, it would, no doubt, have been better to have obtained the sanction of that body before insisting upon the general brotherhood to join in this work. In this respect we failed in the plan adopted by the convention at Meyersdale, Pa., Dec. 4th and 5th, 1877. With the plan, however, as amended at Ogan's Creek, Ind., on the Saturday preceding our last Annual Meeting, the proper course was pursued in submitting it to the Annual Meeting for confirmation; but because of the informality of not submitting it through a district meeting it was not considered. On this account another whole year is almost lost. We admit the informality, but we wonder whether a petition from a general convention is not entitled to as much respect as a petition from a district meeting, a church, or even a few members in a church. A petition from a few members may pass through Standing Committee and come before the General Council; why, then, may not the petition of a convention such as that at Ogan's Creek be heard? This is carrying formality to inconsistency.

After claiming that we have "(1) Almost universal sentiment in favor of the work. (2) Some successful experiments at home and abroad. (3) A system of systems amply good enough to commence work. (4) An abundance of means to defray all expenses. (5) Sufficient talent and competent ministers to begin the work on a comparatively extensive scale;" in fact, "everything we need to make the missionary cause a success, except a truly self-sacrificing spirit," the brother adds:

"Now let me suggest that we go to work at once. When districts can be called together and organized as in Northern Illinois recently—let some of the Elders make a call: then wherever a church is in favor of such work, let the elder of that church propose the matter, and organize and go to work, and where only half a dozen

members in a church are favorable let them come together, form their plans and go to work in some way. Then let those who have the matter at heart start out and wake up the people, taking neither staff nor scrip, and I assure them if they have the right spirit and preach the right doctrine, and work for the Lord, neither they nor their families will suffer, except when suffering is for their good."

To this suggestion, although, in itself not objectionable, we object. The lesson taught us at our last Annual Meeting should not be forgotten. Instead of hastily pursuing the course suggested by our esteemed brother, let us now pay due respect to the informality that defeated us at last Annual Meeting. Let us not fail to petition our next Annual Meeting through the several district meetings, to sanction the plan adopted at the Ogan's Creek Missionary Conference. Having this sanction, we will be ready to advance in the most orderly and harmonious manner. We will then have a plan for missionary work at home and abroad, in which every member may unite. If we neglect this matter now, and fail to obtain the sanction of Annual Meeting, our net will drag along as before. We tried it on one side and failed, now, in the language of Christ, "Cast the net on the right side and ye shall fill." We have an excellent plan adopted in a general conference, where, the wisdom and piety and zeal of the brotherhood were well represented; and now let us send up our petitions from the several districts of the brotherhood to our Annual Meeting to sanction this plan, and it will be done. If we neglect sending up our petitions, we will fail. But once having the sanction of Annual Meeting, the brother's suggestion will be in order, and the Elder's will not hesitate to call meetings to effect organizations, and in a short time the entire force will be in line, marching forward upon the enemy.

PRIDE.

Pride is defined as inordinate self-esteem. Perhaps it can be made still plainer by saying that it is the thinking more highly of one's self than he ought to think. The apostle says "to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly." From this it is clear that one may esteem himself, may think highly of himself, may know himself, without being proud; but when he thinks of himself more highly than he ought to think, he does not know himself, inordinately esteems himself, and may justly be said to be proud. The Bible is a most excellent book to explain and describe pride. Let us hear what it says about the proud.

1. *Where there is pride there can be no religious devotion.* "The wicked, through the pride of his countenance, will not seek after God; God is not in all his thoughts." Psalm 10:4. A proud person is too full of himself to leave any room for adoration of the Divine Being. To exercise true devotion we must love the Lord with all our heart. "If any man will come after me, let him take up his cross daily, and follow me." Luke 9:23.

2. *The Lord is against the proud.* "Whoever shall exalt himself shall be abased." Matt. 23:12. "A man's pride shall bring him low; but honor shall uphold the humble in spirit." Prov. 28:23. "Every one that is proud in heart is an abomination to the Lord." Prov. 26:5. God resisteth the proud but giveth grace to the humble." James 4:6. No possible hope for a proud person to be accepted by the Lord. He is an abomination in the sight of God. Pride must, therefore, be a terrible crime, a damning sin, and the Christian should fear it and guard against it, as he will against the worst of sins.

3. *Pride in the heart.* "For from within, out of the heart of men, proceed evil thoughts, * * * pride, foolishness; all these evil things come from within, and defile the man." Mark 7:21-23. "A high look, and a proud heart, and the plowing of the wicked is sin." Prov. 16:15. But, although pride is in the heart, like all other sins which also arise in the heart, it will give evidence of its existence. Hence—

4. *Pride in the heart manifests itself by conduct.* We cannot always know a man by his pretensions. Hence the Savior says: "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." Matt. 7:15, 16. We know not a tree by its blossom. What a beautiful, and how finely scented a blossom the wild crab apple tree puts forth, and yet how sour and bitter its fruit! But a tree may always be known by its fruit, and so a man may be known by his works.

5. *Pride's fruits.* Pride manifests itself in many ways. (1.) By looks. Among the seven things that God hates is a "proud look." Prov. 6:17. "Him that hath a high look and a proud heart will not I suffer." Ps. 101:5. So a high or proud look is evidently the out-cropping of a proud heart; it is a fruit which the Christian should not cultivate. (2.) By talking. "Talk no more so exceeding proudly,

for the Lord is a God of knowledge, and by his actions are weighed." Sam. 2:3. "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things, who have said: with our tongues will we prevail; our lips are our own; who is Lord over us?" We may talk proudly in several ways. First, by that which we say, as in the scripture example above, defying God and all rightful authority; and, second by the manner of our talking. This is often done by endeavoring to use words which are many grades higher than the sentiments we express. Sometimes it is done by employing a peculiar and improper pronunciation, the design of which is to attract attention to the speaker. Such silly people have been in the world since the writing of the book of Psalms. The scriptures recognize pride in talking. (3.) By doing. "The Lord plentifully rewardeth the proud doer." Psalms 31:23. "He that is of a proud heart stirreth up strife." Prov. 28:25. "Only by pride cometh contention." Prov. 13:10. "If any man teach otherwise, and consent not to wholesome words, which are of the Lord, knowing nothing, but doating about questions and strifes of words, whereof cometh envy," &c. 1 Tim. 6:3, 4. The above are among the most pernicious works of pride. No wonder that a heart which brings forth such fruits is an abomination in the sight of God.

5. *The Pride of life.* "The lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world." 1 John 2:16. It is right to live well, but there is a pride of living which does not become the Christian. It is proper to use the eyes, and through them delight the heart; but when the eyes become "full of adultery" (2 Peter 2:14), their possessor has been taken with "lust of the eyes." The flesh has an appetite, and Nature has provided for its gratification; but when the natural desire is perverted by inordinate use it becomes ungovernable and is called the "lust of the flesh." These are not of the Father, but are of the world, and "the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2:17.

BASHOR AND SHARP VISIT US.

Brother S. H. Bashor, the evangelist, and one of the editors of the *Gospel Preacher*, in company with his wife, arrived at Berlin, on Friday evening, the tenth instant, and remained until the seventeenth. The *Progressive* families had the pleasure of entertaining them several days. Brother B. not

being in very good health we could not insist upon his preaching much, but he attended our regular appointment on Sunday forenoon at the Pike church, and preached an excellent sermon, from the words: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Rom. 8:35. On Wednesday evening he again preached to us, at the Berlin church. This time he took three texts: "Without faith it is impossible to please God;" "Whoever is not of faith is sin;" and "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." From these scriptures he spun out an interesting and instructive lesson, to a large audience.

On Thursday evening Brother S. Z. Sharp, late of Maryville, Tennessee, and now of Ashland College, Ohio, and editor of the *Gospel Preacher*, joined us also, and preached to us at the same place. He took for his text: "There is no man that has left house, or brethren, or sisters, or father, or mother, or wife or children, or lands, for my sake, and the gospel's, but he shall receive a hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." The brother preached us a very practical sermon. He explained most beautifully how that the Christian will receive a hundred fold now in this time, in houses, brethren, sisters, mothers, and lands, but forgot to show how the children will be returned.

On Friday, seventeenth instant, both brethren left for Meyersdale, with the blessings of this *PROGRESSIVE* office accompanying them.

OBJECT OF THEIR VISIT.

The primary object of the visit of these brethren at this time was to take in the *PROGRESSIVE CHRISTIAN*, they and we believing it would be better not to have two papers in the same field at the same time. But during the interview it was ascertained that brethren Bashor and Sharp were only authorized to take and not to give, and that no union could be effected without the total extinction of the *PROGRESSIVE CHRISTIAN*, in name, character, and management. This we were not prepared to submit to, though we were exceedingly anxious to consolidate. We are willing to give all of the name, if need be, though a better is not to be found in the catalogue, half the management—or all if it must be, but to our principles we adhere more firmly.

Hence our interview closed without effecting anything, except to form a more intimate acquaintance, and to renew our friendship.

The interview further disclosed that the two papers would not be as identical in character as it was thought they would be from the men that were connected with them, and hence there would be less danger of variance through competition. Brethren Bashor and Sharp are believed to be progressive men in the church, but for reasons quite apparent to them, they do not deem it expedient to infuse enough of that spirit into their paper to make it differ materially from the other weeklies.

Hence the *PROGRESSIVE CHRISTIAN* will stand or fall—no it must stand—upon its own merits.

One of our exchanges says that every one of our weekly papers, so far as it knows, is in full sympathy with the college ministry, and paid ministry treasuries, which are so artfully and so insidiously planned, and sought to be carried into effect, under the specious cover of holy zeal for the prosperity of our beloved Zion. All who take stock in the Brethren's college, high schools, and the like, either knowingly or ignorantly promoting those schemes, or encouraging the schemers. Great swelling words of fidelity to the Gospel, the church and its doctrines, and flattery of the aged are to be looked for as the cover under which this 'progressive' (?) is to be accomplished. Come out with your colors, brethren. Silence gives consent."

The writer of the above would do well to have more fidelity to the gospel of Christ. There is a subject frequently mentioned in that gospel, called charity, which we would recommend to his especial consideration.

As for the *PROGRESSIVE CHRISTIAN* its principles have been avowed. We are for the gospel of Christ as the standard of appeal and evidence in the determination of all religious truth. After that we are in favor of "whatever things are true," whether it be astronomy, philosophy, mathematics, art or science; of "whatsoever things are honorable and just;" whether social, political, moral, physical, intellectual, mechanical, agricultural, common schools, high schools, or colleges, railroads, steam engines, telegraphs, the press, fire, water, air, electricity, and all the elements that can be harnessed by science and brought under subjection to the gospel of Christ, and be made to bear the message of glad tidings to all the earth: of "whatever things are lovely," whether it be the beauty of the landscape or the fragrance of the flowers, the comeliness of woman, or the wisdom of man, the gentleness of the mother or the loveliness of the child, the genius of the artist, the author, and the poet, we would enlist them all in contributing to the honor of God, and the praise of his name. These are our sentiments, and this is our platform, and, being erected upon the sure word of God, thereon we hang our destiny.

We shall employ no "great swelling words," and also no small, low vulgarities, but will speak forth words of truth and soberness.

This should fully explain our position, and show exactly where we stand.

"STANDARD" VS. "CIRCULATING VALUE."

We read a good deal in one of our exchanges of "the standard value" and "the circulating value" of our ministers. We would advise our brother to read his new discoveries in connection with such scriptures as these: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad, for so great is your reward in heaven; for so persecuted they the prophets which were before you." (Matt. 5:11, 12.) "A prophet is not without honor, save in his own country and in his own house." (Matt. 13:57.) "Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets." (Luke 6:26.) Charity, brother, charity. Encourage the doing of good at home and abroad, and speak a word of encouragement whenever you can.

Agents and Patrons.

We hope our agents and readers in general will continue to solicit subscribers for the *PROGRESSIVE CHRISTIAN*. It will contain all the important church news, and will deal with living issues. It will contend for the truth and expose error. It will be open to all to express their candid convictions on any side of any subject, if they do it in a proper spirit and in courteous language. Free speech and free press. "Where the spirit of the Lord is, there is liberty." The *PROGRESSIVE CHRISTIAN* is not the organ of any faction, but pre-eminently an organ for the people.

ple. It is not confined to the *ipse dixit* of any man or combination of men, but is a candid, frank and fearless advocate of the truth, the whole truth, and nothing but the truth. It will work for union upon the word of God, and for progress in union. Will you help us, please?

"NEVERMORE."

The above is the title of a beautiful song set to music by sister Amanda Musselman, of Somerset, Pa., and published in sheet form. The music is good, and is admired by lovers of song wherever it has been introduced. Price 25 cents. For sale at this office.

"Sweet Home March," an instrumental piece by the same author, is also pronounced very fine. We esteem it charming and believe it will be so received by the best judges. For sale at this office. Price 25 cents.

A GOOD OFFER.

We call attention to the advertisement of the *Children's Paper*; and especially to the fact that we will send the *PROGRESSIVE CHRISTIAN* and the *CHILDREN'S PAPER* to any address one year for one dollar and ten cents. This is an unparalleled offer. Any one who has already subscribed and paid for the *PROGRESSIVE CHRISTIAN*, can have the *Children's Paper* one year by sending us his address accompanied by ten cents. Do not overlook this offer.

MISSIONARY CONVENTION IN THE MIDDLE DISTRICT OF INDIANA.

There will be a missionary convention for the Middle District of Indiana, in the Spring Creek congregation, on the 22nd day of April next. The object is to organize for missionary work. The District meeting will be held in an adjoining congregation on the day following. Those attending the convention can be conveyed to the place for the D. M. Those going to the convention by rail must go on the 21st and stop either at Piercetown, or Collamer, on the Eel River R. R.

We recommend to the brethren in Middle Indiana the plan adopted at Ogan's Creek for the Work of Evangelism. We will send the first number of the *PROGRESSIVE CHRISTIAN* containing this plan to parties who may wish to examine it.

SUNDAY SCHOOL CONVENTION.

The Sunday Schools of the Somerset Classis of the German Reformed church held a convention at this place on the 20th and 21st insts. Want of space forbids an extended notice of the meeting; but will say that there were

several important questions before the convention which were discussed in an entertaining and instructive manner.

On the evening of the 20th, Rev. A. E. Truxal preached the opening sermon. Subject—"The specific sphere of the Sunday School among all other agencies of the church, for the development of Christian character." We did not hear it but were informed that it was good.

JAN. 21ST. FORENOON SESSION.

The session was opened with devotional exercises, after which the roll was called. A majority of the appointed delegates was present but several were not. Others, by vote, were admitted and enrolled. The first question for discussion was as follows:

"Are Sunday School Periodicals preferable to Sunday School Libraries, assuming ordinary care to have been taken in the selection of either?"

Rev. C. U. Heilman, of Salisbury, opened the discussion. He preferred the periodicals for children and libraries of standard works for churches. He was followed by Revs. S. R. Bridenbaugh and H. F. Keener, of Berlin, A. E. Truxal, of Somerset, and Elders Zimmerman and Hay. All seemed to prefer the periodicals for Sunday Schools; "Sunshine" for small children; "Child's Treasury" for older children; and the "Messenger" and standard Libraries for adults.

After the singing of "Joy to the World! the Lord has come," the following question was taken up and freely handled:

"Do two sessions of Sunday School and two regular services on one Lord's Day, as now conducted, lay such preponderating stress on the intellectual side of our natures that the spiritual side is injuriously neglected?"

Rev. Bridenbaugh opened the question. He assumed that two sessions of Sunday School are too many for one day, but not for the cause stated in the question. He was in favor of two services but only one sermon. His objections to the present practice at Berlin (for it seems to be only here) were that it took up too much time; left no room for family pleasures and devotions, and over-taxed the physical energies. His reason for only one sermon was that it is all that the congregation can digest. We thought that it depended a great deal upon the mastication. There is a kind of spiritual indigestion in many congregations, induced by imperfect mastication on the part of the ministers. He was followed by Rev. Weakly, pastor of the M. E. church at Berlin. He was decidedly opposed to two sessions of Sunday School in one day; and

thought that they were kept up through jealousy, each school being afraid to drop one session lest the children should go to other schools. Rev. Poffenberger of the Lutheran church couldn't see it in that light. If he thought two sessions were too many, he would have but one. He thought it better to wear bright, than to rust out. Revs. Truxal and Heilman were opposed to two sessions, and this seemed to be the prevailing opinion.

AFTERNOON SESSION, 2 O'CLOCK.

After devotional exercises and some miscellaneous business, several referred questions were answered.

1. "Is a confession of faith a part of true worship?"

Rev. Heilman answered affirmatively, and gave satisfactory reasons.

2. "What relation does the Apostles' Creed sustain to the Bible?"

Rev. Dittmer claimed for the Creed that "it is the sum and substance of the gospel of Christ," and made as fair a showing as a person could be expected to make in an impromptu speech on such a subject.

The questions on the programme were:

1. Should every member of the church consider it his Christian duty, both for his own as well as for the benefit of others, to take part in the Sunday School, by his own personal presence?

2. Should catechetical instruction be the chief mode employed in the Sunday School for the indoctrination of the young? If so, how can the popular objection of its dryness and monotony be accounted for and avoided?

The former was discussed by Revs. Keener, Heilman and Truxal. The latter did not think it necessary that all the members should be present. A School can be successfully carried on without such attendance. The prevailing sentiment was that it is the duty of members to attend and give encouragement as far as they can. The latter question was discussed at length by Rev. Keener. He was favorable to the catechetical mode of instruction, but would have it well seasoned with appropriate lectures. He would not confine schools to the Heidelberg or any other catechism.

A few more referred questions were read and answered, but as they were of secondary importance we pass them. Upon the whole we were favorably impressed with the workers and the work, except that one of the Revs. made an awkward side-thrust at God's ordinance of feet-washing, which showed that he did not understand his subject. We all smiled: his people, because they thought he said something "smart;" and the brethren present, because they thought he didn't.

In the evening the Berlin Ger. Ref. S. S. held its anniversary; but we were not present and heard but little of it, except that it was interesting.

I. J. Hefley, of Somerset Pa., Musician and Music publisher, deserves to be encouraged in his calling. We have just received a piece of sheet music published by him, entitled "When a Hundred Years Have Rolled," which is very good. We are certain it would please all our musically inclined readers. Send for it and sing it. It will do you good. The sentiment is good and the music is fine. Price 25 cents. Address I. J. Hefley, Somerset, Pa.

An article by W. J. H. Bauman, entitled "Fast and Slow," already in type, was unavoidably crowded out. It is an excellent essay and we regret its delay.

GLEANINGS.

BROTHER Archy VanDyke goes to Nebraska in the spring.

BROTHER J. S. Flory has returned to his home at Longmont, Col.

We learn that Elder E. K. Buechly has reached his home in Waterloo, Iowa, in safety.

BROTHER D. B. Gibson has been called home to attend to important work in his home field.

BROTHER Beery, of Ohio, is the musical instructor in the Huntingdon Normal School.

We invite special attention to the articles we are publishing from the pen of Bro. J. L. Fry, of Philadelphia.

BROTHER Howard Miller's "Pen Picture and Question," in this issue should be read slowly, calmly, reflectively. If you read otherwise, you will do him injustice.

The London Society for Promoting Christianity among the Jews was organized in 1809. It is said that twenty thousand Israelites have been converted to the Christian faith under its labors.

The First District of Virginia will hold its next meeting at Mount Vernon, in Augusta County. The nearest railroad stations are Waynesboro, Fishersville and Staunton.

BROTHER N. C. Rittenhouse is yet in East Talbot Co., Md., and expects to remain there. His address is Easton. He is pleased with the country, and entertains a good hope of building up a congregation there.

