

The Progressive Christian.

BY H. R. HOLSINGER,

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

1.25 per Annum, in Advance

VOL. III.

BERLIN, PA., FRIDAY, JUNE 3, 1881.

NO. 21.

Essays and Selections.

SECRET SOCIETIES.

While the church papers abound with communications in regard to hats, caps, bonnets, coats, uniformity, nonconformity, etc., I am surprised that so little is written upon the subject of secret societies, or in other words, of Freemasonry and its satellites; for it is evident that all the minor secret orders, so numerous all over the country, are the offspring of Freemasonry, as much as the whelps are the offspring of the old lioness, and have more or less masonic poison infused into them. Of the great vital evil and anti-Christian character of secret oath-bound societies it is scarcely necessary to speak, for that they are a great and growing evil is plainly apparent to every intelligent and impartial mind. The very fact of secrecy is *prima facie* evidence of their evil tendency and character. And yet, notwithstanding all this, we find many church members and ministers of the gospel belonging to these orders. How men can belong to a secret oath-bound society, and at the same time preach the gospel, I cannot conjecture. The Savior said: "What I tell you in darkness, that speak ye in the light, and what ye hear in the ear, that preach ye upon the housetops."—Matth. 10:27; and in Luke 12:3, we read: "Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops." Now, if preachers that visit the lodge and participate in the ceremonies and pow wowings performed there, should hear a voice from heaven utter such an injunction, would they obey it? I presume not; for Jesus Christ came down from heaven, and He spoke as quoted above, and yet those professed ambassadors refuse to obey, or they would reveal what is spoken in the lodge. A candle should be placed in a conspicuous place, in order that all in the house may enjoy the benefit of the light. The Savior said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Matth. 5:16. If there are any good works in the lodge the members fail to obey the gospel by refusing to permit men to see such good works. In Acts 4:12, we read that there is salvation in no name but the name of Jesus Christ, nor is there any other name given among men whereby we must be saved, and yet men who profess to be followers of Christ will attach themselves to and visit lodges in which His name is discarded and is not permitted to be mentioned, on account of Jewish members who do not acknowledge that Holy One to be the Messiah. Now, if Christian professors deny and refuse to acknowledge Him before men, is there not danger that He will refuse to recognize and acknowledge such before His Father and the holy angels? They refuse, while in the lodge, to acknowledge Christ as their Master, or the members of their respective churches, who do not belong to the order, as brethren, and yet acknowledge as brethren the unbelieving Jews that belong to the order, notwithstanding these Israelites still adhere to the same religion and entertain the same opinions of the Savior as their ancestors did, when they cried, "Crucify Him, Crucify Him." I read not long since, that a "Heathen Chinese" has joined the Masonic order, and of course, he will be recognized as a brother by both Jews and Christians, notwithstanding the Apostle Paul says: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"—2 Cor. 6:15, 16.

The advocates of secret societies allege that such organizations are charitable, beneficent institutions, and it is necessary to belong to them, in order to pass safely through this world. But did not the Savior say, in regard to the affairs of this life: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you?" It is evident that He did not belong to any secret order; for when interrogated by the high priest in regard to his doctrine, He answered: "I ever taught in the synagogue and in the temple whither the Jews always resort; and in secret have I said nothing." John 18:20. If our modern divines, who are members of se-

cret orders were interrogated in like manner, I suppose they could not give such an answer.

So far as the charities of secret orders go, I think the parable of the man who went down from Jerusalem to Jerico, and fell among thieves, is a tolerably fair illustration. The priest and Levite probably belonged to a secret order, and the unfortunate traveler didn't and therefore, could not give the sign or pass-word, and consequently was passed by, just as members of such orders pass outsiders by, at the present time.

To enumerate all the texts of scripture against secret societies would require too much time and space, nor do I consider it necessary, as the intelligent and impartial reader of the Bible cannot fail to see the proofs of their anti-Christian character as plainly as Belshazzar saw the hand writing on the wall; and to enumerate the evil, pernicious effects of such institutions upon the community in which they exist, would also fill a large volume; such effects are seen and experienced nearly every day.

They affect the affairs of our government to an alarming extent, as it is next to impossible for a person outside of such orders to obtain any position of profit or trust under either National, state or county government, except, perhaps, in such counties in which a majority of the dominant party belongs to a church that prohibits its members from joining secret societies. And it is the same on public works or in the industrial establishments of the country. Thus we see persons totally incompetent placed in responsible and lucrative positions, while others, possessing greatly superior qualifications and talents, and in every way more deserving and worthy, are rejected, and may consider themselves fortunate if the can obtain employment at servile labor with starvation wages, barely sufficient to keep the wolf from the door.

Truly an outsider must struggle against most fearful odds if he ever succeeds with a reasonable degree of success in any business enterprise. The most casual observer cannot fail to see that the time is rapidly approaching when no man will be permitted to buy or sell, without the mark of the beast in his right hand or in his forehead. And yet with all these facts staring us in the face, we are affiliating with the hydra-headed monster to a fearful extent; every year voting them into important offices; and patronizing them in many ways, more generously, perhaps, than we patronize and befriend those of our own class. (By the personal pronouns "we" and "us," I mean such as do not belong to any secret society.)

There is another feature in the case which I would fain pass by, the thought of which causes "a shade of sadness, a blush of shame," Viz: In many secret societies, an oath taken in the lodge is considered superior to an oath taken in a court of Justice, and it is alarmingly obvious that it seldom or ever occurs that members of such lodges are convicted of crime against the laws of the country; an error in the indictment, failure of the jury to agree, *nolle prosequi* or something else generally saves the accused. Jeff Davis, Gen. Lee and other inaugurators and leaders of the Rebellion were permitted to go free; Mrs. Surrat and Werz were hung. I presume the two named last, were not Freemasons, as the one was a woman and the other a Roman Catholic. We frequently see individuals tried in our courts for bigamy, convicted and sent to the penitentiary; but in Utah bigamy is the rule, and one wife the exception, and yet the National Government has, for years, winked at, and still does wink at this Mormon abomination. I presume Freemasonry is among the Mormons as well as elsewhere. Why is it thus? Will we never learn wisdom till too late? There is no doubt in my mind but that secrecy will yet prove a greater scourge than slavery did; as the latter only affected the United States, but the former will, when the crisis arrives, affect the whole world. And yet, drawn on and fascinated by our political proclivities and prejudices, and the smothered tongues of the adherents of the lodge, as the unfortunate bird is fascinated and charmed by the glittering eyes of the serpent and voluntarily permits itself to be drawn into the capacious jaws of the reptile, and is annihilated forever, so we are placing and keeping in power this abomination of desolation, equally abominable with that spoken of by Daniel the

Prophet. If we go on supporting and keeping at the head of our government and permitting them to hold the control thereof members of secret oath-bound orders, I have reason to fear the time is not far distant when we may be constrained to call on the rocks and mountains to fall on us and shield us from the horrible treachery and fierce persecutions of freemasonry and its jackals, compared to which the William Morgan tragedy may be considered only a drop to the ocean.

Much yet remains unwritten.

ARGUMENTUM AD JUDICIUM.

CLOUDS.

BY C. H. BALSBAUGH.

To Hannah W. Hildebrand, of East Conemaugh, Penn'a.

Could we "by searching find out God." He must either forego His claims to Divinity, or we too must be infinite. He only shows himself through the lattice, looking forth at the window standing behind our will. Solomon's Songs, 2:9. We only get glimpses of the infinite fulness and perfect fact beauty. "Verily, thou art a God that hidest thyself." Is. 45:15. He must, and yes is always revealed as far as he may be. God is no Free Mason or Odd Fellow. The whole world is a glowing, entrancing hieroglyph of the divine wisdom and love. But most persons gaze at the drapery of Jehovah like idiots: they see not the cunning handiwork of infinite beauty, and skill. God is hid because we are dark and inappreciative. Clouds and obscurations there must be in this terrestrial sphere, and in a certain sense, forever. The finite will never cease to be finite. Eternity will but multiply the enigmas of life. The unending approximation of the soul to the infinitely good is the bliss of the forever. The Uncreated will always "stand behind our wall, looking forth at the window" with an ever-widening revelation of Himself. In proportion as we do grow in holiness and wisdom, God will seem to grow, although "the same yesterday, to-day, and forever." The key of spiritual insight fitted into the lock of one mystery, with joy we lift the lid only to gaze on a score, or a hundred, greater mysteries. "Alps on Alps arise." God comes out of himself to the humble, trustful soul, with ever increasing wisdom and wonder, even in this life. "Looking unto Jesus" is heaven, anticipating and in full realization. Although no Heaven can ever be reached, not even in heaven that not a higher, more glorious heaven lies yet unrevealed "behind our wall." Saints are eternal progressives. They ever merge out of cloud into sunshine, and yet the new-found light is only a fresh nebula enveloping still higher glories and marvels and unfoldings of God. Out of these we will never get, and yet always getting out, and at the same time entering another. A world, or heaven without mysteries, without clouds, without a wall between the known and unknown, would not be God's earth or Heaven. Like the three favored witnesses of the transfiguration, we may "fear as we enter into the cloud," and yet the "bright overshadowing," may prove a "heavenly place" where we would fain build tabernacles and abide. But we pass from mount to vale, from cloud to cloud, only to find more and still more of love and beauty and mercy and power in Emmanuel.

"Who maketh the clouds His chariot." Ps. 104:3. This is God's way of traveling to the Saints in them and through them. Sinai must flame and thunder, and the pillar of cloud and fire must be our guide and canopy and the eclipse of the crucifixion, and the night agony of Gethsemane enter into every regenerate life. "So, these are parts of his ways; but how little a portion is heard of him but the thunder of his power who can understand?"—Job 26:14. We need the fulfillment of Luke 24:45, not only to understand the printed page of revelation, but providence and our own history. Job did not know where to find God, and David did not know how to escape from His presence.—Job. 23:8, 9, 10. Ps. 139:1, 12. He is near when we think it not. When we rub the sleep of worldliness and carnality from our eyes, we are astonished, like the fugitive blessing stealer, to find the luminous, angel-crowded ladder of God standing at our feet and reaching to Heaven. Many a cloud of blessing is wafted

over us, and we are prone to see and hear only the lightning and thunder and tempest. He maketh the clouds His chariot, and invites all who know his voice and love him, to drive with him, and enjoy his rest and glory and dominion. His clouds are gilded with all the splendor of the sun of righteousness. We have a faint copy of the chariot of Jehovah-Jesus in Solomon's Songs 3:9, 10. We may fear to enter the cloud-chariot, it is so charged with awful divinity, but in it we find both Jesus and ourselves transfigured.

In nothing, perhaps, are we more at fault than in our atheistic misconstruction of those dispensations of the divine government in which the beloved conceals his benignant purposes, and hides "behind our wall," scarcely "showing himself through the lattice." How few ever learn to sing the 46th Psalm in its appropriate season. Only those who ever "look unto Jesus," and "walk even as He walked." With what a fiery, terror-enveloped chariot God came rolling down the sky to meet His only-begotten Son in the crisis of redemption. "Not as I will, but as Thou wilt." This opened the door for the fiery courses of law and judgment to enter his innermost, and trample out the last spark of life as the upholders of the Eternal Throne, and the expounders of the divine holiness. Midnight clouds were those; a crushing chariot for the sinbearing Emmanuel, and yet freighted and flashing with unutterable love for every sin-polluted, sin-polluted, sin, fettered soul. How wistfully Jesus "Looks forth at the windows," anxious to come fuller into our view, and interpret the lessons of dark providences. We must be taught "by terrible things in righteousness" in order to understand the love of God in discipline and suffering and disappointment and sorrow.—Ps. 65:5. In cloud chariots, black and crushing as Gethsemane, God often hides most of the rapture and abiding peace of salvation, if we could but imitate the Prince of sufferers, and say from the heart, "Not as I will, but as thou wilt." The filial consciousness never dies out of faith and love. Christ believed, and His life allowed Him to believe. This is much overlooked by Christendom; especially by those who have most to say about salvation by faith. Such persons claim a relationship to God which was denied even to Christ. To believe off-hand, independent of a rounded integrity into which the whole life enters, is a religious sham. Faith gilds the clouds; and holiness, in purpose and endeavor, gilds faith. Any thought or intent not in perfect line with the righteousness of God, disallows faith, and permits no silver lining on the clouds of life. In all the love-chariots of God Jesus is driver and He drives for our eternal profit. He knows how to hold the reins and guide the coursers of nature, providence and grace. John 1:3. Rom. 8:28. Col. 1:17. Clouds are but shadows to hide the world and self and disclose Emmanuel. The wall is not only between us and our Redeemer-God, but between us and ourselves. It is our participation in the death of Jesus that admits us into the power and peace and composure and spiritual perception of His resurrection. His chariots, which are twenty thousand, will roll all back over the golden pavement, to enhance the bliss of redemption. Ps. 68:17. Chastening and suffering are vouchers of divine righteousness and love, and blessed are they who find Christ in them. He that discerns God in the retribution of law, has found the secret of incarnation, and can sing in the furnace.

WHAT THE BOYS AT WORK HAVE TO SAY.

BY JOHN H. PECK.

In compliance with your appeal to your contributors, I will try to do my part.

Attended meeting to-day; listened to an excellent discourse by Eld. J. H. Moore on the mind of the Lord. We can know the mind of a man, only when he has expressed it intelligibly. We often seek after the mind (or judgment) of learned men who have investigated and studied subjects with which we are unfamiliar; but we could never get their minds if they had not expressed them. We can get the mind of the Lord on any subject upon which he has expressed his mind and no other. People sometimes foolishly en-

[Continued on Fourth Page.]

THE PROGRESSIVE CHRISTIAN.

The Progressive Christian.

A Religious Weekly.

HENRY R. HOLSINGER, Editor.

BERLIN, PA., JUNE 8, 1881.

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

H. R. HOLSINGER,

BERLIN, Somerset Co., PA.

BEFORE WE GO.

We are on the eve of our departure to Ashland, where we hope to attend the Brethren's Annual Meeting. We have attended many similar meetings within the last twenty-five years, and many of them were occasions of much enjoyment. With others are associated in our memory experiences that are not pleasant. But we do not live much in the past. In the future we seek our life. The past is a rose that has lost its fragrance, the future is an opening bud. But,—"ah yes, "but," and not "bud"—how many of our anticipated sweets are realized in bitterness. Man's ideals as his glories are as the flower of the grass: they bloom and wither in a day. Socially, we hope this Pentecostal gathering will be one of the most enjoyable we have ever participated in. Over the official department of the Meeting there hangs a dark cloud of forebodings, in the imagination of many devoted members of the church. The air is full of wild rumors, and our pockets are filled with letters of advice, admonition and encouragement, with an occasional threat. Our own mind, although not filled with pleasurable anticipations of the business part of the meeting, is yet clear and easy, and our position well defined. On every subject that comes before the great Council we will take the side that has the most gospel, common sense and liberty in it. Then we shall entrust the balance to the Lord, relying upon His promise, "Lo! I am with you alway, even unto the end of the world." And the Apostle teaches us that "all things work together for good to them that love God, to them that are the called according to his purpose." We love God, and love His word, and so we can trust that no harm shall befall us. Besides, we will be among our brethren, and surely they would do us no harm even if they had it in their power to do so.

RAIL ROAD ARRANGEMENTS.

Arrangements have now been effected by which Somerset county folks can go to Ashland and return for \$10.00, either via. Cumberland and Mansfield, or via. Pittsburg direct to Ashland, on the New York, Pennsylvania and Ohio R. R. By way of Somerset and Cambria R. R. to Johnstown and thence via. Pittsburg Fort Wayne & Chicago R.R. will also be about the same price.

ANSWERS TO CORRESPONDENTS.

Full report. You will have to pay extra for the full report of Annual Meeting. Price 25cts. Address Quinter & Brumbaugh Bros. Huntingdon, Pa.

GLEANINGS.

Thirteen converts from Buddhism have recently been received by Methodist missionaries in Ceylon.

The first District of Virginia sends a request to Annual Meeting that the church petition Congress for a National Prohibition act.

Expecting to be absent from home for several weeks, we have concluded to issue no paper next week.

Elder Geo. Wolfe of California will not be at Ashland Conference, though he greatly desired to be there.

The 382,920 Congregationalists in the United States gave last year for their religious work \$3,692,922.24, which is an average of nearly \$10 per member.

North Eastern District of Ohio has no business for Annual Meeting. P. J. Brown, R. H. Miller and S. H. Bashor delegates, the first two on standing committee.

No man knows what the wife of his bosom is—no one knows what a ministering angel she is until he has gone with her through the fiery trials of this world.

We regret the errors which occurred in the close of our editorial last week. The date of birth should have been July 24, 1859, and date of graduation March 15, 1881. Those who file their papers will please mark accordingly.

The Eastern District of Pennsylvania has no business for Annual Meeting, except a pe-

tition from New Jersey. Samuel Harley and Christian Bucher delegates, the former to Standing Committee.

A lovefeast will be held by the old order brethren in Middletown Valley Congregation, Frederick Co. Md. at Highland, June 11th, and in Antietam congregation, Franklin Co. Pa, at Amsterdam meeting house, June 14th at 1 P. M.

Those of our readers who wish the latest news from Ashland Conference, should subscribe for the *Daily Gospel Preacher*, which will be issued during the Meeting (four days) for 20 cents, or six copies for \$1.00. Address *Gospel Preacher*, ASHLAND, OHIO.

Brethren Solomon J. Baer and Philip F. Cupp, delegates from the Somerset church to District Meeting had a frightful run-off on their return homeward. Their buggy was almost an entire wreck, but they themselves, providentially, and the horse, were only slightly injured.

One of the most remarkable cases of ecclesiastical ups and downs is that which is reported from a Western conference of the African Methodist Episcopal Church. A presiding elder was suspended from the ministry one day, expelled the next, restored to the ministry on the third day and made presiding elder again on the fourth day.

A lovefeast and council meeting is to be held by the old order brethren in the Beaver Dam meeting house, in Frederick Co. Md. near Middleburg station, on Western Md. R. R. from June 4th to 7th. The council will be on Monday 6th and not open to the general public. All who have taken a stand for the old order, peace and union, and all others favorable will be heartily welcome.

Brother D. H. Fahrney, of the *Advocate* says: It is somewhat difficult to find out the rates on the railroads. They are bidding against each other. At last accounts the fare was offered at 12.00 from Baltimore, on the B. & O. & P. R. R., and all stations between that and Hagerstown. It may be down to \$10.00 in a day or two, so that it is uncertain what the expenses will be.

The district meeting of the Western District of Pennsylvania was held this year in the Quemahoning church, Somerset County. The proceedings will be found in another column of this paper. The attendance of the membership was fair, but there was apparently no interest whatever in the meeting on the part of outsiders. Quite a number of queries were answered, and several others were disposed of by other methods. We may have something to say in regard to the spirit of the meeting when we have more space and leisure.

At the anniversary of the American Board of Foreign Missions, missions were reported in India, Ceylon, Turkey, Africa, China, Japan, Sandwich Islands, Micronesia, Spain, Austria, Mexico and among the Indians of this country. There are 719 stations and out-stations, 307 foreign and 1,427 native missionaries, 737 schools with 27,000 pupils. 17,000 converts have been gained in three years. Fourteen new missionaries have been sent out since October.

In the thirty-first Annual Report of the Chicago Protestant Orphan Asylum, being the report for the year 1880, occurs the following paragraph, from Miss C. M. Blake, solicitor:

"I am greatly indebted to John Kiem of Hawpach, Indiana, who invited me to attend the General Conference of the German Baptist or Brethren, at Lanark, Ill.; to H. R. Holsinger of Berlin, Pa., editor of the PROGRESSIVE CHRISTIAN; to Mr. S. T. Bosserman of Ohio; D. S. T. Butterbaugh, of Indiana, and many others. Also, to Rebecca Snaveley and the various committees who collected \$148.00; also, to Mrs. P. Graham who entertained me during my stay, thanks are due."

The customary discussion in regard to camp meetings is now in season and has opened with great vigor. The chief question is as to Sunday. More mischief is done at the camps on that day than on any other. Some of the most zealous friends of camp-meetings think that if the meetings were held only on week days they would be free from the incursions of crowds of idle and ungodly countrymen, who come to the camp-meeting as they would visit a circus. Others insist that by letting these people come there might be a chance for converting a few of them. The discussion stands as if has for the last dozen years.

We are thankful to our contributors for the liberal manner with which they have come to our assistance. It has afforded us much relief from labor, to have copy on hand which needed only to be read and punctuated and handed over to the printer. Please continue in well doing, brethren and sisters, while we shall be from home, and during the throng which always follows our return from Conference. In fact for all time to come. Occupy your talents, brethren and sisters, and make yourselves useful to the Master's cause, and help a needy brother in a good work. Give us your very best thoughts in your very best language,

written plainly on white paper with black ink.

Under the management of its new publishers—Messrs. Munn & Co.—the ILLUSTRATED SCIENTIFIC NEWS has risen to the forefront of illustrated journals published in this country, and being issued at a very low price, it is within the reach of all who are interested in novelties, science, the useful arts and natural history.

The June number contains handsomely illustrated articles on The Chimpanzee and Gorilla, Ostrich Farming, New Fireless Locomotive, The Maxim Fire Boat, Perforating Machine, a new and novel Embroidering Frame, the new Electric Middlings Purifier, and a number of other handsome illustrations, besides a large number of interesting articles not accompanied by engravings.

The subscription price of this handsome paper is \$1.50 per annum, or 15 cents per copy, and can be had of all newsdealers or from publishers, Messrs. Munn & Co., 37 Park Row, New York.

The Literary Revolution is prompt with its edition of the Revised Testament. The British monopolists "unchained" their edition on the morning of May 20th, and at 8 30 P. M., the same day, the American edition was all in type, and of the various editions of the entire Testament and the Gospels published separately as many as 50,000 copies a day will be manufactured till the demand is met. The prices for the very handsome editions, in type nearly double the size of the British edition, are as follows:

The New Testament complete for 10 cents. The Gospels complete for 7 cents.

The Gospels separately, each for 2 cents. And in various forms and styles, up to full Turkey Morocco, gilt edges, for the new and old versions on pages facing for \$1.50.

This edition is for sale by the leading booksellers of the United States, or they will be sent by mail on receipt of price. Liberal terms are allowed to clubs. Address, American Book Exchange, 764 Broadway, New York.

CORRESPONDENCE.

DEATH.

Yesterday I received my mail as usual. The mass of correspondence before me was sorted as usual in the mechanical manner begot of machine work. The telegrams that the operator puts in my box, because of their unimportance, lay before me. I open them and place the paper weight on the pile and when done proceed leisurely to read them. The very first comes like a flash of lightning from a clear sky. "W. K. Beachly died this morning." I read it again in a dazed manner and grope for my hat. Down stairs and out into the open air, tossing the limp message of terrible import to the family, without a word, I walk into the open fields. A passing cloud casts its broad shadow over the clover. The lull and lift of the wind bring the ripple of the river over the meadows. There is something sad and heavy in the very atmosphere. A strange and indefinable something surrounds me and I feel like a man struck a crushing and bewildering blow from an unseen foe. It is just the same as if a traveler at the turn of the road met a shapeless horror and knew he stood face to face with death. To-day the funeral cortege winds slowly around the streets of the mountain village up to God's acre where the grandfather lies. For Death stops on the mountain as well as on the plain and in the valley, and he comes in the spring-time as well as in the winter.

Why am I interested in this death when hundreds die daily? Read on. In the desolated home are father and mother, brother and sisters, bound by unusual ties of affection. The father practices with success the healing art. The mother with a breadth and depth of maternal affection sees a family of bright and happy children around the pleasant home. No sharp words or uncourteous acts mar the family relations. It is not a usual or a common sight in the family groupings over the earth. But old age has silvered the heads of father and mother and their joy will be complete when they see their children settled around them giving renewed fruits of a Christian training. Age and its concomitant troubles have unsteadied the wonted vigor of the paternal head of the family. "Then Will, can help me," he once said to me, referring to the time when the son having finished his professional studies could take his practice, thus relieving him of work in his old days. And the boy, for he was only about twenty-one or two! He was a fair and sturdy youth with an open, frank countenance, and with nothing little, or mean or ignoble about him. Mark you, my unknown reader, this is not the cheap tinsel of obituary. He was a young man of generous impulses and a good heart. I am not given to personal flattery or admiration of either the dead or the living, but I know the ring of the true gold of manhood or womanhood when I hear it, and I recog-

nize the thorough bred soul whenever I see it, and such was the young man whom they buried him on the mountain-side to-day.

A few years ago I wrote him a letter calling his attention to the importance of his joining the church. Some weeks later I walked into his room at Tiffin, Ohio, where he was attending college and the next day we went to the Canton church and he was immersed to rise in newness of life. Then he took his place in the halls of one of our most noted schools of medicine and a few months ago took his degree. Here was the young man with a long career of usefulness ahead of him. The stay and pride of his parents and the respect and affection of his friends. The name of father and son were coupled on the professional card and before the leaves opened out fully in the spring the son and death have met and the struggle, though short and bitter, ended as it always does, sooner or later, in the victory over mortality.

I do not understand it, but I have a powerful impression that the dead know why, and that he knows now, and when we all, in a few short years go the same, we, too will know why he died so young, why all that was noble and generous and true was blighted by the springtime frost of Death and without doubt we will shout "Blessed be the name of the Lord."

But with our mortal vision how sad it seems that "Willie" is dead. Forgive me, my friends, but I have lived down there and have seen some better and terrible scenes as well as the bright side of life and of all the different emotional features none have struck me so dumb as this one terrible swath of the mystic reaper. I knew him so well. There was a wide gap between our tastes and thoughts. I was busy with to-day, he with to-morrow. In our quiet talks he often told me many a thing the world, or his nearer friends never knew. And I had high hopes, with him. Then this terrible crash and—it is finished.

But by the eye of faith I can see beyond the cloud that obscures our mortal vision, and I can see my friends there—perhaps not very far away, and when my time comes to pass over the chilly river, I have no doubt but that in the name and by the same death of Him who died for us all we will all be together again, where there is no more death.

Life, the poet tells us, is real and earnest, but it is a great deal like a dream troubled with fits and starts. It is a question, not debatable at the end, if it has been worth the effort. It is a preparation for something better and as the storm-tossed mariner sees through the mist the light in the window around which he knows his loved ones are, so let us keep our eyes on the light of the cross shining bright and clear above the ramparts of heaven, where by faith we see the loved ones who are not lost but who have only gone before.

HOWARD MILLER.

CALIFORNIA STATE MEETING.

Dear PROGRESSIVE;

The Brethren of the Chaparrall church, having made a call to the ministering brethren to come and hold a series of meetings with them, and as it has been requested that the Brethren throughout the state be represented, as far at least as they conveniently could, to transact business, for the interest of the churches throughout California, a number of the ministers from a distance, and also of the deacons and laity met on the evening of 6th of May. A very suitable and commodious barn had been erected for the occasion by brother S. W. Crewdson.

Among the ministers present from a distance were Elder Geo. Wolfe, from Lathrop, Elder L. S. Garman, from Modesto (Stanislaus church), Charles Myers, from Oakland, California, and the writer. Brother Garmon preached an interesting sermon, as a introduction, followed by elder Wolfe.

Saturday at 10 A. M. had been the time proposed for the council Meeting. After the usual exercises of the morning, elder Wolf opened the meeting, which was one of business principally with a few remarks by way of explanation. J. P. Wolf was chosen secretary.

The first matter before the meeting was, whether we should send a letter of greeting to our brethren in Annual Meeting this year. Decided we should. A committee of five was appointed to write such letter.

During an intermission the committee wrote a letter which was then read before the meeting and accepted. As there were no queries to send to Annual Meeting we simply expressed our desires on some of the issues of the day.

The next business was our missionary work in California. As the meeting wanted a little more system than what we have had, after considerable discussion it was thought best to adopt for the present the following:

Art. 1st.—A committee of three was appointed to receive calls for preaching, and to

THE PROGRESSIVE CHRISTIAN.

direct the Evangelist; that all calls and correspondence be addressed to brother Walder Meyers, Jenny Lind, Calaveras county, California, Clerk of the Committee.

Art. 2nd.—That there be a brother or sister appointed in each congregation to solicit funds for missionary work, and to forward all funds collected to the treasury of the committee, brother S. W. Crewdson, Jennie Lind, Calaveras Co., Cal.

Art. 3rd.—That each congregation vote by ballot for an evangelist to preach wherever directed by the committee, said evangelist to receive compensation for his time and expenses, as per agreement between himself and committee.

Art. 4th.—That none of these regulations shall hinder any minister from preaching the gospel, wherever he may think the cause demands it.

Art. 5th.—That this plan be published in our papers, and our brethren in this state be asked to co-operate with us in this work.

The next item of interest before the meeting, was advice asked for by minister, brother J. W. Crowley, of Tehama Co., whether it would be right to baptize a minor when his parents were opposed to his being baptized. After a spirited discussion the meeting considered it would be right if such person was of sound mind, and capable of understanding duty.

After some other matters of a mere local character the meeting adjourned. Preaching continued over Sunday, and from evening to evening, for eight evenings. One came out on the Lord's side and was baptized. Before the close of the meeting a communion was held. The Brethren seemed built up and strengthened, and a good feeling prevailed.

P. C. WOLF, Clerk.
Lathrop, Cal.

AN ANSWER TO BROTHER H. H. MILLER'S QUESTION.

In the Gospel Preacher, No. 20. Brother Miller has a short article under the head of "The Dangers before us," in which he says some good things, and points out some of the faults of the minutes of Annual Meeting as may be seen by the following quotation: "They are cumbersome and imperfect in their arrangement. Many of them are void because they are out of date belonging to a former age, and have passed away with it. Many of them are too indefinite, and stand in conflict with others. Some are only advice, others are binding, which makes them altogether an imperfect system, or rather a lack of system, and we are not united on them as we should be on a system of rules and government to secure our peace and harmony, and give us strength and influence."

I am truly glad to know that such men in the church as brother Miller begin to see and acknowledge the weakness and imperfection

of the minutes. He might have gone on and pointed out many more faults and objections to the minutes, such as their being the cause of hundreds of our dear brethren and sisters being cast out of the church, and the cause of hundreds more not coming into the church, as well as the chief cause of the present lamented troubles in our brotherhood.

But I was much astonished at the question he asks at the close of his article, which I started out to answer; here it is.

"Would it not be better to revise or select out and make such a code of minutes as will unite us in one understanding, one judgment, that we can all live up to, and defend and protect as our rule of faith and practice?"

To this I unhesitatingly answer no. My first reason for this answer is, that we have such a code in the New Testament, not gotten up by fallible man, but left to us by the great head of the church. It is a perfect law to govern the church in all things necessary to salvation.

My second reason is, the same difficulties would be likely to attend it that makes the present one objectionable, for you know it would necessarily have to be different from the gospel or it would be useless, and so you can at once see that the progressive part of the church would never accept it, for they are very tenacious for the Truth the whole Truth and NOTHING BUT THE TRUTH.

My third reason is, it would be a departure from the primitive faith of our brethren as seen by the writings of old brother Mack. He said, "We should not at all rest upon long usage, but let the word of the Lord be our only rule and guide." So while I claim to be progressive, I want to stick to the primitive faith of the brethren as far as it coincides with "the faith once delivered to the saints," for this is just what brother Mack advised us to do, in the following language: "At the same time we would say that it is our belief and view, if a brother or any other person, can in love and moderation instruct us according to the word of the Lord more fully, we should be ready to accept of it." This is what we as progressives believe.

My fourth reason is, that we as a church, have by past experience long ago learned the thing is a failure; it has proved so to the church of Rome and all other churches that have tried the experiment. We are of too unholy hands to legislate for the church of God. It is a daring and presumptuous sin, one from which I pray God to deliver us.

Now in conclusion brother Miller, I will offer a substitute for your question, which I think will be safer and more likely to be accepted by all the brethren, and one that we have a divine right to enforce, here it is: Throw away the present minutes, and instead of your proposed code, take the perfect law of liberty, the Gospel of Christ. This will unite

us in one understanding, one judgment, and we all can live up to that, defend and protect it as our only rule of faith and practice. Don't you think this would be better? Come let us reason together, and let us all be ready for the change by the time of Annual Meeting.

JAMES A. RIDENOUR.
Ellerton, Ohio.

TO THOSE CONTEMPLATING A VISIT TO ASHLAND COLLEGE.

Dear friends;

Introductory to your visit, I have the following to say concerning our college. The school, during the past year, has been doing much better than one would expect under the circumstances. The number of students during the year has been about the same as last year—a few short of two hundred. The work done has been very satisfactory to trustees, students and teachers. And right here I would ask you who are making an estimate of the progress of our college, to look to our work rather than to the number of students, for after all this tells but little of real worth. Some of the best schools of our land, that are doing the best work, have enrolled during the year no more students than we have; so this is not a safe guide. The real worth of the school should be based on the class of students, the work done and the progress made by them.

For the age of the school our grade of students is much better than you would think. We will graduate a class of four this year, and we think the first class we send forth will do credit to the institution they will represent. Our junior class numbers three; sophomores seven; and freshmen thirteen.

When you examine our catalogue and see what is required to be admitted to our college department you will see that our grade of students is surprisingly high.

Looking at our work in departments, I will say that Prof. Huber is doing good work in his Latin, German and French classes. Prof. Stubbs has Greek classes of which he might boast, besides good classes in English grammar, evidences of Christianity, Biblical History, &c. Prof. Keim I know to be doing work in the laboratory which I know will compare favorably with that done in older colleges. Prof. Foster has had in the commercial department nineteen students during the year, besides doing good work in penmanship and elocution. In my own department students have pursued the study of calculus with credit. At present I have a class of ten in surveying, whose work I would be pleased to show to the most critical. Mr. Hixson and Miss England have rendered us good work as instructors, and on the whole we think the departments are all doing well.

Now concerning your visit to us next week I have just one word to say, while we are glad you are coming, we are sorry it is at such an

unfavorable time. We are accustomed to take all our visitors through the building to our recitations, and if possible, to our homes; in short, do all we can to give them a full and fair understanding of our work. This we are afraid we cannot do very successfully during the meeting. We, however, mean to do the best we can, and while we, as trustees and teachers are trying to find you who are interested in our school, we ask that you inquire and try to find us. There will be spare moments during the meeting and we invite you all to pay us a visit. Hoping to see you personally next week, I bid you good-by. Very truly,
H. M. LIGHTY.

Ashland, O., May 25, 1881.

DISTRICT MEETING OF NORTH EASTERN OHIO.

The meeting was held in the Mohican church on May 25, 1881, and was organized by electing Elder R. H. Miller, Moderator; P. J. Brown, Assistant Moderator; Noah Longanecker, Clerk, J. H. Worst and E. L. Yoder assistants. There was a general representation from the churches and but few queries presented. The home mission board made a good report. The business of the meeting consisted

First. To ratify the action of a special District Meeting in regard to Annual Meeting business.

Second. Is it right for a number of brethren to call a meeting for a specified purpose and then when they meet, take action upon another matter not mentioned in the call and decide upon the conduct and labor of Elders and others when the interested parties were not notified of such action, and when the meeting was called for another purpose and if not right what shall be done with Brethren who have done so.

(Sent to Annual Meeting.)

Third. If a brother trespass against another brother in presence of other parties, shall he tell it directly to the church? We regard it as a private matter. Passed.

Fourth. A request from Annual Meeting for permission to change from the double to the single mode of feet washing by a *considered majority* instead of a *unanimity*.

Sent to Annual Meeting.

Fifth. Home Mission Board re-elected.

Sixth. Request of some members to be transferred from N. W. to N. E. District. Referred to committee.

Seventh. The McMahon congregation placed in charge of Home Mission.

Eighth. No action will be taken to establish an Orphan's Home for the present.

Ninth. District meeting next year in Tuscarawas church. Delegates to Annual Meeting, P. J. Brown and R. H. Miller on Standing Committee and S. H. Bashor as delegate.

Copied from Secretaries report by
S. Z. SHARP.

MINUTES OF THE DISTRICT MEETING FOR THE WESTERN DISTRICT OF PENN'A.

Held in the Queemahoning church, Somerset County, Pa., May 24th, and 25th, 1881.

Convened at 10 o'clock, A. M. Opened with devotional exercise. Elder H. R. Holsinger, Moderator, and J. W. Beer, Clerk of the District Meeting of 1880, according to our custom officiated in the organization.

The congregations were called and found to be represented as follows:

Berlin,	H. R. Holsinger,	Brothersvalley	Jacob Blough,
Conemaugh,	John P. Colver,	Cowanshannoc,	George Schrock,
Clarion,	Wm. Byers,		G. W. Crissman.
	Stephen Hildebrand,		
	S. W. Wilt,	Dunning's Creek,	T. S. Holsinger,
Elklick,	Nathaniel Merrill,	George's Creek,	J. B. Miller,
Glade Run,	Jonathan Kelso,	Indian Creek,	J. I. Cover,
	J. B. Wampler,		J. C. Johnson,
			D. D. Horner,
Jacob's Creek,	A. Summy,	Johnstown,	Jeremiah Foust,
	J. K. Eichler,		Daniel Crofford,
Ligonier Valley,	Joseph Berkey,	Manor,	Geo. Hanawalt,
	S. G. Miller,		J. Holsopple,
Meyersdale,	E. K. Hostetler,	Middle Creek,	Mark Muser,
	S. P. Maust,		Josiah Berkey,
Mont Gomery,	G. S. Rarigh,	Plum Creek,	V. Blough,
	Wm. G. Walker,		Lewis Kimmel,
Queemahoning,	Tobias Blough,	Red Bank,	J. W. Beer,
	Jonathan Blough,		
Rockton,	Not Rep.	Ryersons Station,	Not Rep.
Shade,	Hiram Musselman,	Shemoken,	Not Rep.
	J. Holsopple,		
Somerset,	P. F. Cupp,	Stony Creek,	Jos. Kimmel,
	Sol. J. Baer,		A. J. Miller,
Summit,	Joel Gnagy,	Ten Mile,	A. J. Sterling,
	J. W. Beck,		

Organized by electing Jos. I. Cover, Moderator, and Joseph Holsopple Clerk.

On motion E. K. Hostetler was appointed Reading Clerk. The Minutes of the preceding meeting were read and adopted. The brethren of Marklesburg Congregation, Fayette county, Pa., presented a petition to be annexed to the Western District of Pa. On motion their congregation was accepted as a part of this District, and the credentials of John H. Myers, as a delegate received.

The following subjects were now presented, and disposed of as stated:

Art. 1. Tabled.

Art. 2. Lost.

Art. 3. Withdrawn by delegates.

Art. 4. Several petitions relating to revision of minutes. Referred to a Committee consisting of J. W. Beer, J. C. Johnson, and George Hanawalt for consolidation.

Art. 5. A request from Jacob's Creek congregation, for next District Meeting. Granted.

Art. 6. Tabled.

Art. 7. The Johnstown congregation presented the following petition:

To the brethren of the Western District of Pennsylvania greeting: Where as certain trouble exists between this and the Queemahoning church we request a Committee from District Meeting to adjust said troubles between us. Granted. The question now arose how shall this committee be appointed? Answered as follows: The Moderator shall appoint a Committee of three to devise a plan by which committees to be sent out by District Meeting in future shall be appointed. This Committee was composed of Geo. Hanawalt, H. R. Holsinger, and Lewis Kimmel, who offered the following:

That a Committee of appointments consisting of three brethren to be elected at the organization of each D. M., by each delegate voting for one person of said Committee, and the three having the highest number of votes to constitute said Committee, who shall appoint all Committees authorized by the D. M.

An election for this Committee was now held and the following persons chosen, J. W. Beer, J. C. Johnson, and Jos. Berkey.

Art. 8. Tabled.

Art. 9. The Meyersdale congregation respectfully petitions the Western District of Penn'a., going in session May 24th 1881, to send the following up to A. M. that convenes at Ashland, Ohio, June 7th, with such answers to the questions as may in her united wisdom seem best.

A congregation, with the assistance of two ordained Elders from other districts, disown some of her members from church fellowship, and those disowned members (with perhaps others) draw up a paper in which they set forth that they will not be under the administration and jurisdiction of the bishop of the church that disowned them, and some of the disowned members carry said paper around among some of the members, but not to all, only to a small proportion to obtain their names to said paper, using, in some instances, undue means to obtain them, and when a certain number of names was obtained, the paper with names attached was handed to the bishop and all whom it may concern. The paper with names was read by the Elder to the congregation. The congregation accepted the withdrawal of those that had not already been disowned. They were notified that their withdrawal was accepted and that their connection with church fellowship was severed.

Following this, these disowned members made application for membership in an adjoining district. Said district in one of her councils, heard their grievances and decided to receive them into their church fellowship. All this being done in the absence of the members by whom they were disowned, not even giving them any notice of their purpose. Then an Elder of an adjoining district with some of his members comes into the district from which they were disowned and organized them into a separate body from that to which they formerly belonged calling them brethren of the church or congregation that they received them. Some time after the Elder with the members of this organization received into their fellowship persons that had several years before been disowned from church fellowship and that had made no satisfaction to the church that had disowned them, and also received into their fellowship such that were disowned by an adjoining district; have introduced instrumental music into their place of worship; are having a salaried or hired ministry, &c.

The questions we pray to have answered, based on the above, are the following:

1st. Can a district (or a church) that treats the action or decisions of regularly organized districts as above set forth, be considered in full union and communion with her sister churches, as long as she holds such, she thus receives into her fellowship?

Ans. Such church is not in full union and communion if she persists in such work.

2d. Can an Elder or Elders that go into an acknowledged district of an Elder and organize a church as above stated, hold his office of Eldership?

Ans. Such Elder subjects himself to censure.

3d. Are such disowned members, though received as above set forth, to be held as members of the Brethren church?

Ans. No.

4th. In case such or similar organizations continue their meetings, are our ministering brethren, under any circumstance permitted to preach for them, holding them as members of the Brethren church, work with them for the purpose of increasing their numbers?

Ans. No.

Sent to Annual Meeting.

Art. 10. A petition to District Meeting to change the mode of electing its officers and delegates to Annual Meeting by making a majority of all the votes cast necessary to a choice. Passed.

Art. 11. A petition to ask Annual Meeting to not repeal or annul anything now on minutes of A. M. unless the same is clearly contrary to the scriptural teaching. Forwarded to A. M.

Art. 12. The Committee appointed to consolidate the petitions on the subject of revision of minutes (see Art. 4) now reported. Report considered and lost.

Art. 13. The Clerk was now ordered to record the minutes of 1876 in their proper place.

Art. 14. Mark Muser, Hiram Musselman, and Jacob Holsopple, were appointed a Committee to adjust difficulty in regard to dividing line between Johnstown and Queemahoning.

Art. 15. Elder C. G. Lint elected standing Committee, and Jos. I. Cover delegate to A. M.

Art. 16. The members of the Mission Board whose term was unexpired now tender their resignations, which were accepted.

Art. 17. T. S. Holsinger was elected a member of the Mission Board for 3 years; M. W. Keim 2 years, and P. F. Cupp 1 year.

Art. 18. Treasurer reported indebtedness \$8.62.

Hiram Musselman, of Scalp Level, Pa., was on motion elected District Treasurer.

Art. 20. J. K. Eichler, of Ridge View, Pa., was appointed Corresponding Secretary.

Art. 21. One of the members of the Mission Board not being present those present agreed on an organization as follows: T. S. Holsinger, Six Roads, Pa., Foreman, P. F. Cupp, Somerset, Pa., Secretary, M. W. Keim, Johnstown, Pa., Treasurer.

REPORT OF TREASURER HOME MISSION BOARD

1880.	Formerly reported	1879.
April 28.	Lewis Kimmel, Plum Creek congregation	\$ 18.79.
May 1.	Middle Creek	\$ 4.80.
Sept 3.	Lewis Campbell Belsona, Cambria Co.,	1.30.
Oct. 1.	W. G. Walker, Montgomery Congregation	1.45.
Nov. 1.	Glade Run, (by J. W. Beer)	4.00.
Dec. 1.	Clarion (do)	3.00.
Jan. 1.	Berlin, (H. R. Holsinger)	4.00.
Feb. 1.	Glade Run (by J. B. Wampler)	4.65.
Mar. 1.	Conemaugh (by Lizzie Leidy)	2.85.
Apr. 1.	H. Wise, Ryerson Station	5.00.
May 1.	Joseph Holsopple, Indiana, Pa.	5.00.
June 1.		2.00.
July 1.	Plum Creek congregation	6.00.
Aug. 1.	Brethren at Glenhope, Pa.	1.50.
Sept. 1.	Red Bank	1.00.
Oct. 1.	Mission by J. B. Wampler,	4.25.
Nov. 1.	Red Bank, (by J. W. Beer)	2.10.
Dec. 1.	Mary Bearie, Elderton, Pa.,	1.00.
	J. B. Wampler 65 cts. and wife \$1.00,	1.65.
		\$73.41.

EXPENDED.

Oct. 1. 1880. J. W. Beer, Correspondence .60.

Mar. 21, 1881. J. B. Wampler, Evangelist, \$38.00.

Balance in Treasury \$34.81.

The time for holding our District Meeting for 1882, was fixed on Tuesday two weeks preceding the first Tuesday after Whit-Sunday.

The meeting consisted of five sessions. Adjourned in the fear of God.

JOSEPH HOLSOPPEL, CLERK. J. I. COVER, MODERATOR.

FROM NORTHERN INDIANA.

QUERY 1. St. Joseph District. What course shall a church pursue to restore to the ministry one who has been relieved of his office?

Ans. A time and place shall be made known for the whole congregation to meet and take the counsel of the members of the District where he had been relieved of his office and if a large majority is in favor of his restoration to the ministry, he should be required to promise to conform to the order of the Brotherhood and be installed in the District where he was relieved of his office.—Sent to Annual Meeting.

QUERY 2. Washington District. Resolved by the District Meeting of Northern Indiana that the decision in regard to what was called the Miami Valley Elder's petition, is as near right as any that can be reached, upon the questions embodied in said petition, and if the same can be reached, upon the demand that said decision of Annual Meeting of 1880 remain unchanged.

Ans. We decide that it remain unchanged. Sent to Annual Meeting.

AN EXCURSION TRAIN

will leave Berlin on Friday morning at 3:30 making connection at Garrett with the Express and arriving at Ashland in the evening at 7 o'clock.

[Continued from First Page.]

gaged with God in prayer to let them know whether they should be baptized, should wash feet, &c., as if they had not access to a record of God's mind on these subjects.

The Lord has expressed his mind on every thing that is essential to our salvation, in a book called the Bible; this book was written as we believe by his servants who were under the influence of the Holy Spirit, and He has declared that by the words of this book we shall be judged in the last day. This settles it that God never did and never will reveal anything supplementary to the Bible that will be taken into account when we appear before him to receive "every man according as his work shall be."

Such was the line of argument followed by brother Moore, and I would that such doctrine would be more preached throughout the brotherhood, and that we would all believe and practice it.

As I am one of the boys of Lanark I have a word to say to P. H. Beaver with regard to his bit of satire in No. 19 of the PROGRESSIVE, under the caption of "Boys at Work." Whether brother B. is in the habit of perverting the truth or is unconscious of his ignorance, we cannot now determine, but he certainly made some wild shots in the article alluded to. He says we have been petitioning Annual Meeting to grant certain privileges to the churches which any school boy ought to know is their absolute right to do.

Now what does he mean by "absolute right?" Does he mean gospel right, or Annual Meeting right? If gospel right we agree with him for the boys of Lanark if they are fast would not think of petitioning Annual Meeting for privileges that the gospel forbids. But if he means Annual Meeting right we think if he has ever been away from home he ought to know better.

Did he ever hear of a church having its wheels locked because the oldest preacher in office was unfit for the office of elder, and Annual Meeting decisions prohibited them from advancing others that had the Bible qualifications? Did he ever hear of an instance where a church wanted to elect officers by a majority only, and were told by the elders it was contrary to the order of the church?

Did he ever hear of a case where eighty-two members wanted the single mode of feet-washing and twelve held them to the double mode, because the Annual Meeting gave them the power to do it? If not, we would say "go West young man."

But hear him further: "Even our own superficial boys at work ought to know that they have the right, if they so desire with sufficient unanimity, to wash feet by the single mode, and no Annual Meeting in America has the right to forbid them and prescribe penalties for doing it." This sounds communistic for an ex-editor of a Brethren paper. Whether Annual Meeting has such rights or not, we will let each decide for himself, but we know that Annual Meeting exercises a power in the churches that neither P. H. B. nor any local church may resist with impunity, and which we believe has not always been exercised to the good of the cause, and therefore we think it is time for all wide awake boys (and girls too) who love religious freedom, to be at work to secure a better state of things. But the words "sufficient unanimity" in the last quotation require some more attention. If by sufficient unanimity he means without a dissenting voice, which is the only interpretation that can properly be given to it under the present state of things, then we would say that when one thick headed, stubborn, unconverted man can keep a whole congregation from practicing a gospel ordinance we want to see such "sufficient unanimity" knocked higher than Gilderoy's kite.

Once more and we will let him go. "I much wonder whether those boys at work of this progressive church at Lanark, never thought to petition Annual Meeting to repeal that qualification which is sufficient to elect ministers and deacons on a plurality vote before they put the heretical majority rule into practice themselves." The Lanark church never elected neither minister nor deacon by Bro. B's, so called heretical rule, but some of its members have been laboring hard to introduce it, and we intend to fight it out on this line as long as we can utter a sound or raise a hand in favor of it.

If brother Beaver will go to work and write an article for the PROGRESSIVE, showing where the heresy comes in, in electing officers by a majority, we will give it an attentive perusal, but he must not expect to make many converts among the Lanark boys by cynic thrusts at what he happens to dislike.

Trusting that the PROGRESSIVE may not decline in interest while the editor is abroad, I am yours hopefully.

Lanark, Ill.

For the PROGRESSIVE CHRISTIAN.
FEET-WASHING—HOW A CHICAGOAN LOOKS AT IT.

BY P. FAIRNEY.

When a mere child it looked to me as if the single mode of feet-washing would be a little nearer the scripture than the double mode, but it never occurred to me then that some would arise in the church who are so conscientious on the subject as to aid in dividing the church in order to introduce the single mode. Doubtless many of those who are determined to stick to the double mode, mentally doubt if it is the most scriptural, but their policy is to make no change at all of any kind. It is the policy, then, and not the mode of feet-washing that should be discussed.

Just why brethren would take such a stand has not been very plain to every one. To me it looks as if they do not have confidence in the sincerity of those who are proposing changes from time to time. But then why should they lack confidence? Well, it looks as if they have grounds to fear and dread changes, for when Wm. C. Thurman, who at one time held the brotherhood, as it were, spell-bound, some few (and it seems it is always the few who are in the right) doubted whether this man was really so conscientious, or whether he had not some sinister motives in his efforts to introduce the single mode. The subsequent conduct and adventures of this eccentric man are convincing proof that he was not conscientious in anything; and although his books were at one time as popular as the "Problem of Human Life" is now, amongst the brethren, there are hardly a dozen to be found now who would take any stock in him, who were influenced by the man in former days. It is this that makes some brethren cautious and those who are trying to force the single mode on the brotherhood should go slow, and try and convince the advocates of the double mode that they are consistent in all things, and that in the future they will not work for other changes, which might do away with the ordinance altogether.

It is well known that some brethren are mentally opposed to the kiss, but they will not openly oppose it just yet. In this respect they differ from Thurman who favored kissing, even the opposite sex.

The Preacher refers to the Lanark delegates as being influential. Well, they are worthy brethren, but are both young and may not know as much about the past experience of the church as some of less influence. But as to why they have more influence than others is not so very plain unless it is because they are editors. If that is the case then it goes a great ways towards explaining why there are so many papers published in the church, and why some of these papers have a number of editors. If they all combine their influence they will be able to accomplish at least two things, viz: do away with the double mode of feet-washing, and set up Wilford Hall as an idol amongst the brethren. He was not baptized by trine-immersion. And this, too, at a time when a number of humble brethren are cut off from the regular church organization, including one who was for years a corresponding editor of one of the Annual Meeting papers. Though he gave his time and talents to that paper without money and without price; to-day his name is allowed to rest in obscurity, because he is one of those who are called "liars and rebels" through the same paper he helped to build up; to see its columns now used to puff a literary mountebank.

HAPPINESS.

BY J. P. MARTIN.

We may, for a season, enjoy this life's pleasures, but it is only a season.

The person who depends on this world for his full stock of happiness, and has no hope beyond this vale of tears is only chasing a summer vision which fades away with the coming autumn and dies from the chilling blasts of winter. His hopes are only of the life, he meets with loved ones to-day and to-morrow they are gone; and the place which once they knew no more; and he has no hope of meeting them in the *beulah land*. A sweet confiding infant is taken from the mother, it has soared away to the summer land of eternal joy, the sweet by and by, and there its little soul is wandering amid the hills and vales of that better land and the mother has no hopes of ever meeting it.

We may make calculations what we will do and be, but we have no assurance that we will be able to do so. Then if all our hopes are set on this life, and they fail us what will be our fate?

But, if we have placed our hopes on Jesus, then we can, when this life becomes a burden, look with faith to the fulfillment of a glorious promise, we have hope of meeting our loved ones on the other shore.

New Lebanon, Ohio.

ADVERTISEMENTS.

RATES OF ADVERTISING.
1 inch, one insertion \$.50
Each subsequent insertion .25
1 month (12 insertions) 2.50
3 months (36 insertions) 6.00
6 months (72 insertions) 10.00
1 year (144 insertions) 18.00
For four or more months, ten per cent from the above rates.
BUSINESS NOTICES, five cents a line each insertion.

EXCURSION RATES TO ASHLAND, OHIO.

First-class excursion tickets will be issued to all persons desiring to attend the Annual Meeting of the German Baptist or Brethren Church, at Ashland, Ohio, which convenes on Tuesday, June 26th, 1881. Tickets good for thirty days from June 1st. Fare for the Round Trip, from Somerset and Berlin, \$12; Meyersdale, \$11.50. All baggage will be checked through to Ashland, by J. H. Fritz, Passenger and Ticket Agent of the Baltimore and Ohio Railroad, who has the tickets for sale, and will give all the necessary information, and will meet parties at the following places on the days named, each week until June 8th:
Berlin, Tuesday evenings and Wednesday mornings, at Mansion House.
Salisbury, on Wednesday afternoon, from 2 to 4, at the Wagner House.
Confluence, Wednesday evening from 8 to 10, at Rose's store.
Rockwood, Thursday morning from 8 to 12, at the Depot.
Meyersdale, on Thursday afternoon, from 1 to 5, at the Jones' House.
Somerset, on Saturdays and Mondays, and on Tuesdays till noon, at his office in Cook & Beers' Block.
Passengers leaving Somerset at noon will make direct connections at Cumberland and on after May 22d, and arrive at Ashland next day. No change of Depots by this route—B. & O. will run a special car from Somerset and Meyersdale for a party of thirty.
This is decidedly the best route to take by all who intend going to the Annual gathering of the German Baptist Church. The scenery through West Virginia is very fine, some portions of it is equal to that of the Rocky Mountains.

Job Printing.

We are prepared to execute all kinds of Printing, from a Druggist's Label to a Full Sheet Poster, in the best style of the craft, and at prices suited to the times. For the benefit of ourselves and our friends who may wish to patronize us, we here publish a schedule of the prices of the most commonly used work.

Price List of Job Printing	
SHEET BILLS OR POSTERS.	
1/2 sheet (1/2 the size of this paper),	
For 20 to 30 copies, sent postpaid,	\$1.00
" 100 " " " " " " " "	1.50
" 200 " " " " " " " "	2.00
" 500 " " " " " " " "	2.50
" 1000 " " " " " " " "	3.00
1/4 sheet (1/4 the size of this paper),	
For 20 to 30 copies, sent postpaid,	\$1.50
" 100 " " " " " " " "	2.00
" 200 " " " " " " " "	2.50
" 500 " " " " " " " "	3.00
" 1000 " " " " " " " "	3.50
1/8 sheet (1/8 the size of this paper),	
For 20 to 30 copies, sent postpaid,	\$2.25
" 100 " " " " " " " "	2.75
" 200 " " " " " " " "	3.25
" 500 " " " " " " " "	3.75
" 1000 " " " " " " " "	4.25
COMMERCIAL BLANKS.	
per hundred	per thousand
Bill Heads, 1/2 sheet (7 x 5 1/2)	\$1.50
" 1/4 sheet (7 x 4 1/2)	1.25
" 1/8 sheet (7 x 3 1/2)	1.00
Letter Heads, 1/2 sheet (7 x 5 1/2)	1.50
Note Heads, 1/2 sheet (7 x 5 1/2)	1.50
Monthly statements, common	1.00
Printing cards on envelopes	.75
Price of envelopes, common	.15
Business Cards, Good	.25
" " " " " "	.30
" " " " " "	.35
" " " " " "	.40
" " " " " "	.45
" " " " " "	.50
" " " " " "	.55
" " " " " "	.60
" " " " " "	.65
" " " " " "	.70
" " " " " "	.75
" " " " " "	.80
" " " " " "	.85
" " " " " "	.90
" " " " " "	.95
" " " " " "	1.00
" " " " " "	1.05
" " " " " "	1.10
" " " " " "	1.15
" " " " " "	1.20
" " " " " "	1.25
" " " " " "	1.30
" " " " " "	1.35
" " " " " "	1.40
" " " " " "	1.45
" " " " " "	1.50
" " " " " "	1.55
" " " " " "	1.60
" " " " " "	1.65
" " " " " "	1.70
" " " " " "	1.75
" " " " " "	1.80
" " " " " "	1.85
" " " " " "	1.90
" " " " " "	1.95
" " " " " "	2.00
" " " " " "	2.05
" " " " " "	2.10
" " " " " "	2.15
" " " " " "	2.20
" " " " " "	2.25
" " " " " "	2.30
" " " " " "	2.35
" " " " " "	2.40
" " " " " "	2.45
" " " " " "	2.50
" " " " " "	2.55
" " " " " "	2.60
" " " " " "	2.65
" " " " " "	2.70
" " " " " "	2.75
" " " " " "	2.80
" " " " " "	2.85
" " " " " "	2.90
" " " " " "	2.95
" " " " " "	3.00
" " " " " "	3.05
" " " " " "	3.10
" " " " " "	3.15
" " " " " "	3.20
" " " " " "	3.25
" " " " " "	3.30
" " " " " "	3.35
" " " " " "	3.40
" " " " " "	3.45
" " " " " "	3.50
" " " " " "	3.55
" " " " " "	3.60
" " " " " "	3.65
" " " " " "	3.70
" " " " " "	3.75
" " " " " "	3.80
" " " " " "	3.85
" " " " " "	3.90
" " " " " "	3.95
" " " " " "	4.00
" " " " " "	4.05
" " " " " "	4.10
" " " " " "	4.15
" " " " " "	4.20
" " " " " "	4.25
" " " " " "	4.30
" " " " " "	4.35
" " " " " "	4.40
" " " " " "	4.45
" " " " " "	4.50
" " " " " "	4.55
" " " " " "	4.60
" " " " " "	4.65
" " " " " "	4.70
" " " " " "	4.75
" " " " " "	4.80
" " " " " "	4.85
" " " " " "	4.90
" " " " " "	4.95
" " " " " "	5.00
" " " " " "	5.05
" " " " " "	5.10
" " " " " "	5.15
" " " " " "	5.20
" " " " " "	5.25
" " " " " "	5.30
" " " " " "	5.35
" " " " " "	5.40
" " " " " "	5.45
" " " " " "	5.50
" " " " " "	5.55
" " " " " "	5.60
" " " " " "	5.65
" " " " " "	5.70
" " " " " "	5.75
" " " " " "	5.80
" " " " " "	5.85
" " " " " "	5.90
" " " " " "	5.95
" " " " " "	6.00
" " " " " "	6.05
" " " " " "	6.10
" " " " " "	6.15
" " " " " "	6.20
" " " " " "	6.25
" " " " " "	6.30
" " " " " "	6.35
" " " " " "	6.40
" " " " " "	6.45
" " " " " "	6.50
" " " " " "	6.55
" " " " " "	6.60
" " " " " "	6.65
" " " " " "	6.70
" " " " " "	6.75
" " " " " "	6.80
" " " " " "	6.85
" " " " " "	6.90
" " " " " "	6.95
" " " " " "	7.00
" " " " " "	7.05
" " " " " "	7.10
" " " " " "	7.15
" " " " " "	7.20
" " " " " "	7.25
" " " " " "	7.30
" " " " " "	7.35
" " " " " "	7.40
" " " " " "	7.45
" " " " " "	7.50
" " " " " "	7.55
" " " " " "	7.60
" " " " " "	7.65
" " " " " "	7.70
" " " " " "	7.75
" " " " " "	7.80
" " " " " "	7.85
" " " " " "	7.90
" " " " " "	7.95
" " " " " "	8.00
" " " " " "	8.05
" " " " " "	8.10
" " " " " "	8.15
" " " " " "	8.20
" " " " " "	8.25
" " " " " "	8.30
" " " " " "	8.35
" " " " " "	8.40
" " " " " "	8.45
" " " " " "	8.50
" " " " " "	8.55
" " " " " "	8.60
" " " " " "	8.65
" " " " " "	8.70
" " " " " "	8.75
" " " " " "	8.80
" " " " " "	8.85
" " " " " "	8.90
" " " " " "	8.95
" " " " " "	9.00
" " " " " "	9.05
" " " " " "	9.10
" " " " " "	9.15
" " " " " "	9.20
" " " " " "	9.25
" " " " " "	9.30
" " " " " "	9.35
" " " " " "	9.40
" " " " " "	9.45
" " " " " "	9.50
" " " " " "	9.55
" " " " " "	9.60
" " " " " "	9.65
" " " " " "	9.70
" " " " " "	9.75
" " " " " "	9.80
" " " " " "	9.85
" " " " " "	9.90
" " " " " "	9.95
" " " " " "	10.00

Blank Notes, with or without seal, for one or two signatures, common or iron-clad, 6 for 5 cents; 25 for 20 cents; 50 for 30 cents; 100 for 60 cents.
School certificates. For teachers to pupils. This is a neat certificate, similar to the certificate given by Superintendents to teachers, having blank lines for the various branches studied, to be filled out once a month. Price: 25 for 100; 50 for 25 cents; 100 for 40 cents.
Legal blanks. Executions, 12 cents per dozen; Summons, 5 cents per dozen; Deeds, 10 cents each. Discount to the trade.
The above prices include postage, except for Letter, Note, and Bill Heads, for which add at the rate of 2 cents per 100 for postage.
Tracts, Books, Blank Books, Check Books, &c., taken on estimate. Orders solicited, and satisfaction guaranteed.

H. R. HOLSINGER.

Ashland College.

ASHLAND OHIO.

A First-Class College and Training School for Young Men and Women. Under the care of the Brethren Church. Thorough Religious and Secular Education. Not Secular—200 Students the First Year—Home Care and College Training Combined.

Everything Possible is Done to Provide for the Comfort and Advancement of all Students.

College Hall, a large new building, has been furnished throughout in a neat and comfortable manner, and offers homelike inducements to all students. Young ladies have the services and counsel for a kind efficient matron.

FIVE FULLY EQUIPPED DEPARTMENTS.

COLLEGE DEPARTMENT—Comprising three courses of study, Classical, Philosophical and Scientific.
PREPARATORY DEPARTMENT—Which offers exceptional advantages for those desiring a thorough academic education.
NORMAN DEPARTMENT—For training of teachers of all branches of their Religion.
COMMERCIAL DEPARTMENT—Which offers superior facilities for obtaining a special training in penmanship, book-keeping, arithmetic, and, in general, the science of accounts.
BIBLICAL DEPARTMENT—Which gives special attention to New Testament Greek and Bible studies.

Instructions in the elements of Music given free of charge to all students.
First-class instruction in Music, Drawing and Painting provided for those wishing to obtain it. A moderate charge is made.
The College is founded in the interests of Christian education.
EXPENSES LOWER than at other schools of the same grade. No extravagance permitted.
For catalogues, circulars, and any desirable information, address, H. R. HOLSINGER, President, 2-14 St., Ashland Ohio.

AGENTS WANTED for the Best and Fastest Selling Picture Book and Bible. Prices reduced for agents. National Publishing Co., Philadelphia, Pa.

Nasby in Europe.

May 14th Mr. D. H. Locke, (Rev. Petroleum V. Nasby) will sail for Europe, for the purpose of contributing a series of Letters to the TOLEDO BLADE. These Letters will cover a period of six months, commencing June 1st.

They will be written in Mr. Nasby's peculiar vein, and will be as lively as he can make them.

THE TOLEDO WEEKLY BLADE.

is the LARGEST Political and Family paper in the United States, and in addition to this feature, contains a dozen others, known to and approved by a majority of the families in every State and Territory.

TERMS: For Three Months, Post-paid, 50 cts. For Six Months, 1.00. For One Year, 1.75. For Two Years, 3.25. For Three Years, 4.75. For Four Years, 6.25. For Five Years, 7.75. For Six Years, 9.25. For Seven Years, 10.75. For Eight Years, 12.25. For Nine Years, 13.75. For Ten Years, 15.25.

Portrait of Mr. Locke, in size and style similar to that of President Garfield which we issued last summer. This portrait in the picture stores would sell for 50 cts. It will not be put upon the market at all, and can only be had by subscribers to the BLADE.

Those desiring these letters complete and the portrait, will do well to send their orders early. We shall print an extra edition, to be sent back numbers, but the supply will doubtless be exhausted in a month. Send your orders immediately.

Specimen Copies of the BLADE mailed to any address upon application. Send your subscription at once.

BLADE CO., TOLEDO, O.

THOMAS BROS.

SILVER TONE PIANOS AND ORGANS

FOR FULL QUALITY OF TONE ARE UNSURPASSED BY ANY IN THE WORLD.

New Style 715

For a limited time we shall sell this King of Organs for \$87.50 Cash.

This Organ is acknowledged to be the "finest Organ ever made, and we shall sell this Organ at a low price. We do not want any agents to handle this Organ, as we shall sell at our own price.

We make over 20 styles of Organs from \$25 to \$100. Pianos from \$125 to \$1000. We always have instruments for our customers with the care that years of experience has taught us and you can safely rely on our pleasing you. Not one cent leaves your possession until suited. We have one of the best terms of payment in the world. Do not fail to write to us before buying any instrument, for we will save you money.

Send \$1.00 for THOMAS BROTHERS' Musical Journal, one year, in which we publish over \$20.00 worth of our best music each year. Single